معارف الحديث

MA'ARIFUL HADĪTH

MEANING AND MESSAGE OF THE TRADITIONS

MAULANA MUHAMMAD MANZOOR NO'MANI

Volume Four

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معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume Four
Part VII & VIII

By
Maulana Mohammad Manzoor Nomani

Completed in Urdu by
Maulana Mohammad Zakaria Sanbhali

Translatec. oy
Rafiq Abdur Rehman

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PART-VIII

MARRIAGE AND OTHER RELATED MATTERS

In the Age of Ignorance, before the advent of the holy Prophet ﷺ, many forms of matrimony and practices of having children were prevalent among the Arabs, some of which were, positively, hateful. Of these arrangements, one was correct, in principle, and dignified. The sacred Prophet ﷺ adopted it with suitable changes and rejected the others as sinful.

The form of *Nikah* (marriage) enjoined by the holy Prophet ﷺ, by his sayingsas well as practice, was that the proposal was made, on behalf of the man, to the parents or guardians of the woman, and if thy found it suitable, they accepted it, after obtaining her consent, if she had come of age, and, on the basis of their own good judgement if she happened to be a minor, and had her married. This method, obviously, is most appropriate.

Since the real responsibilites accuring from marriage devole on woman and she has to fulfil them throughout her life, her voluntary acceptance has been made necessary. Yet, at he sametime, it due consideration of teh dignity of the fair sex, it has been provided that the betrothal and wedding of a woman should be settled through her elders and it is they who should give her in marriage. It would, indeed, not be consistent with feminine honour if the woman arranged directly whose wife she was going to be and came up to give hereself in marraige to someone.

Besides, the effects and consequences of a woman's marriage are, generally, shared by her family, the elders, too, have, to an extent, been given a say in the matter. It was, also, quite possible that if the whole affair was left in the hands of the woman and the elders were kept aloof, she fell a prey to the deceitful overtures of the wooer and made a wron choice. For these reasons, it has been

thought better and wiser that, leaving aside the exceptional cases, the marriage of a woman was settled and performed through the agency of her elders.

Another instruction, in this regard, is that if the man has not yet seen the woman with whom his marraige is going to be arragned, he should see her, if possible, before the offer is made so that he may not be disappointed in the end. The object can, also, be gained, in some degree, by the girl being seen by a few reliable ladies of the man's family.

Yet another thing is tht if a request has already been made, on behalf of any other man, for the hand of girl, a proposal should not be made for her until the earler offer has been declined.

It, also, is essential that marriage was not be contracted in secrecy. It ought to be celebrated poenly, and in the presence of some persons who may act as a witness to it. Prefeably, marriage should be performed in a mosque. It is , further, confirmed by the practice of the holy Prophet ﷺ that a sermon was delivered on the occasion.

The offering of *Mahr* (dower or marriage-protion) from the side of the man to the bride, too, has been prescribed as an essential part of wedding.

Rule And Traditions Concerning Union Oof Man And Woman, And Off-Spring During The Age of Ignorance

(١٦٧٢/١) عَنْ عَائِشَةَ اَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلٰى اَرْبَعَةِ اَنْحَاءٍ فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ اَلْيَوْمَ يَخْطِبُ الرَّجُلُ اِلَى الرَّجُلِ وَلِيَّـتَـهُ اَوْ اِبْنَتَهُ فَيُصْدِقُهَا ثُمَّ يَنْكِحُهَا وَنِكَاحٌ اٰخَرُ كَانَ الرَّجُلُ يَقُوْلُ لِاِمْرَاَتِهٖ اِذَا طَهُرَ تْ مِنْ طَمْثِهَا اَرْسِلِىْ اِلَى فُلَانٍ فَاسْتَبْضِعِىْ مِنْهُ وَيَعْتَزِلُهَا زَوْجُهَا وَلَا يَمَسُّهَا اَبَدًا حَتّٰى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَالِكَ الرَّجُلِ الَّذِىْ تَسْتَبْضِعُ مِنْهُ فَاِذَا تَبَيَّنَ حَمْلُهَا اَصَابَهَا زَوْجُهَا اِذَا اَحَبَّ وَاِنَّمَا يَفْعَلُ ذَالِكَ رَغْبَةً فِيْ نَجَابَةِ الْوَلَدِ فَكَانَ هٰذَا النِّكَاحُ نِكَاحَ الْاِسْتَبْضَاعِ وَنِكَاحٌ اٰخَرُ يَجْتَمِعُ الرَّهْطُ مَادُوْنَ الْعَشْرَةِ فَيَدْخُلُوْنَ عَلَى الْمَرْاَةِ كُلُّهُمْ يُصِيْبُهَا فَاِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ عَلَيْهَا لَيَالٍ بَعْدَ اَنْ تَضَعَ حَمْلَهَا

اَرْسَلَتْ اِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ اَنْ يَّمْتَنِعَ حَتّٰى يَجْتَمِعُوْا عِنْدَهَا' تَقُوْلُ لَهُمْ قَدْ
عَرَفْتُمُ الَّذِىْ كَانَ مِنْ اَمْرِكُمْ وَقَدْ وَلَدتُّ فَهُوَ اِبْنُكَ يَافُلَانُ تُسَمِّىْ مَنْ اَحَبَّتْ
بِاِسْمِهٖ فَيَلْحَقُ بِهٖ وَلَدُهَا وَلَا يَسْتَطِيْعُ اَنْ يَّمْتَنِعَ مِنْهُ الرَّجُلُ وَالنِّكَاحُ الرَّابِعُ
يَجْتَمِعُ النَّاسُ الْكَثِيْرُ فَيَدْخُلُوْنَ عَلَى الْمَرْاَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَ هَا وَهُنَّ الْبَغَايَا
كُنَّ يَنْصِبْنَ عَلٰى اَبْوَابِهِنَّ رَأيَاتٍ تَكُوْنُ عَلَمًا فَمَنْ اَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ فَاِذَا
حَمَلَتْ اِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوْ الَهَا وَدَعَوْا لَهُمُ الْقَافَةَ ثُمَّ اَلْحَقُوْا
وَلَدَهَا بِالَّذِىْ يَرَوْنَ فَالْتَاطَ بِهٖ وَدُعِىَ ابْنَهٗ لَايَمْتَنِعُ مِنْ ذَالِكَ..... فَلَمَّا بُعِثَ
مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهٗ اِلَّا نِكَاحَ النَّاسِ
الْيَوْمَ. (رواه البخارى)

(1672/1) It is related by Sayyidah Ayshah رضی الله عنها that "four forms of marriage, i.e.. union of man and woman were in vogue in the Age of Perversoin. One was what is practiced today as well, i.e., a request of his daughter or ward and the latter marriaed her to him on the settlement of an appropriate *Mahr*.

"Another way was that when the wife of anyone had finished her monthly course, (it is a time when the fertility of a woman is higher). he would tell her to invite such-and-such a man (of superior birth or status) to have seuxal relations with her, (and, thus, try to concieve a child from him). The husband used to keep away from her until she had concieved and would have sex with her only when the signs of pregnancy had appeared. All this was done with the object of obtaining a son of noble birth and possessing good qualities. It was called *Nikah* Al-Istibda[1].

"The third method was that a group of men, (the word used in the text is *Raht* which denotes 'less than ten'), approached a woman, and each of them had sex with her, (and it took place with her consent), and if the woman became pregnant, and ave

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❶. The abnoxious custom was prevalent among some tribes of the Arabs during those days. It was like this: Suppose a low-class man wanted his son to be brave, strong or handsome, he would tell his wife to have sexual relations with a man possessing a simillar quality so that she might concieve from him and the son that was born to her was like the man who had fathered him. It is called Istibda' in Arabic and was very much similar to the practice of *Niyog* existing in the ancient Hindu society. The details of it are given by the founder of Arya Samaj, Swami Saraswati, in his well-known book, *Satyarth Prakash*.

birth to a child, she called all those men, and, (according to the custom), none of them could refuse to come, and when they had collected, she would say to them: 'You know what happened (on that occasion), and, as a result of it, this child has been born to me.' She would, then, identify whosoever of them she liked as the father of the child, and it was acknowledged as his child, and he could not decline to accept it.

"The fourth was that a woman used to have seuxal relations with several men, (and) there was no restirction on anyone. These were the prostitutes, on the doors of whose apartments there used to be a sign indicating that everyone was welcome. When such a woman became pregnant and a child was born to her, all the men who had sex with her would gather, and the specialists in the line were called in, and they, from the facial appearance of the child, would fix its paternity, and it would, then, become the child of the man, thus, named and he could not refuse to accept it." (After narrating all these forms of union, Hazrat Ayshah رضی اللہ عنہا observed): "When the Holy Prophet ﷺ was raised up by God with truth, he abolished all the despicable and rotten coustoms that were prevalent during the days of Perversion, and (only the good and the clean) method remained which is, now, being followed." (Bukhari)

Commentary: It can be imagined from the above in what filth and debasement the Arabs were immersed at the time of the raising up of the sacred Prophet ﷺ.

اللهم صل على سيدنا محمد عبدک و نبیک رسول الرحمة مخرج الناس من الظلمت الى النور بإذنک وبارک وسلم.

It is Better To Have One Look At The Woman One is Intending To Marry

(١٦٧٣/٢) عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَلْقَى اللهُ فِيْ قَلْبِ امْرِءٍ خِطْبَةَ اِمْرَأَةٍ فَلَا بَاسَ اَنْ يَنْظُرُ اِلَيْهَا.

(رواه احمد وابن ماجه)

(1673/2) It is related by Muhammad ibn Maslamah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "When the Lord may put the intention of marrying a woman into anyone's heart, it is not

sinful to have one look at her." (Musnad Ahmad and Ibn Majah)

(١٦٧٤/٣) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ خَطَبْتُ اِمْرَاَةً فَقَالَ لِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَلْ نَظَرْتَ اِلَيْهَا؟ قُلْتُ لَا، قَالَ فَانْظُرْ اِلَيْهَا فَاِنَّهُ اَحْرٰى اَنْ يُّؤْدَمَ بَيْنَكُمَا.

(1674/3) Mughirah ibn Shu'bah ﷺ narrated When I made the offer to marry a lady, (or thought of doing so), the Messenger of Allah ﷺ enquired if I had seen her, and, on my replying in the negative, he said: 'Have one look at her. It will be helpful in promoting love and pleasantness between you."

(Tirmizi and Ibn Majah)

Commentary: Marriage is a very serious matter and a life-long partnership. It should not be taken lightly and settled in the dark, but with open eyes. Correct information about the girl can, also, be obtained through trustworthy persons, specially ladies. Care should, however, be taken that it did not cause annoyance or inconvenience to the girl or her family, and, better still, that it was done without their knowledge.

It is stated in *Abu Dawood,* on the authority of Hazrat Jabir ﷺ, that when he decided to make a request for marriage with a girl, he tried to see her, without her knowledge, and on the advice of the sacred Prophet ﷺ, until he succeeded.

An Offer Should Not Be Made Upon Another Offer

(١٦٧٥/٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَخْطِبُ الرَّجُلَ عَلٰى خِطْبَةِ اَخِيْهِ حَتّٰى يَنْكِحَ اَوْ يَتْرُكَ. (رواه البخاری ومسلم)

(1675/4) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "No one should make a proposal (of marriage) against the proposal of his brother, i.e., any other person until he (the latter) weds (another woman) or withdraws the offer."

(Bukhari and Muslim)

Commentary: It shows that if a man has made an offer of marriage with a girl, it is not proper for anyone else to propose for her until the earlier offer has been rejected or taken back.

The Consent of The Woman And The Position Of Her Guardians in Relation To It

(١٦٧٦/٥) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الثَّيِّبُ اَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يَسْتَاْذِنُهَا اَبُوْهَا فِيْ نَفْسِهَا وَاِذْنُهَا صُمَاتُهَا.

(رواه مسلم)

(1676/5) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "A woman who has been through a husband has a greater authority over herself than a guardian, and the father of a virgin should obtain her consent regarding marriage, and silence, too, is (a form of) consent." (Muslim)

(١٦٧٧/٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الْاَيِّمُ حَتّٰى تُسْتَامَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتّٰى تُسْتَاذَنَ' قَالُوْا يَارَسُوْلَ اللهِ كَيْفَ اِذْنُهَا؟ قَالَ اِنْ تَسْكُتَ.

(رواه البخارى ومسلم)

(1677/6) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "A woman who has been through a husband should not be married (again) until she has been sounded about it, and an unmarried woman should, also, not be married without her consent." The Companions ﷺ, upon it, enquired what would be the way of knowing whether she was willing or not." Her silence, (on being asked)." replied he Prophet ﷺ, "will denote her willingness." (Bukhari and Muslim)

Commentary: The literal meaning of the word *Aiyyim*', occuring in the original, are 'a woman without a husband', but, in this Tradition, it denotes a woman who has separated from her husband after the marriage, or after living with him for sometime, either on account of the death of the husband or divorce. The same kind of woman has been described as *Saiyyib* in Abdullah ibn Abbas's narrative. About such a woman it is stated in both the aforementioned Traditions that she should not be married without her approval which can be expressed veriablly or by a clear sign. This is what *Hatta Tustamar*, used in the text, denotes.

As against it, *Bikr* -a 'maiden', a 'virgin' denotes gril who has attained puberty, but is still unmarried. About her, the rule is that she should not be married without her consent, but as, it is,

generally, difficult for a girl like her to convey her willingness through the speach or a clear sign, her keeping quiet when asked has declared o be the equivalent of consent.

The purport of both the Traditions, in any case, is that the marriage of a woman who has come of age should not be performed by her guardian without her consent, no matter whether she is a maiden or has been through a husband.

If, however, a girl is too young in years to decide for herself and a good match is available, and it is in her interest that she is married to him, her guardian can do so out of sincere goodwishing.

It may be recalled that Sayyidina Abu Bakr ﷺ, had married his daughter, Sayyidah Ayshah رضی اللہ عنہا, to the Holy Prophet ﷺ when she was only six or seven years old.

(١٦٧٨/٧) عَنْ اَبِیْ مُوْسیٰ عَنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ لَا نِکَاحَ اِلَّا بِوَلِّیٍ. (رواہ احمد والترمذی وابو داؤد و ابن ماجه والدارمی)

(1678/7) It is related by Moosa Ash'ari ﷺ that the Messenger of Allah ﷺ said: "There can be no *Nikah* (marriage) without the guardian."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarmi)

Commentary: What it, apparently denotes that the *Nikah* of a girl should be performed through her guardian. It is not proper for a woman to have her marriage solemnised on her own. It does not go well with her natural sense of modesty and self-respect, and can, also, lead to unpleasent consequences.

Nevertheless, as already stated, the woman has the final say in the matter, and the guardian cannot marry her to anyone against her wish.

Marriage Should Not Be Solemnised in Secrecy

(١٦٧٩/٨) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَعْلِنُوْا ھٰذَا النِّکَاحَ وَاجْعَلُوْہُ فِی الْمَسَاجِدِ وَاضْرِبُوْا عَلَیْہِ بِالدُّفُوْفِ. (روا الترمذی)

(1679/8) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ said: "Perform the marriage openly, and in the mosque, and have the tambourine played." (Tirmizi)

Commentary: Perhaps, the idea behind it is that if a marriage is solemnised secretly, it can give rise to irresponsible talk and lead to frustrating developments. It should, therefore, be performed publicly, and, perferably, in a mosque where, apart from the blessings of the place, no special invitation is needed for the occasion and the provision concerning the witness, too, is easily fulfilled.

As for the playing of the tambourine, it was a common feature, during the days of the sacred Prophet ﷺ, on occasions like marraige. A wedding ceremony should, in any case, not be althogether devoid of entertainment. Hence, the Prophet ﷺ has permitted, or rather encouraged the palying of the drum when a marriage is celebrated.

Witness

(١٦٨٠/٩) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا الَّتِيْ يَنْكِحْنَ اَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ. (رواه الترمذی)

(1680/9) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "The women who marry without a witness, i.e., secrecy are adulteresses."

Commentary: Imam Tirmizi has quoted this Tradition as a *Murfoo'*[1], on the authority of Abdullah ibn Abbas ﷺ, as well as *Mauqoof*[2], i.e., it is not actually a saying of the Prophet ﷺ, but Abdullah ibn Abbas's ﷺ own utterance or fiat, and preferred the latter view on the basis of the evidence of transmission. But, even if it is an utterance of Abdullah ibn Abbas ﷺ, he would not , surely, have said such a thing on his own, and without hearing it from the Messenger of Allah ﷺ.

It, thus, belongs to the class of *Murfoo'* Traditions according to the criterion laid down by the authorities, and almost all the Jurists are agreed that witnesses are essential to the performance of a marriage. A marraige is null and void if it is solemnised without the presence of persons who testify that the event has duly taken place.

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1. The report of saying of the Holy Prophet ﷺ which is attributed directly to him.
2. The report of a saying which is attributed to a Companion or Companions.

The Sermon of Marriage

(١٦٨١/١٠) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطْبَةَ الْحَاجَةِ اَنَّ الْحَمْدَ لِلّٰهِ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا مَنْ يَّهْدِى اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِىَ لَهُ وَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُو اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ يَآ اَيُّهَاالَّذِيْنَ اٰمَنُوْا تَّقُوااللّٰهَ الَّذِىْ تَسَاءَ لُوْنَ بِهٖ وَالْاَ رْحَامَ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًاo (النساء ٤:١) يٰـاَيُّهَاالَّذِيْنَ اٰمَنُوْا اتَّقُوااللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَo يٰـآ اَيُّهَاالَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًاo (الاحزاب ٣٣:٧٠-٧١)

(فی شرح السنة عن ابن مسعود فی خطبة الحاجة من النكاح وغيره)

(1681/10) Abdullah ibn Mas'ud ﷺ related to us, saying that "The Messenger of Allah ﷺ taught us the following sermon for all important occasions like marriage:

'Praise be to Allah! Thee, alone, do we beg for help and forgiveness, and in Thee, alone, do we seek refuge from the mischief of the self,

i.e., the inordinate appetites. No one can lead him astray upon whom God bestows Guidance, and no one can make him rightly-guided from whom God withholds Guidance. I affirm that no one is worthy of worship and obedience save Allah, and Muhammad is His Slave and Messenger ﷺ.

Be careful of your duty towards Allah in whom you claim (your rights) of one another, and toward th wombs (that beare you). Lo! Allah has a watch over you. (Al Nisaa 4:1)

O You who believe! Fear Allah and speak words straight to the point, He will set right your deeds for you and will forgive your sins. And whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (Al Ahzab 33:70-71)

(Abu Dawood, Musnad Ahmad, Tirmizi, and Nasai)

Commentary: Whatever a bondman may be wanting to declare, by way of an affirmation of his loyalty and humbleness, is contained in the opeinig lines of this sermon while the Qur'anic verses given at the end are, wholly, sufficient for the bondsman's guidance and information.

The sermon is delivered before *Nikah*, or, as would say, the proceedings of marriage begin with it. Alas, it, too, has got reduced to a mere formality, otherwise it includes a complete code of conduct for the couple.

Mahr

As we have learnt from Sayyidah Ayshah's رضی الله عنها narrative, quoted in the last Chapter, the settlement of *Mahr*, i.e., dower or marriage-portion was in vogue, among the good families of the Arabs even in the Age of Ignorance, as a part of the matrimonial arragnement. It was, in other words, necessary for the bridegroom to agree upon the payment of a fixed amount of money to the bride before the performance of *Nikah*. The practice was, also, maintained by Islam.

The *Mahr* serves as a proof and indication of the fact that the man is desirous of marrying the woman he is going to wed, and is willing to offer *Mahr* as a gift to her, according to his means, or has bound himself to its payment at a future time.

The Holy Prophet ﷺ has not, definitely, set forth the amouunt of *Mahr*, as circumstances can vary from man to man. He had, however, fixed the *Mahr* of 500 dirhams,[1] or a little short of it, for his daughters, and similar, also, was the *Mahr* of most of his wives.

During the lifetime of the sacred Prophet ﷺ, a greater or lesser amount them 500 Dirhams was, also, settled upon as dower-money . and it was deemed necessary for Muslims to conform to the *Mahr* of his wives or daughters.

From the directions given in the Qur'an and the Traditions, it is clear that the settlement of *Mahr* on the bride is not an empty ritual or formality, but its payment is binding on the husband excepting that the wife, on her own account, forgoes it. As it is set forth in the Qur'an:

وَآتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً (النساء ٤:٤)

And give that woman (you marry) their dower cheerfully as a free gift. (Al Nisaa 4:4)

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1. Dirham is said to be an unstamped piece of silver which was current in Arabia of those days as a coin. Later, it was altered into a round form and stamped. Its value is uncertain.

The Importance attached by the Holy Prophet ﷺ to *Mahr* can be imagined from the Traditions given below.

(١٦٨٢/١١) عَنْ مَيْمُوْنَ الْكُرْدِيِّ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا رَجُلٍ تَزَوَّجَ اِمْرَأَةً عَلٰى مَا قَلَّ مِنَ الْمَهْرِ اَوْكَثُرَ لَيْسَ فِيْ نَفْسِهٖ اَنْ يُّؤَدِّيَ اِلَيْهَا حَقَّهَا لَقِيَ اللّٰهَ يَوْمَ الْقِيٰمَةِ وَهُوَزَانٍ۔ (رواه الطبرانی فی الاوسط والصغیر)

(1682/11) Maimoon Kurdi relates, on the authority of his father, that the Messenger of Allah ﷺ said: "whoever weds a woman on a *Mahr*, whether big or small, and, in his heart, there is not the intention to pay it, will appear before the Lord, on the Day of Resurrection, as an adulterer (or fornicator)." (Tabarani)

Commentary: It tells that if a man is not sincere about the payment of *Mahr* from the very beginning and has agreed to it purely as a formality, his Nikha is faulty and incomplete, and he is such a sinner in the sight of God that he will be treated as an adulterer or fornicator on the Day of Requital.

Many other sayings of an identical nature have been quoted in *Kanzul 'Ummal* from authentic source-books. These contain a most severe warning for men who do not take *Mahr* seriously and agree to amounts the payment of which is beyond their means.

(١٦٨٣/١٢) عَنْ اَبِيْ سَلِمَةَ قَالَ سَأَلْتُ عَائِشَةَ كَمْ كَانَ صِدَاقُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ كَانَ صِدَاقُهٗ لِاَزْوَاجِهٖ ثِنْتَيْ عَشْرَةَ اَوْقِيَةً وَنَشٌّ۔

(رواه مسلم)

(1683/12) It is related by Abu Salmah رضی اللہ عنہ "I enquired from Sayyidah Ayshah رضی الله عنها about the *Mahr* of the Messenger of Allah ﷺ. She replied that the *Mahr* of the Messenger of Allah ﷺ wives was 12½ *Auqiya*." (Abu Dawood and Nasai)

Commentary: An Auqiya is equal to 40 dirhams, and 12½ Auqiya will, thus, make 500 dirhams.

It needs be remembered that 500 dirhams were quite a substantial amount during those days, and about 50 goats could be purchased with them.

(١٦٨٤/١٣) عَنْ اُمِّ حَبِيْبَةَ اَنَّهَا كَانَتْ تَحْتَ عُبَيْدِاللّٰهِ بْنِ جَحْشٍ فَمَاتَ

بِاَرْضِ الْحَبْشَةِ فَزَوَّجَهَا النَّجَاشِيُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَمْهَرَهَا عَنْهُ اَرْبَعَةَ اٰلَافِ دِرْهَمٍ وَّبَعَثَ بِهَا اِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ شُرَحْبِيْلِ بْنِ حَسَنَةَ۔ (رواه ابو داؤد والنسائى)

(1684/13) It is related by Umm Habibah رضی الله عنها, She relates that she was married to Ubaidullah ibn Hajsh (and had migraged with him to Abyssinia). (It was there that) her husband, Ubaidullah ibn Hajsh died, and Negus, (the King of Abyssinia) married her to the Messenger of Allah, and settled 5,000 dirhams as her *Mahr*, on behalf of the Holy Prophet ﷺ, and paid it to her from his own pocket. Negus, then sent her to the Prophet ﷺ in the company of Sharjeel ibn Hasana.

(Abu Dawood and Nissai)

Commentary: Umm Habibah رضی الله عنها was the daughter of Abu Sufyan who, till the Victory of Makkah, was the leader of its Pagans and an Arch enemy of the Messenger of Allah ﷺ. Eight years after the Migration, at the time of the Victory of Makkah, Abu Sufyan embraced Islam, but his daughter had become a Muslim much earlier, and so had her husband, Ubaidullah ibn Jahash.

When the Muslims were persecuted Mercilessly in Makkah, some of them had, on the Prophet's ﷺ advice, migrated to Abyssinia. they included Umm Habiba and her husband. It so happened that, in Abyssinia, Abdullah ibn Jahash forsook Islam and adopted Christianity. He, also, drank excessively and died in that state. But Umm Habiba رضی الله عنها remained steadfast in Faith. When the news of the death of Obaidullah ibn Jahash reached the Messenger of Allah ﷺ, he decided to marry Umm Habiba رضی الله عنها in order to bring her solace and comfort, and, also, to show his appreciation of her resoluteness in the path of Islam. There were some other reasons, too, of importance to the Faith that called for it. The Holy Prophet ﷺ, then, sent a special messenger to Negus, requesting him to make the proposal of marriage, on his behalf, to Umm Habiba, and the Abyssinia Emperor had it done through his slave-girl, Abraha. The proposal was gladly accepted by Umm Habiba رضی الله عنها who appointed a near relation from among the emigrant Muslims, named Khalid ibn Saeed El-Aasi, as her agent,

and, as it is stated in *Abu Dawood* and *Nasai*, Negus married her to Messenger of Allah ﷺ, and himself paid the *Mahr*. In the report quoted in *Abu Dawood*, the amount of *Mahr* is given as 4,000 dinars[1] which is more authentic, according to the authorities. In any case, the *Mahr* of Umm Habiba was highest among the wives of the Holy Prophet ﷺ, but it was settled by the Abyssinian ruler, and not by him, and, as the Traditions have it, it was, also, paid by the former.

The incident, it appears, took place in the fifth year of migration to Abyssinia.

It may be noted that Negus was the title of the Emperor of Abyssinia while the real name of the particular ruler, referred to in the above Tradition, was Asmaha. He had learnt about the teachings of the Prophet ﷺ through the Muslim emigrants and embraced Islam. He died in the 8th or the 9th A.H.,. The Holy Prophet ﷺ was informed of his death in Divine Revelation who, then, told it to the Companions ؓ and held his funeral service in absentia.

Felicitations And Supplication

Various forms of felicitations, on the occasion of marriage, are current in the world. The Holy Prophet ﷺ, however, has taught a formula which is more in the nature of a supplication for the happiness nd well-being of the couple.

(١٦٨٥/١٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ كَانَ اِذَا رَفَّأَ الْاِنْسَانَ اِذَا تَزَوَّجَ قَالَ بَارَکَ اللّٰهُ لَکَ وَ بَارَکَ عَلَیْکُمَا وَ جَمَعَ بَیْنَکُمَا فِیْ خَیْرٍ. (رواه احمد والترمذی و ابو داؤد و ابن ماجه)

(1685/14) Abu Hurayrah ؓ relates, saying that when the Prophet ﷺ congratulated anyone on his marriage, he would say: "May God bless you, and bestow His favour on you, and keep you united for ever in goodness and welfare." .

(Musnad Ahmad, Tirmizi, Abu Dawood and Ibn Majah)

(١٦٨٦/١٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اِذَا تَزَوَّجَ اَحَدُکُمْ اِمْرَاَةً اَوِشْتَرٰی خَادِمًا فَلْیَقُلْ اَللّٰهُمَّ اِنِّیْ اَسْاَلُکَ

خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَ اَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

(رواه ابو داؤد)

(1686/15) Abdullah ibn Amr ibn al-Aas ﷺ related to us, saying that the Messenger of Allah ﷺ said: "Whoever marries a woman or buys a slave or slave-girl should make the following supplication: Oh Allah! I beseech Thee for the goodness and virtue Thou hast blessed her (or him) with, and embedded in her (or his) nature. Favour me with it. And I beg Thee refuge from her (or his) wickedness, and the vice and viciousness in her (or his) nature. Protect me from it." (Abu Dawood)

The Simpler a Marriage, The More Blessed it is

(١٦٨٧/١٦) عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْظَمُ النِّكَاحِ بَرَكَةً اَيْسَرُهُ مُؤْنَةً. (رواه البيهقى فى شعب الايمان)

(1687/16) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "That marraige is most blessed which is the least burdensome." (Baihaqi)

Commentary: It, obviously, is not a mere statement of fact, but, also, an exhortation to the *Ummah* to keep the marriages as simple as possible. In that casse, the marraige will prove a blessing, and not a burden.

Dowry of Fatima رضى الله عنها

(١٦٨٨/١٧) عَنْ عَلِيٍّ قَالَ جَهَّزَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ فِيْ خَمِيْلٍ وَّ قِرْبَةٍ وَّوِسَادَةٍ حَشْوُهَا اِذْخَرٌ. (رواه النسائى)

(1688/17) Sayyidina Ali ﷺ narrates "Messenger of Allah ﷺ had given the following articles as dowry to his daughter, Ftimah رضى الله عنها. A bordered head covering, a small water-bag of leather, and a pillow stuffed with the grass, Azkhar." (Nasai)

Commentary: This report is commonly believed, in our country, to men that the Messenger of Allah ﷺ had given these articles to his duaghter, Saiyyidah Fatimah رضى الله عنها, as dowry on the occasion of her marriage, while, in fact, the practice of giving something to the bride, on her marriage, did not exist among the Arabs. They had no idea of it, so much so that a word like 'dowry'

did not exist in their language, nor is it mentioned in any of the reports of the marriages of that time. The Holy Prophet ﷺ had arranged for these things as Sayyidina Ali's رضي الله عنه guardian, and at his request, and with his money, as he did not possess the essential household goods at the time of his marriage with Sayyidah Fatimah رضی الله عنها. Full details of the event are contained in the Traditions.

Walima

To be married to a woman of one's liking a great favour of the Lord, and a matter of rejoicing. The marriage-feast, commonly known as *Walima*, is an outward expression of the feelings of gratitude and plesure. Through it, it is further, made known from the side of the bridegroom and his family that they are happy over the alliance and regard it as a Divine blessings which will, of course, be a source of great satisfaction to the bride and her people and add to mutual attachment and goodwill.

(١٦٨٩/١٨) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَاٰى عَلٰى عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ اَثَرَ صُفْرَةٍ فَقَالَ مَاهٰذَا؟ قَالَ تَزَوَّجْتُ اِمْرَأَةً عَلٰى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ قَالَ بَارَكَ اللهُ لَكَ اَوْلِمْ وَلَوْ بِشَاةٍ. (رواه البخاری و مسلم)

(1689/18) Sayyidina Anas رضي الله عنه Narrates "(once), on noticing a trace of the yellow colour on Abdul Rahman ibn 'Awf رضي الله عنه, i.e., on his dress or body, the Messenger of Allah ﷺ enquired from him about it. Abdul Rahman ibn 'Awf رضي الله عنه replied 'I have married a woman for gold of the wieght of a date-stone, i.e., as *Mahr*. 'God bless you,' observed the Prophet ﷺ. 'Give the feast of *Walima* even if you have to slaughter a whole goat (for it).'"

(Bukhari and Muslim)

Commentary: What the Messenger of Allah ﷺ meant, probably, was that Sayyidina Abdul Rahman ibn 'Awf رضي الله عنه should spend liberally on the feast to celebrate his marriage.

It, further, shows that the training and instruction the holy Companions رضي الله عنهم had received at the hands of the Holy Prophet ﷺ had cast them in such a mould that they did not give Prophet ﷺ the trouble of attending their marriages. They did not even inform him.

Thus, we find that even Abdul Rahman ibn 'Awf ﷺ who was among the chosen Companions ﷺ and belonged to the group of the ten most pious Companions ﷺ who were honoured with the title of *Ashra Mobashshira*, at the time of the Truce of Hudaibiyah, got married and the sacred Prophet ﷺ knew nothing of it.

The trace of yellowness on the clothes of Syyidina Abdul Rahman ibn 'Awf ﷺ, as mentioned in the above Tradition, can, perhaps, be explained by the fact that, in those days, the brides used to wear garments dyed in saffrorn etc., and its effects were , also, sometimes, felt on the dress or body of the bridegroom.

(١٦٩٠/١٩) عَنْ اَنَسٍ قَالَ مَا اَوْلَمَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَحَدٍ مِنْ نِسَائِهٖ مَا اَوْلَمَ عَلٰى زَيْنَبَ اَوْلَمَ بِشَاةٍ. (رواه البخارى و مسلم)

(1690/19) Sayyidina Anas ﷺ related to us, saying "the Messenger of Allah ﷺ did not give a *Walima* on his marriage with.any of his wives on the scale on which he gave the *Walima* on his marriage with Zainab bint Jahash رضى الله عنها.He gave the *Walima* of a whole goat. (The entire meat of a goat was used in the feast)"

Commentary: It shows that the feasts the Holy Prophet ﷺ gave on his other marriages were on a smaller scale. As it is stated, for instance, in Sahih Bukhari, on the authority of Safia bint Sheba, only two seers of barely were used in the *Walima* feasts of some of his marriages and, again, on the authoirty of Sayyidina Anas ﷺ, that when the Prophet ﷺ married Sayyidah Safia رضى الله عنها there was neither meat nor bread in the feast, but only some dates, cheese and butter. From it, we learn that not even a regular meal is necesary for *Walima*. Whatever eatables one can afford should be served to the guests. How sad it is that, like dowry, we have made *Walima*, too, a heavy obligation.

Invitation of *Walima* Should be Accepted

(١٦٩١/٢٠) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دُعِیَ اَحَدُكُمْ اِلَى الْوَلِيْمَةِ فَلْيَاتِهَا. (رواه البخارى ومسلم)

(1691/20) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is invited to

the feast of the *Walima*, he should accept the invitation.
(Bukhari and Muslim)

Commentary: The marriage feasts were held in the correct way when the holy Prophet ﷺ had made this observation, and it is with regard to such feasts that the commandments stand. It has nothing to do with the entertainments that are openly wasteful and the eye is on display. The Holy Prophet ﷺ, in fact, has advised us to stay away from them.

Whose Invitation Should be Declined?

(١٦٩٢/٢١) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ طَعَامِ الْمُتَبَارِيَيْنَ اَنْ يُؤْكَلَ. (رواه ابو داؤد)

(1692/21) It is related by Abdullah ibn Abbas ﷺ that "the Messenger of Allah ﷺ forbade from eating the food of the people who try to excel one another." (Abu Dawood)

Commentary: What it tells is that the invitations of persons who throw lavish parties, dinners etc., to impress others with their wealth or superiority should not be accepted.

(١٦٩٣/٢٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعٰى لَهَا الْاَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَ رَسُوْلَهُ. (رواه البخاری ومسلم)

(1694/23) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The food of the *Walima* is allowed to which only the rich are invited and the poor are ignored; and whoever did not accept the invitation (without a cogent reason) acted against the Commandment of Allah and His Messenger."
(Bukahri and Muslim)

Commentary: The first part of the above Tradition stresses that whoever gives a marriage feast should, also, invite the poor. The food served at a *Walima* to which only the well-to-do or important persons are invited is not worth eating. It, naturally, applies to all the feasts, and not merely to *Walima*.

What the second part seeks to convey is that unless there is a valid excuse, the invitation of a Muslim brother to a feast ought to

be accepted. It generates brotherly feelings while the declining of an invitation can stir up unfriendly sentiments.

Prayer at The Time of Couplation

(١٦٩٤/٢٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ اَحَدَكُمْ اِذَا اَرَادَ اَنْ يَّاتِيَ اَهْلَهُ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَاِنَّهُ اِنْ يُّقَدَّرْ بَيْنَهُمَا وَلَدٌ فِيْ ذَالِكَ لَمْ يَضُرُّهُ شَيْطَانٌ اَبَدًا

(رواه البخاری و مسلم)

(1694/23) It is related by Ibn Abbas ﷺ that the Messengr of Allah ﷺ said: "When anyone of you makes this supplication to God while going to his wife (for making love), and a child is destined to him from that couplation, the Devil will not be able to harm the child and it will remain safe forever from his mischeif:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'In the Name of Allah! O God! Save me from the mischief of the Devil, and the progeny You may bestow upon me."

(Bukhari and Muslim)

Commentary: As Sheikh Abdul Haq Mohaddith Dehlavi has observed in *Ash'iatul Lam'aat*, if a supplication like it is not made at the time of copulation and only the sexual urge is satisfied like the animals, the child that may born as a result of it will not be safe from the evil influence of the Devil. The Sheikh adds that "it is the main reason why the morals of the present generation are not good."

Copulation Must be Kept as A Secret From Others

(١٦٩٥/٢٤) عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشَرِّ النَّاسِ عِنْدَاللّٰهِ مَنْزَلَةً يَّوْمَ الْقِيٰمَةِ اَلرَّجُلُ يُفْضِيْ اِلٰى اِمْرَاَتِهٖ وَتُفْضِيْ اِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا.

(رواہ مسلم)

(1695/24) It is related by Abu Saeed Khudri ﷺ that the Messenger of Allah ﷺ said: "On the Day of Resurrection, he will be of the worst degree in the eyes of Allah in the greatest degree who divulges the secret after having sex with is wife."

(Muslim)

The Curse of God is on The Unnatural Act

(١٦٩٦/٢٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَلْعُوْنٌ مَنْ اَتٰى اِمْرَاَةً فِیْ دُبُرِهَا۔ (رواه احمد وابو داؤد)

(1696/25) Abu Hurayrah ﷺ relates that the Mesenger of Allah ﷺ said: "The man who performs the unnatural act with his wife is accursed." (Musnad Ahmad and Abu Dawood)

(١٦٩٧/٢٦) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللهُ اِلٰى رَجُلٍ اَتٰى رَجُلًا اَوْ اِمْرَاَةً فِی الدُّبُرِ۔ (رواه الترمذی)

(1697/26) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "God will not even look at him who commits sodomy with a man or woman." (Tirmizi)

Commentary: Even the animals do not satisfy their sexual desire in the unnatural way. The human beings who ae guilty of it, thus, are even worse than the quadrupeds, and offer a living proof of the Correctness of the Qur'anic verse:

ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِيْنَ (التين ٩٥:٥)

"Then We reduced him to the lowest of the low. (Al Tin 95:5)

It will be known only on the Day of Final Judgement what a grievous misfortune is to remain deprived of even a glance from the Almighty.

Restrained Ejaculation

Sometimes, for a special reason, such as, the health of the wife or the earlier children, a man does not want his wife to become pregnant. For it, he practices *'Azl* (restrain ejaculation), i.e., separates himself from the wife at the time of ejaculation. It was done during the days of the Holy Prophet ﷺ as well. the reply the Prophet ﷺ gave when enquired is not forbidden, it is also not good. Most of the Jurists have drawn the same conclusion from the Traditions pertaining to it, and the basic law, according to them, it that if a man wants to pracitce *'Azl* owing to his peculiar circumstances, he can do so, and it will not amount to sin. But the way in which the campaigns of family planning or population

control are being launched now a days, in certain countries, at the national level, and the chief aim of which is to put a check to limit the human race mainly on the ground that if the population goes on increasing as it is, it will not be possible to feed the people or improve the standard of living is wholly un-Islamic. In truth, it is not far different, in its spirit, from the custom of killing the children in their infancy that was prevalent among the Arabs in the Age of Ignorance. It is to such people that these verses are addressed in the Qur'an:

لَا تَقْتُلُوْآ اَوْلَادَكُمْ مِنْ اِمْلَاقٍ ط نَّحْنُ نَرْزُقُكُمْ وَ اِيَّاهُمْ ٥ (الانعام٦:١٥١)

Slay not your children because of penury. We provide you and for them. (Al-Anam 6:151)

After this brief introduction, the Traditions.

(١٦٩٨/٢٧) عَنْ جَابِرٍ قَالَ كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ. (رواه البخارى ومسلم)
وَزَادَ مُسْلِمٌ فَبَلَغَ ذَالِكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَنْهَنَا.

(1698/27) It is narrated by Sayyidina Jabir ﷺ "(during the life-time of the Messenger of Allah ﷺ), when the revelation of the Qur'an was continuing, we, i.e., some of the Companions ﷺ used to practise *'Azl*, (and no verse of the Qur'an had been revealed forbidding it)." In another version of it, quoted in Sahih Muslim, it is added that "it was in the knowledge of the Prophet ﷺ, but he did not prohibit." (Bukhari and Muslim)

(١٦٩٩/٢٨) عَنْ اَبِىْ سَعِيْدٍ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْعَزْلِ فَقَالَ مَا مِنْ كُلِّ الْمَاءِ يَكُوْنُ الْوَلَدُ وَ اِذَا اَرَادَ اللّٰهُ خَلَقَ شَيْئٍ لَمْ يَمْنَعْهُ شَيْئٌ. (رواه مسلم)

(1699/28) Abu Saeed Khudri ﷺ relates, saying "(once) the Messenger of Allah ﷺ was asked about *'Azl* upon which he said: 'It is not that one conceives with every seminal discharge. (It is only by Allah's will that a woman conceives and gives birth to a child). And when Allah decides upon the creation of anything, no one can stop it." (Bukhari)

Commnetary: It shows that it is not correct to suppose that the birth of a child can be prevented by *'Azl*. The birth will take place,

in any case, if it is willed by God. The next Tradition is more clear to it

(١٧٠٠/٢٩) عَنْ جَابِرٍ اَنَّ رَجُلًا اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ لِيْ جَارِيَةً هِيَ خَادِمَتُنَا وَاَنَا اَطُوْفُ عَلَيْهَا وَاَكْرَهُ اَنْ تَحْمِلَ فَقَالَ اِعْزِلْ عَنْهَا اِنْ شِئْتَ فَاِنَّهُ سَيَاتِيْهَا مَا قُدِّرَ لَهَا فَلَبِثَ الرَّجُلُ ثُمَّ اَتَاهُ فَقَالَ اِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ فَقَالَ قَدْ اَخْبَرْتُكَ اِنَّهُ سَيَاتِيْهَا مَا قُدِّرَلَهَا۔ (رواه مسلم)

(1700/29) It is related by Jabir ﷺ "(once) a man came to the Messenger of Allah ﷺ and said: 'I have a slave-girl who looks after the domestic work at my house, and I, also, make love to her, but I do not want her to become pregnant.' (Perhaps, he wanted to know if he could practise *'Azl* with her). The Messenger of Allah ﷺ observed: 'You can practise *'Azl* if you like, but it is certain that what has been destined for the slave-girl will happen.' The man, again, came after some time and said that the slave-girl had conceived. The Messenger of Allah ﷺ replied: 'I had told you that what had been ordained for her shall come to pass'." (Muslim)

Commentary: In the two aforementioned Traditions, it is emphasised that if it is decided by God about anything that it will come into existance, it shall take place and nothing can stop it. As for example, a man practises *'Azl* to kep his wife from conceiving, but if it is decreed by the Lord, at any time, that she gave birth to a child, either the husband will not be able to get away from her quickly enough or some discharge secretion will take place before the ejaculation, without his knowing it, and she will become pregnant.

Permission to Have Four Wives

Whether by temperament or circumstances, there are men who are likely to go astray and seek sexual gratification in a sinful manner if they are not allowed to have more than one wife at the same time. That is why, in the Canonic Laws in which adultery or fornication is strictly forbidden, it has, generally, been permitted to have more wives than one.

In the *Shari'ah* brought by the sacred Prophet ﷺ, fornication,

specially by a married person is such a great sin that it is punishable with death by stoning. If in such a *Shari'ah*, polygamy was not allowed, in any event, it would, indeed, have ben extremely cruel and unjust. In the Westren countries in which polygamy is legally forbidden, no eyeborws are rasied on illicit sexual intercourse and the question of its legitimacy or otherwise does not arise. In order to put an end to illicit sex, the Islamic *Shari'ah,* on the one hand, prescribed a most severe punishment, and, on the other, permitted a man to have upto four wives at the same time, subject, of course, to appropriate conditions.

Like many other communities, among the Arabs, too, there was no limit to the number of wives before the advent of Islam. some men used to have ten, and even more wives at a time. Keeping in view the different circumstances of different people, the Islamic *Shari'ah* has fixed the limit at four.

(١٧٠١/٣٠)عَنْ اِبْنِ عُمَرَ اِنَّ غَيْلَانَ بْنِ سَلْمَةَ الثَّقَفِيُّ اَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِيْ الْجَاهِلِيَّةِ فَاَسْلَمْنَ مَعَهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمْسِکْ اَرْبَعًا وَفَارِقْ سَائِرَهُنَّ (رواه احمد)

(1701/30) Sayyidina Abdullah ibn Umar ﷺ Narrates "When Ghailan ibn Salmah Thaqafi embraced Islam, he had ten wives who had, also, accepted Islam with him. The Messenger of Allah ﷺ, thereupon, told him to keep four and divorce the rest."
(Musnad Ahmad)

Justice And Equity in Treatment Towards Wives

A man who has more than one wife must deal fairly with them, and make no difference in the treatment of one wife over another. In *Sura-i-Nissa*, in which permission has been given to marry upto four women, it is candidly stated that:

If you fear that you cannot do justice (to so many wives), then one (only).

For husbands who do not treat their wives with justice there is the warning of a heavy penalty in the Hereafter. The inclination of the heart is, of course, different over which a man has little control, but where the moral and material rights of the wives are concerned,

no discrimination should be shown.

(١٧٠٢/٣١) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَتْ عِنْدَالرَّجُلِ اِمْرَاَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيٰمَةِ وَشِقُّهُ سَاقِطٌ۔

(رواه الترمذى و ابو داؤد والنسائى و ابن ماجه والدارمى)

(1702/31) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whosoever has two, (or more), wives, and does not treat them with justice and fairness, he will appear on the Last Day in such a condition that one side of his body would have missing. (Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarmi)

Commnetary: It offers another example of similarity between the misdeeds of this world and the punishment, in the Hereafter. A man, it tells, who has more than one wife and discriminates among them in behaviour and treatment will be seen by everyone, on the Day of Resurrection, with one side of his body missing.

(١٧٠٣/٣٢) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُوْلُ اَللّٰهُمَّ هٰذَا قَسْمِىْ فِيْمَا اَمْلِكُ فَلَا تَلُمْنِىْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ۔

(رواه الترمذى و ابو داؤد و النسائى و ابن ماجة والدارمى)

(1703/32) Sayyidah Ayshah رضى الله عنها Narrated "the Messenger of Allah ﷺ used to live with his wives in turns, and treat them with full justice. In adition to it, he would supplicate:

اَللّٰهُمَّ هٰذَا قَسْمِىْ فِيْمَا اَمْلِكُ فَلَا تَلُمْنِىْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ

"O my God! This is my behaviour in things and doings over which I have control. Call me, therefore, not to account for the thing (of the heart) which is in You power, not mine."

(Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

Commentary: It shows that the Prophet ﷺ maintained a complete equality among his wives as far as practical behaviour and standard of living were concerned. He treated all of them alike. But the attachment of the heart is something which cannot be ordered. It could not be the same with each wife. Hence, the Prophet ﷺ used to beseech the Lord to forgive him if there was any difference in it for love and inclination did not lie in his power; it was in the Hands of Allah.

DIVORCE AND PERIOD OF WAITING

The main object of marriage is that, by entering into it, people led a clean and virtuous life, and just as they were someone's children, they, too, produced children, and the children were a source of joy to them and a means to the attainment of Paradise in Hereafter.

For the realisation of these ends, it is essential that relations between man and wife were pleasent and based on love and understanding. This, is a nutshell, is the substance of the teachings of the Holy Prophet ﷺ relating to the conduct and behaviour between husband and wife. Yet, sometimes, circumstances arise in which it becomes extremely difficult to live together. The Prophet's ﷺ advice, even then, is that they should try their utmost tolerate with each other, and resolve their differences, through mutual concession and compromise. Divorce or *Talaq*, too, has, however, been permitted as a last resort. It, evidently, would have been most unjust if the breaking up of a marriage was not allowed in any case, and however miserable the life of a couple became, it was legally compelled to remain joined in wedlock till death.

Detailed guidance has, hence, been furnished on the subject of divorce, the first thing to remember, as a matter of principle, being that such a development is highly displeasing to God, and, therefore, it should be avoided as far as possible. Neither the husband nor the wife should act in a hurry. The step is to be taken only when no choice is left, in the same way as, for example, the amputation of a limb is agreed to when no other course is open.

The method prescribed for divorce is that the husband should give only one *Raj'ee Talaq*[1] at a time when the wife is in a state of cleanliness, i.e., she is not having her menses so that it remained

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❶. Meaning a 'reversible' divorce ; a divorce that can be taken back within the period of *'Iddah*.

open to the husband to retrace his steps and take back the divorce within the period of *'Iddah*[1]. If, however, the husband cannot make up his mind about returning to his wife and restoring her to the former position, he should allow the period of *Iddah* to pass after which though the withdrawal of the divorce will not be possible, they can be joined, again, in wedlock by mutual consent.

The pronouncement of three *Talaqs*[2] simultaneously is extremely sinful, but to do so at three different times, too, has been viewed with strong disfavour, and the punishment laid down on it, here in this world, is that the husband will not be allowed to re-marry his divorced wife until she is married to another man and full conjugal relations have been established between them, and after it, she has either become a widow owing to the death of her second husband or has been divorced by her husband. It is only then that he can marry her again on the completion of *'Iddah*. This severe restriction, in fact, is the penalty imposed on the husband for pronouncing three *Talaqs*.

Most Disagreeable Act

(١٧٠٤/٣٣) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبْغَضُ الْحَلَالِ اِلَى اللّٰهِ الطَّلَاقُ (رواه ابو داؤد)

(1704/33) It is related by Abdullah ibn Umar ﷺ that the Prophet ﷺ said: "Among the lawful and legitimate things, most disagreeable to God is divorce." (Abu Dawood)

(١٧٠٥/٣٤) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ مَا خَلَقَ اللّٰهُ شَيْأً عَلٰى وَجْهِ الْاَرْضِ اَحَبَّ اِلَيْهِ مِنَ الْعِتَاقِ وَلَا خَلَقَ اللّٰهُ شَيْأً عَلٰى وَجْهِ الْاَرْضِ اَبْغَضَ اِلَيْهِ مِنَ الطَّلَاقِ. (رواه الدارقطنى)

(1705/34) It is related by Mu'az ibn Jabal ﷺ that the Messenger of Allah ﷺ said: "O Mu'az , God has not created anything on the face of the earth wich may be more pleasing to Him than the

1. The period of waiting for a widowed or divorced woman before the expiry of which she cannot re-marry. for a divorced woman, *Iddah* extends up to the time that three cyclic periods of menstruation are completed, and if the woman be pregnant, until she is gives birth of the child.

2. Plural of *Talaq*, meaning 'divorce'.

setting free of slaves and slave-girls, and he has not created anything on the face of the earth which may be more displeasing to Him than divorce." (Daar Qutni)

(١٧٠٦/٣٥)عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِيْ غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهِ رَائِحَةُ الْجَنَّةِ.

(رواه احمد والترمذى و ابو داؤد و ابن ماجة والدارمى)

(1706/35) It is related by Thauban ﷺ that the Messenger of Allah ﷺ said: "The sweet smell of Paradise is forbidden to the woman who demands divorce from her husband except on account of severe hardship."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarami)

Commentary: The admonition, evidently, does not apply to the woman for whom it may have become really intolerable to live with her husband, but if she seeks divorce without the things having gone that far, it will be highly sinful on her part.

(١٧٠٧/٣٦)عَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيْ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُطَلِّقُوْا النِّسَاءَ اِلَّا مِنْ رِيْبَةٍ اِنَّ اللهَ تَعَالٰى لَا يُحِبُّ الذَّوَّاقِيْنَ وَالذَّوَّاقَاتِ.

(رواه البزار و الطبرانى فى الكبير والاوسط)

(1707/36) Abu Moosa Ash'ari ﷺ related to us, that the Messenger of Allah ﷺ said: "Women should not be divorced unless they are of a doubtful character. God does not like men who are addict to pleasure and enjoyment."

(Musnad Bazzar, and Tabarani)

Commentary: What the last part of the above Tradition denotes is that men who divorce their wives simply to marry again and derive satisfaction from a new wife are cxcluded from thr love and good pleasure of the Lord. The same is the case with women who obtain divorce from their husbands so that they can have pleasure with a new man.

Time And Procedure

(١٧٠٨/٣٧) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّهٗ طَلَّقَ إِمْرَأَةً لَّهٗ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَغَيَّظَ فِيْهِ رَسُوْلُ اللهِ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ لِيُرَا

جِعْهَا ثُمَّ يُمْسِكُهَا حَتّٰى تَطْهُرَ ثُمَّ تَحِيْضَ فَتَطْهُرَ فَإِنْ بَدَالَهُ اَنْ يُّطَلِّقَهَا فَلْيُطَلِّقَهَا طَاهِرًا قَبْلَ اَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ الَّتِىْ اَمَرَاللّٰهُ اَنْ تُطَلَّقَ لَهَا النِّسَآءُ.

(رواه البخاری و مسلم)

(1708/37) Sayyidina Abdullah ibn Umar ﷺ Narrates that he divorced his wife in the condition that she was having her menses, and his father mentioned it to the Messenger of Allah ﷺ, upon which he was very angry and said: 'Tell Abdullah to take back the divorce and keep the wife with him in marriage unitl the menstruation period ends and she comes into the period of cleanliness, and, then, the period of cleanliness ends, and she, again, has her menses, and returns, once more, to the period of cleanliness. Should he still want to divorce her, he might have a sexual intercourse with her." The Prophet of God ﷺ added: "This is the *Iddah* laid down in the Qur'an:

فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ (الطلاق ٦٥:١)

"Divorce them at their prescribed periods." (Al Talaq 65:1)

(Bukhari and Muslim)

Commentary: It tells that it is forbidden to divorce a woman while she is having her menses, and whoever does so by mistake should receive back his wife after the divorce. In case the husband remained of the same mind, the divorce ought to be given at the time of purification after menstruation provided that he had not made love to her during it.

The idea behind the arrangement is that during menstruation , a woman is not fit for sexual intercourse while, in the state of purification, it is quite possible that the husband felt inclined towards her and the intention to divorce disappeared from his heart which, in any case, is more pleasing to the Lord and Prophet ﷺ.

In the incident related above, Abdullah ibn Umar ﷺ was told by the holy Prophet ﷺ to take back the divorce he had given and allow a period of purification to pass, and if, even then, he was adamant, he could divorce his wife during the second period of purification, the idea being that when the two would live together during the whole of the intervening period of purification, the relations might improve and the divorce avoided. But if it did not turn out that way and the divorce was invetiable, the Prophet ﷺ

advised Abdullah ibn Umar ﷺ to do so during the second period of purification, before cohibition. This last condition, too, was based on the logic that the sexual urge was stronger at the end of the menses, and it might, also, offer a hindrance to divorce.

It, further, shows that though divorce is forbidden during menses and is a grave sin, it does take place if given. Were it otherwsie, there would have been no need for restitution, and instead of telling Abdullah ibn Umar ﷺ to receive back his wife, the holy Prophet ﷺ would have said that the divorce was void.

To Give Three Divorces at The Same Time is A Great Sin

(١٧٠٩/٣٨) عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ قَالَ اُخْبِرَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ اِمْرَأَتَهُ ثَلاثَ تَطْلِيْقَاتٍ جَمِيْعًا فَقَامَ غَضْبَانَ ثُمَّ قَالَ اَ يُلْعَبُ بِكِتَابِ اللهِ عَزَّ وَجَلَّ وَاَنَا بَيْنَ اَظْهُرِكُمْ حَتّٰى قَامَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللهِ اَلَا اَقْتُلُهٗ. (رواه النسائی)

(1709/38) Sayyidina Mahmood ibn Labeed ﷺ narrated "(once), as the Messenger of Allah ﷺ came to know about a person that he had divorced his wife thrice, at the same time, he rose up in great anger and said: 'Will the book of God be mocked with even when I am present in Your midst? (To divorce thrice, at the same time, is to make a mockery of the Qur'an in which the law and method of divorce are distinctly laid down. Will the Book of God be reduced to a plaything in my lifetime)?' (As the Messenger of Allah ﷺ spoke these words in extreme anger), a Companion stood up and said: 'O Messenger of Allah ﷺ ! May I better not kill that man who has acted like that.'" (Nasai)

Commentary: It shows that the giving of three divorce simultaneously is a most serious transgression of the law of God. But as a divorce given during the monthly course takes effect in spite of being highly sinful and the woman gets divorced as a result of it, the divorce given thrice, at the same time, too, takes place in the opinion of an overwhelming majority of Jusists.

The giving of three divorces, at the same time, has been condemned as playing with the Book of God, probably, on the

basis of the following verses:

اَلطَّلَاقُ مَرَّتَانِ O فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ م بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ

(البقره ٢:٢٢٩، ٢٣٠)

Divorce is twice, then either a retention with honour or a rebase with kindness. So if he divorces her, then she shall not be lawful to him. Therefore, until she marries another husband

(Al Baqarah 2:229/230)

From these verses, it is evident that if a man wanted to divorce his wife more than once, he should not do so at the same time, but at different times, with suitable intervals.

The narrative does not tell what reply the Prophet ﷺ gave to the Companion ؓ who had offered to kill the transgressor. Perhaps, he kept quiet, and, thereby, indeed that man had committed a grievous sin, it did not amount to an offence punishable with death.

The Consequence of Three Divorces and The Injunction of The Shar'iah

(١٧١٠/٣٩) عَنْ عَائِشَةَ قَالَتْ جَاءَ تْ اِمْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِيْ فَبَتَّ طَلَاقِيْ فَتَزَوَّجْتُ بَعْدَهٗ عَبْدَالرَّحْمٰنِ بْنِ الزَّبِيْرَ وَمَا مَعَهٗ اِلَّا مِثْلَ هُدْبَةِ الثَّوْبِ فَقَالَ اَتُرِيْدِيْنَ اَنْ تَرْجِعِيْ اِلٰى رِفَاعَةَ؟ قَالَتْ نَعَمْ قَالَ لَا حَتّٰى تَذُوْقِيْ عُسَيْلَتَهٗ وَيَذُوْقَ عُسَيْلَتَكِ.

(رواه البخاری و مسلم)

(1710/39) Sayyidah Ayshah رضی الله عنها relates, saying that "Once the wife of Rifa'ah Qurazi came to the Messenger of Allah ﷺ and said that she had been married to Rifa'ah who had divorced her and completed the whole procedure, i.e., given three divorces. She had, thereupon, married Abdul Rahman ibn Zubair, but is incapable of performing the sexual act. The Messenger of Allah ﷺ asked her if she wanted to go back to Rifa'ah to which she replied in the affirmative. The Messenger of Allah ﷺ, then, observed: "It cannot be done until sexual intercourse takes place between you two."(Meaning between the former wife of Rifa'ah and her new husband." (Bukhari & Muslim)

Commentary: The commandment is set forth, also, in the Qur'an which says:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهُ (البقره ۲:۲۳۰)

"And if a person divorces his wife the third time, he cannot, after that, re-marry her until after she has married another husband. (Al Baqarah 2:23)

It is only in the event that the second husband dies or he, also, divorces her that the woman can re-marry her former husband, after completing the period of *Iddah*.

From this and many other similar Traditions, we learn by way of elucidation of the afore-mentioned verse of the Qur'an that the mere performance of marriage with some other man is not enough for this prupose. Its consummation is essential. This view is upheld by a vast majority of the Jurists. The condition of second marriage will, indeed, be rendered meaningless if it is not subject to the completion of the act that is fundamental to the relationship between man and wife.

Even a Divorce in Jest is A Divorce

(۱۷۱۱/۴۰) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ. (رواه الترمذی و ابوداؤد)

(1711/40) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "There are three things to speak seriously and with deliberation with relation to which is a reality, and to speak light-heartedly and in jest with relation to which, too, is a reality. The three things are: marriage, divorce and restitution, i.e., receiving by a husband of his wife after divorce.

(Tirmizi and Abu Dawood)

Commentary: Its purport is that if a man marries a woman or divorces her or recieves back the divorced wife in joke, it will be real in the eyes of the *Shari'ah* and deemed to have, actually, taken place. Marriage, divorce or restitution, by their nature, are such serious and solemn acts that no fun or frivolity can be permitted.

Divorce By a Man of A Deranged Mind

(١٧١٢/٤١) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلُّ طَلَاقٍ جَائِزٌ إِلَّا طَلَاقَ الْمَعْتُوْهِ وَالْمَغْلُوْبِ عَلٰى عَقْلِهِ. (رواه الترمذى)

(1712/41) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Each divorce is valid except by a man who is not in his senses." (Tirmizi)

Commentary: Sometimes, a man goes out of his mind, owing to a shock or illness, and does things he would not do if he was in his senses. Should such a man divorce his wife, in that condition, the divorce will not have a legal force in the same way as the divorce a lunatic is held, legally, to be of no effect.

In another Tradition, it is stated tha there are three persons who will not be held responsible for what they say or do, and no law of the *Shari'ah* shall be applicable to them: (i) he who is in a state of slumber; (ii) a minor child; and (iii) one who is out of his mind.

It denotes that if a man divorces his wife while talking hin his sleep, it will not be effective, and similar is the case with the divorce given by a minor child or a man with a deranged mind.

A Divorce Under Duress is Null And Void

(١٧١٣/٤٢) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طَلَاقَ وَلَا عِتَاقَ فِیْ اِغْلَاقٍ. (رواه ابو داؤد وابن ماجة)

(1713/42) Sayyidah Ayshah رضی الله عنها relates, saying that she heard the Messenger of Allah ﷺ say: "A divoce and setting free of a slave under duress are void and have no effect (in law)." (Abu Dawood and Ibn Majah)

Commentary: It shows that if a man is made to divorce his wife or sets free his slave under constraint or coercion, it will not be valid. This is the viewpoint of a majority of Jusists, but Imam Abu Hanifah holds that a divorce given under duress will be effective in the same way as a divorce given in jest, and the authorities of the Hanafi School of thought gives quite a different interpretation of the above Tradition.

It should, however, be noted tha Imam Abu Hanifah is not alone in his judgement, but Saeed ibn Mussaiyyib, Ibrahim

Nakha'ee and Sufyan Thauri, also, are reported to have drawn the same conclusion.

Iddah

The law of *Iddah*, too, has been laid down, in the Islamic *Shari'ah*, for a divorced woman. It maintains that a woman whose husband has divorced her should spend a period of time in waiting, the essentilal details of which are given in the Qur'an itself. For a menstruating woman, a period of waiting for three monthly courses has been prescirbed, while if the menses have finally ceased or have not yet started and she is, also, not in the family way, it is three months. For a pregnant woman, *Iddah* extends up to the time she delivers the child, no matter how long or short it is.

The provision of *Iddah* is a prudent, well-advised and sensible arrangement. An important aspect of it is that it underlines the sanctity and solemnity of *Nikah*, i.e., the wedlock. Had there been no such stipulation and it was permitted to a woman to remarry at will and immediately after being divorced by her husband, it will, surely, have acted against the seriousness and dignity and reduce *Talaq* to a joke. Another aim, specially in the case of *Raj'ee* (reversible) *Nikah*, is to give an opportunity to the husband to think over the whole thing again and take back the divorce so that the couple may live, once more, as man and wife which is more pleasing to God and Prophet ﷺ. It is for this reason that during the *Iddah* of *Talaq Raj'ee*, the woman is advised to pay a little more attention to her adornment and behave towards her husband in such a way that he may, again, feel attached to her and decide to recieve her back as his wife. As for *Talaq Baina*,[1] though it is not possible for the husband to return to his wife, there still remains a greater possibility of re-marriage by mutual consent as a result of the stipulation that the wife cannot marry again before the expiry of the peirod of waiting.

The third consideration is that there remained no possibility of doubt about the paternity of the child born to the woman after divorce.

Anyway, these are some of the manifest aims and advantages of the law of *Iddah*. It is, perhaps, for these reasons that a period of

waiting after separation is prescribed, in one form or another, in a number of civilised societies of the world, but, in some cases, the peirod is so long as to become unbearble for the woman. The period of *Iddah* laid down in the *Shariah*, as everyone will agree, is moderate and reasonable.

From the Tradition that follows we will learn that the law of *Iddah* was revealed when a Companion ﷺ of the Prophet ﷺ called Asma ibn Yazid ibn es-Sakan Ansariya, had been divorced by her husband.

(١٧١٤/٤٣) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ بْنَ السَّكَنِ الْاَنْصَارِيَّةِ قَالَتْ اَنَّهَا طُلِّقَتْ عَلٰى عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَكُنْ لِلْمُطَلَّقَةِ عِدَّةٌ فَاَنْزَلَ اللهُ الْعِدَّةَ لِلطَّلَاقِ فَكَانَتْ اَوَّلَ مَنْ نَزَلَ فِيْهَا الْعِدَّةُ لِلطَّلَاقِ۔ (رواه ابو داؤد)

(1714/43) It is related by Asma bint Yazid ibn as-Sakan Ansariya, that she had been divorced during the time of the Messenger of Allah ﷺ, and until then no commandment had come down concerning *Iddah*. So, the Lord revealed the verses of the Qur'an in which *Iddah* for a divorced woman was decreed. Asma bint Yazid, thus, was the first divorced woman about whom the commandment of *Iddah* was revealed.

(Abu Dawood)

Commentary: The Qur'anic verse mentioned in it is, perhaps, the following verse of *Surah Al-Baqara*:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ الآية (البقره ٢:٢٢٨)

And the divorced women shall wait, keeping themselves apart, for three monthly periods. (Al Baqarah 2:228)

Laws concerning women who are not menstruating owing to minority or old age or who are with child indicated in *Surah At-Talaq*.

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❶. Lietrally, 'a divorce that separates.' In the Shariah, it is distinguished from the three divorces in the sense that while the third time the divorce becomes irrevocable until the woman marries some other man, nad he, also, divorces her, in *Talaq Baina* no such condition is laid and re-union is permissible without it.

Iddah on Death And Mourning

There is the command of *Iddah* for the widow, in the *Shariah*, in the same way as for the divorced woman. As it is distinctly stated in the Qur'an:

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا
(البقره ٢:٢٣٤)

And those of you who die, and leaves their wives, such women shall wait by themselves for four months and ten days.
(Al Baqarah 2:234)

This applies to the widows who are not pregnant. For the widows who are in the family way, the *Iddah* has been prescribed in another verse. It is until the child is born, however long or short the period may be. For the term of *Iddah*, the Command of mourning has, also, been given. A widowed woman is enjoined to show the conventional grief during the whole period of waiting. She is to abstain strictly from using things that are, commonly, assoicated with embellishment, and lead a life indicating her loss and sorrow so that those who saw her should know from her dress, appearance and behaviour that, like a good and virtuous lady, she was feeling sad and distressed at the death of her husband, but this commandment is only for the period of *Iddah*, and should cease at its expiry. It is not allowed, in the *Shariat*, that a woman observed life-long mourning on the death of her husband.

Aside of the husband, if a woman shows he heart-felt giref, in the form of mourning at the death of any other near relative like father or brother, she can do so only for three days.

(١٧١٥/٤٤) عَنْ اُمِّ حَبِيْبَةَ وَ زَيْنَبَ بِنْتِ جَحْشٍ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِاِمْرَاَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ اَنْ تُحِدَّ عَلٰى مَيِّتٍ فَوْقَ ثَلٰثِ لَيَالٍ اِلَّا عَلٰى زَوْجٍ اَرْبَعَةَ اَشْهُرٍ وَّ عَشْرًا. (رواه البخاری ومسلم)

(1715/44) It is related by Umm Habiba رضی اللہ عنہا and Zainab bint Jahash رضی اللہ عنہا that the Messenger of Allah ﷺ said: "It is not permitted to a believing woman that she observed mourning on the death of a near relative for more than three days, save that of her husband. On the death of the husband, the

commandment is that the mourning be observed for four months and ten days." (Bukahri and Muslim)

(١٧١٦/٤٥) عَنْ أُمِّ سَلِمَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَاتَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ وَلَا الْحُلِيَّ وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ. (رواه ابو داؤد والنسائی)

(1716/45) Umm Salmah رضی الله عنها relates, saying that the Prophet ﷺ said: "A woman whose husband has died should not wear clothes dyed in saffron or red chalk, nor use ornaments, hair-dye, henna or collyrium." (Abu Dawood and Nasai)

Commentary: In the days of the holy Prophet ﷺ, safflower and red chalk were, generally, used by women to dye their clothes for attraction. These two things have, thus, been, particularly, mentioned in the *hadith*, otherwise no special significance is attached to them and the real meaning and intention of the saying is that women who have been widowed should avoid wearing attractive clothes. In the same way, they should not use articles of adornment like ornaments, henna or collyrium.

The object of these rules and regulations is that the grief of a woman, at the loss of her husband, should not only be felt in the heart, but its effect must, also, be apparent from her dress etc.

كتاب المعاملات

KITAB UL-MA'MLAAT

(BOOK OF AFFAIRS)

IMPORTANCE OF ECONOMIC AFFAIRS

No man can do without acting jointly with others, and having various forms of relations, including monetary dealings. Men are dependent no one another for their needs. For instance, a labourer whose needs are very limited stands in need of the grocer from whom he can buy provisions for himself and his family, and the farmer needs the labourer to grow the crops. In the same way, both the labourer and the farmer are dependent for their dress upon the man who makes or sells the cloth, and the cloth manufacturer or dealer upon the person who buys it. If anyone has to build a house, he requires the services of the maison and other workers, and when he falls ill, he goes to the physician.

In brief, economic affairs, like buying and selling, labour and wages, agriculture and industry, and lending and borrowings are an essential part of life. In all these spheres, again, there is always the possibility of a dispute to settle with legal procedure and courts of justice is needed.

Though His Prophets عليهم السلام, specially the last of them, the Prophet Muhamamd ﷺ, Almighty Allah has enunciated the principles and methods of monetary dealings as well which , apparently, are related, purely, to worldly affairs. These laws are fully consistent with the nobility of the human race, and, also, hold out the assurance of felicity in both the worlds.

What is more, as a consequence, the management of these affairs and interests, in conformity with Divine guidance and the

laws of the *Shariah*, has ceased merely to be a worldly matter and got elevated to Faith itself, and, in a sense, to worship the promise of Divine recompense and elevation in ranks in the Hereafter in the same way as on deeds of worship, such as, *Salah, Fasting, Zikr*, Recitation and *Jihad* and to inculcate moral virtues etc.

The guidance, rules and regulations which have reached us through the Holy Prophet ﷺ concerning this department of life, *Muamlaat* (Mutual Dealings) as it is called, are, as far as we know, based upon four fundamental principles: i) public good; ii)justice; iii) honesty and truthfulness; and iv) compassion.

Clean Living And Lawful Earning

(١٧١٧/١) عَنْ عَبْدِاللهِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ. (رواه البيهقى فى شعب الايمان)

(1717/1) It is related by Abdullah ibn Masud ﷺ that the Messenger of Allah ﷺ said: "To earn lawfully is, also, a duty next (only) to the pricnipal duties of Faith." (Biahaiq)

Commentary: As most commentators agree, what this Tradition seeks to emphasise is that after testimony that there is no diety save God, and Muhammad ﷺ is the Messenger of Allah and *Salah Fasting* etc, which are the fundamentals tenets of Islam, it is the earning of one's livelihood through honest means and by engaging oneself cleanly in a trade or profession that comes frist. Whoever is heedless incurs the danger of succumbing to the temptation of earning money or acquiring wealth from illegitimate sources, and, then, his end, in the Hereafter, will be what has been indicated in the Qur'an and the Traditions with regard to those who live on unclean income.

Again, to perform a duty enjoined by God, obviously, in an act of worship, and the bondsman who does so is deserving of the Divine reward a person becomes entitled to on doing anything he is required to do by the Lord. Hence, to strive towards earning one's livelihood through honest means is virtually identical to worship and worhty of Divine recompense. What good tidings does it contain, indeed, for the conscientious traders, artisans, workers and peasants who make a clean living! It may, however, be remebered

that the emphasis in this Tradition is on the seeking of a clean livelihood and not merely on making an imcome. The object of this saying is to warn against everything in connection with subsistence that is forbidden and unlawful.

Importance And Need of Money In Certain Circumstances

(١٧١٨/٢) عَنِ الْمِقْدَامِ بْنِ مَعْدِ يْكَرَبَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَاتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَايَنْفَعُ فِيْهِ اِلَّا الدِّيْنَارُ وَا الدِّرْهم۔

(رواه احمد)

(1718/2) It is related, on the authority of Miqdoom ibn M'adi Karab ﷺ, that he heard the Prophet ﷺ say: "A time will come wehn money, alone, will avail." (Musnad Ahmad)

Commentary: The narrator of this Tradition is a Taba'ee called Abu Bakr ibn Abi Maryam. he has related it on the authority of Sayyidina Miqdaam ibn M'adi Karab ﷺ. The incident he has mentioned in this context is that Sayyidina Miqdaam ibn M'adi Karab ﷺ had some milch cattle, the milk of which was sold by his slave-girl while the price was collected by Miqdaam himself. Some people felt that it was unbecoming of Sayyidina Miqdaam ﷺ to make money by selling milk, and they objected to it. Sayyidina Miqdaam ﷺ admitted that he did so, and, in his support, referred to the aforementioned saying of the Prophet ﷺ. Had the holy Prophet ﷺ not said that a time was to come when money, alone, would be of use to men? What Sayyidina Miqdaam ﷺ meant was that it might not be a highminded act to make money by selling milk, but, surely was permissible.

The Honest Trader Will Be With The Prophets, The Truthful and The Martyrs

(١٧١٩/٣) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلتَّاجِرُ الصَّدُوْقُ الْاَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ۔

(رواه الترمذی والدارمی والدارقطنی، و رواه ابن ماجة عن ابن عمر)

(1719/3) It is related by Abu Saeed Khudri ﷺ that the Messenger of Allah ﷺ said: "The trader who plies his trade

cleanly and honestly will rise, in the Hereafter, in the company of the Propehts عليهم السلام, the Truthful, and the Martyrs."

(Tirmizi, Daarami and Daar-Qutni)

Note: The same Tradition has been quoted by *Ibn Majah*, on the authority of Sayyidina Ibn Umar ﷺ.

Commentary: Says the Qur'an:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا (النسآء ٤:٦٩)

And whoever obeys Allah and the Messengers عليهم السلام, they are with those whom Allah has blessed — of the Prophets عليهم السلام and the truthful, and the martyrs, and the righteous, and an excellent company are they. (Al Nisaa 4:69)

The life of a trader is beset with numerous trials and temptations. He is, often, confronted with a situation in which there, apparently, is the danger of loss if he remains steadfast and follows the path of honesty, as enjoined by the Almighty, and a good chance of profit if he disregards the Divine commandments and allows himself to be guided solely by material considerations. Thus, the trader who observes his duty to God in business dealings comes out successful in the trial prescribed by the Lord, and, for him ,there is the promise that he will be in the company of the most favourite bondsmen of the Lord in After-life- the Prophets عليهم السلام, the Truthful and the Martyrs. This will be the reward of the upright traders in the world to come.

Warning: As we had occasion to point out repeatedly in the earlier volumes, all the tidings like it are subject to the condition that a person abstains from the other wicked and sinful deeds as well which are abomination in the sight of God and make one unworthy of His good Grace.

Dignity of Labour

(١٧٢٠/٤) عَنِ الْمِقْدَامِ بْنِ مَعْدِ يَكْرَبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكَلَ اَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ اَنْ يَّاكُلَ مِنْ عَمَلِ يَدَيْهِ وَاِنَّ نَبِيَّ اللّٰهِ دَاوٗدَ عَلَيْهِ السَّلَامُ كَانَ يَاكُلُ مِنْ عَمَلِ يَدَيْهِ. (رواه البخارى)

(1720/4) It is related by Miqdaam ibn M'adi Karab ﷺ that the Messenger of Allah ﷺ said: "The cleanest food is that which has ben earned by the labour of one's hand. In fact, the Prophet Dawood ﷺ used to work with his hands for his living."
(Bukhari)

Commentary: It stresses the dignity of labour and cites the example of Prophet Dawood ﷺ to bring home the food purchased from the earnings. It is told in the Qur'an that Prophet Dawood ﷺ used to make Chain armour and, from the above Tradition, we, further, learn that he did it for a living.

(١٧٢١/٥) عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قِيْلَ يَارَسُوْلُ اللهِ اَىُّ الْكَسَبِ اَطْيَبُ؟ قَالَ عَمَلُ الرَّجُلِ بِيَدِهٖ وَكُلُّ بَيْعٍ مَبْرُوْرٍ. (رواه احمد)

(1721/5) Sayyidina Raafi' ibn Khadeej ﷺ narrates that a person (once) enquired from the Prophet ﷺ which income was better and more clean. (What was a better way of earning one's livelihood)? "The one who works with his hands, and every trade that was (done) with honesty," replied the Messenger of Allah ﷺ. (Musnad Ahmad)

Agriculture And Fruit-Growing

(١٧٢٢/٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ يَغْرِسُ غَرْسًا اَوْ يَزْرَعُ زَرْعًا فَيَاكُلُ مِنْهُ طَيْرٌ اَوْ اِنْسَانٌ اَوْ بَهِيْمَةٌ اِلَّا كَانَ لَهٗ صَدَقَةٌ. (رواه البخاری و مسلم)

(1722/6) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whatever believing bondsman grew a crop or planted a tree, and a bird, animal or man ate from it, it would be charity on his part." (Bukhari and Muslim)

Commentary: The above Tradition indicates that the one who cultivates the land and grows fruit trees is blessed and entails reward from Allah as a *Sadaqah*. If any animal or a bird eats from that crop of his land or from a fruit tree. It is an incentive for Agriculturists and fruit growers.

Legitimate Wealth is A Blessing

(١٧٢٣/٧) عَنْ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اُرِيْدُ اَنْ اَبْعَثَکَ عَلٰى جَيْشٍ فَيُسْلِمَکَ اللّٰهُ وَ يُغْنِمَکَ وَاَزْعَبَ لَکَ مِنَ الْمَالِ زَعْبَةً صَالِحَةً فَقُلْتُ يَارَسُوْلَ اللّٰهِ مَا اَسْلَمْتُ مِنْ اَجْلِ الْمَالِ وَلٰكِنْ اَسْلَمْتُ رَغْبَةً فِيْ الْاِسْلَامِ وَاَنْ اَكُوْنَ مَعَکَ فَقَالَ يَا عَمْرُو نِعْمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ. (رواه احمد)

(1723/7) Amr ibn al-'Aas ﷺ related to us, saying that the Messenger of Allah ﷺ said to him: "I intend to send you, (on a military expedition), as the commander of the army, and, then, by the Grace of Allah, you return safe and sound (and victorious) and take the spoils of war (from the enemy), and recieve a good grant of wealth from God." Upon it, (amr ibn al-Aas ﷺ went on to relate that he said): "O Messenger of Allah! I have not embraced Islam for worldly goods, but for the liking and attachment I have for it and for the reason that I am blessed with your company. "O Amr!" the Prophet ﷺ replied, "clean and lawful wealth is a good thing and a blessing for a virtuous bondsman." (Musnad Ahmad)

Commentary: It tells that weatlh acquired through legitimate means is a special favour of Allah. On the other hand, in the earlier volumes, we saw Traditions, under the headings of 'Asceticism' and 'Soft-heartedness', to the effect that poverty was preferable to riches and the poor of the *Ummah* were more blessed than the well-to-do, Both the view-points, however, are correct in their context. If contentment and willing acceptance of what has been decreed by Allah falls to the lot of anyone, alongwith poverty, it doubtlessly, is an enviable satate. It was preferred by the Holy Prophet ﷺ for himself, and he used to pray for it. At the same time, if Allah bestows riches on anyone, through lawful means, and he is, also, blessed with a grateful heart and the prudence to make a proper use of his wealth, it, too, is a special favour of God.

Among the Messengers, the Lord had favoured Sayyidina Dawood (David), Sulayman (Solomon), Ayub (Job), and Yusuf (Joseph) عليهم السلام, and many other with His grace in this matter, and among the leading Compainons there were Uthman, Sayyidina

Abdul Rahman ibn 'Awf, Zubair ibn 'Awam etc. ﷺ.

Importance And Politeness in Monetory Dealings

(١٧٢٤/٨) عَنْ اِبْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَزُوْلُ قَدَمَا اِبْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُسْئَلَ عَنْ خَمْسٍ عَنْ عُمْرِهٖ فِيْمَا اَفْنَاهُ وَ عَنْ شَبَابِهٖ فِيْمَا اَبْلَاهُ وَ عَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهُ وَفِيْمَا اَنْفَقَهُ وَمَاذَا عَمِلَ فِيْمَا عَلِمَ.

(رواه الترمذی)

(1724/8) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "On the Last Day (when people will be brought together for the Final Requital), no one's feet will move until he has been questioned about five things: about his life, and how he lived; about his youth, and wherein he wasted it; about his wealth, and where from he acquired it, and on what he spent it; and about what he did in what he was given the knowledge of." (Tirmizi)

Commentary: stressing the implorance of monetary affairs, it tells that everyone will have to render a full account of his conduct in that behalf on the Day of Judgement, as to how he earned or acquired wealth in his life and in what manner did he spend it.

The Curse of Ill-Gotten Wealth

(١٧٢٥/٩) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكْسِبُ عَبْدٌ مَالَ حَرَامٍ فَيَتَصَدَّقُ مِنْهُ فَيُقْبَلُ مِنهُ فَيُبَارَكُ لَهٗ فِيْهِ وَلَا يَتْرُكُهٗ خَلْفَ ظَهْرِهٖ اِلَّا كَانَ زَادَهٗ اِلَى النَّارِ، اِنَّ اللّٰهَ لَا يَمْحُوْ السَّيِّئَ بِالسَّيِّئِ وَلٰكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، اِنَّ الْخَبِيْثَ لَا يَمْحُو الْخَبِيْثَ.

(رواه احمد وكذا فی شرح السنة.)

(1725/9) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "If a person earns or acquires anything (through dishonest means) and, then, give away a part of it in charity, the act of charity will not be accepted, and if he will spend from it on his needs, there will be no auspiciousness in it, and if he will leave it behind to his descendants, it will serve for him as provision for Hell. Believe it, God does not remove evil with evil, but evil with good. One impurity does not annul another. (It can not make it clean)." (Musnad Ahmad)

Commentary: It emphasises that charity given from illgotten wealth is not acceptable to God, and there is no real propitiousness in impure earnings. In the same way, should a person leave behind wealth obtained in an illegitimate way, it will be ruinous him on the Day of Final Recokoning. He will be guilty both of making money dishonestly and leaving it to his heirs and successors to eat of the impure while to leave behind wealth acquired cleanly and honestly is a kind of charity, and will fetch a reward in the Hereafter.

The concluding part of the narrative explains why charity from illegal wealth will not find acceptance with Allah and prove harmful for the giver on the Day of Judgement.

Charity serves as an atonement for sins and acts as a means to forgiveness provided that it is given out of goods acquired through lawful means, but if it is given from wealth earned by corrupt and fraudulent practices, there will be no such property in it in the same way as dirty water can not be expected to make dirty clothes clean.

(١٧٢٦/١٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ طَیِّبٌ لَا یَقْبَلُ اِلَّا طَیِّبًا وَاِنَّ اللّٰهَ اَمَرَ الْمُؤْمِنِیْنَ بِمَا اَمَرَ بِهِ الْمُرْسَلِیْنَ فَقَالَ یٰٓاَیُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّیِّبَاتِ وَاعْمَلُوْا صَالِحًا وَّقَالَ یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا كُلُوْا مِنْ طَیِّبَاتِ مَارَزَقْنٰكُمْ ثُمَّ ذَكَرَ الرَّجُلَ یُطِیْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ یَمُدُّ یَدَهُ اِلَی السَّمَاءِ یَارَبِّ وَمَطْعَمُهُ حَرَامٌ وَّ مَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِیَ بِالْحَرَامِ فَاَنّٰی یُسْتَجَابُ لِذٰلِكَ. (رواه مسلم)

(1726/10) It is nerrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "O people! God is pure Himself, and accepts only what is pure, and He has given the same Command, concerning it, to all Believers as He has to His Prophets علیهم السلام. For them, the Commandment is:

یٰٓاَیُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّیِّبَاتِ وَاعْمَلُوْا صَالِحًا (المومنون ٢٣:٥١)

O ye Messengers! eat of the good (and lawful) things, and do right. (Al Mu'minoon 23:51)

And for the Believers:

یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا كُلُوْا مِنْ طَیِّبَاتِ مَارَزَقْنٰكُمْ (البقرة ٢:١٧٢)

O mankind! Eat of what is lawful and wholesome is the earth, (and avoid what is impue). (Al Baqarah 2:172)

"After it," Abu Hurayrah ﷺ said, "The Messenger of Allah ﷺ narrated the story of a man who undertook a long journey (to a holy place) and arrived (there) in such a condition that his hair were dislevelled and his body covered with dust. He raised his hands towards the heavesn and cried: "O Lord! O my Preserver! 'But his food was of the impure, his dress was impure, and he had been brought up what was impure: how his prayer can, then, be granted?" (Muslim)

Commentary: The gist of the above Tradition is that God is pure and accepts only offerings that are pure, i.e., from goods acquired through legitimate means. It, further, denotes that the commandment to eat the good and lawful things was given to all the Prophets عليهم السلام, in the same way as to all the Believers. A true Believer should, therefore, realise the significance of the Divine commandment and observe it scrupulously. The Holy Prophet ﷺ has, also, emphasised that ill-gotten wealth is so hateful to God that even if a man went to a sacred place, like a miserable beggar, to supplicate to the Almighty, but his food and clothes were impure, his supplication would not be accepted.

(١٧٢٦/١١) عَنِ ابْنِ عُمَرَ قَالَ مَنِ اشْتَرٰى ثَوْبًا بِعَشْرَةِ دَرَاهِمَ وَ فِيْهِ دِرْهَمٌ حَرَامٌ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلٰوةً مَّا دَامَ عَلَيْهِ ثُمَّ اَدْخَلَ اِصْبَعَيْهِ فِيْ اُذُنَيْهِ قَالَ صُمَّتَا اِنْ لَّمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُوْلُهُ.

(رواه احمد والبيهقي في شعب الايمان)

(1727/11) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "If a person buys a cloth for 10 dirhams, and, among them, one is tained, i.e., it has been earned thorugh dishonest means; none of his *Salah* will be accpeted by God as long as he wears it." After relating it, Abdullah ibn Umar ﷺ put his fingers in his ear and said: "May both the ears of nine become deaf if I have not heard the Prophet of Allah ﷺ say so." (Musnad Ahamd and Baihaqi)

(١٧٢٨/١٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ

الْجَنَّةِ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتِ النَّارُ اَوْلٰى بِهٖ. (رواه احمد والدارمى والبيهقى فى شعب الايمان)

(1728/12) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "The flesh and body shall not go to Heaven which are raised on unlawful sustenance. Hell is more deserving of the flesh that has grown on one's body out of what is unlawful."
(Musnad Ahmad Daarami and Baihaqi)

Commentary: Apparently, it shows tha a person whose sustenance is of the impure wili go to Hell. But the commentators have expressed the view, in the light of other Traditions as well as verses of the Qur'an, that such a man will not be able to enter Heaven without undergoing punishment for living on unclean income. He may, however, be forgiven without punishment if he has repented sincerely before death or some virtuous bondsman has prayed for forgiveness, on his behalf, and the prayer has been granted, or the Gracious One, the All Merciful, Himself, decides to absolve him of the consequences of his sin.

(١٧٢٩/١٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاتِىْ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِى الْمَرْءُ مَا اَخَذَ مِنْهُ' مِنَ الْحَلَالِ اَمْ مِنَ الْحَرَامِ.
(رواه البخارى وزادرزين عليه فاذ ذالك لاتجاب لهم دعوة)

(1729/13) Abu Hurayrah ﷺ relates, saying that the Messenger of Allah ﷺ said: "A time will come when people will not care what they are acquiring is lawful or unlawful, legitimate or illegitimate." (Bukhari)

Commentary: The time, indicated, has come to be sure. How many are there, today, even among those supposed to be religious-minded, who cares to think or enquire about goods coming in their possession whether they are lawful or not. May be, even worse days are ahead.

In another version of the same report, quoted in *Musnad Razeen*, it is added that prayers will not be accepted at such a time. Inability to distinguish between the pure and the impure, and the lawful and the unlawful is, in fact, the spiritual death of a Muslim.

We will be giving below two incidents to illustrate what a profound effect the teachings of the holy Prophet ﷺ had produced

in the lives of the Companions ﷺ.

It is related, in *Sahih Bukhari*, about Sayyidina Abu Bakr ﷺ that, once, an attendant placed something to eat before him of which he partook a little. After it, the attendant told him that, before the advent of Islam, he had, once, posed as a sorcerer and forecast the future for someone as sorcerers did. That man had met him, by chance, on the day, and given him the food, on that account, which he had offered to Sayyidina Abu Bakr ﷺ. As the latter heard of it, he made himself vomit by thrusting his fingers into the throat, and, thus, threw up the contents of his stomach.

Similarly, Imam Baihaqi has mentioned the following incident regarding Sayyidina Umar ﷺ. It is stated that, once, a person offered some milk to him which he drank. Afterwards, he asked the man how he had got it, and he replied that he was passing by such-and-such a ghat[1] where some animals, including goats and she-camels which had been given away in *Zakah* were grazing and people were drawing milk from them as could be used for that pupose. They had given some of the milk to him as well which he had offfered to Sayyidina Umar ﷺ. On hearing, Sayyidina Umar ﷺ, too, vomited the milk, like Sayyidina Abu Bakr ﷺ.

Piety Demands Shunning, Also, What is Doubtful

(١٧٣٠/١٤) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَ بَيْنَهُمَا مُشْتَبِهَاتٌ لَايَعْلَمُهُنَّ كَثِيْرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اِسْتَبْرَأَ لِدِيْنِهٖ وَعِرْضِهٖ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِيْ يَرْعٰى حَوْلَ الْحِمٰى يُوْشِكُ اَنْ يَرْتَعَ فِيْهِ اَلَا وَاِنَّ لِكُلِّ مَلِكٍ حِمًى اَلَا وَ اِنَّ حِمَى اللهِ مَحَارِمُهٗ اَلَا وَ اِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلُحَتْ صَلُحَ الْجَسَدُ كُلُّهٗ وَ اِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهٗ اَلَا وَهِيَ الْقَلْبُ.

(رواه البخاری و مسلم)

(1730/14) It has been narrated by Numan ibn Bashir ﷺ that the Messenger of Allah ﷺ said: "What is allowed is clear and what is forbidden, also is clear. But, between them, there are a few things that are doubtful, and many people do not know about them. (They are ignorant of their true position in the *Shari'ah*).

[1]. A landing place; a bathing place on ariver-side.

Thus, whoever keeps away from doubtful things as well will protect his faith and honour and (his record will) remain unblemished, and whoever will indulge in doubtful things will land himself within the borders of the forbidden like the herdsman who grazes his cattle very close to the reserved area and there is every danger of the cattle straying into it and starting to graze there (which is prohibited). Know that every king has a pasture, (entry into which is forbidden without permission). The reserved area of the Almighty are the forbidden acts. (One must not go near them, i.e., avoid even the doubtful things). And beware, there is a lump of flesh in the human body, (the characteristic of which is that) if it is right, i.e., the radiance of Faith and the awareness of God and His fear are present in it, the whole body stays right, (its deeds and states are correct), and if it is in a bad condition, the condition of the whole body, too, is bad. Remember, that lump of flesh is the heart." (Bukhari and Muslim)

Commentary: It is one of the Traditions that are regarded by the atuhorities as most important and expressing a fundamental ethical principle of Islam.

First of all, it tells taht the position of what is lawful or forbidden in the *Shariah* is clear and free from doubt, but there are many other things or acts whose legitimacy or otherwise is uncertain, that is, they can be held lawful on the basis of one principle of the *Shariah* and unlawful on the basis of another principle. What becomes a faithful Believer in respect of doubtful things is that he avoids them out of piety and prudence. In it, lies the safety of his faith and honour.

Proceeding from it, the above Tradition emphasises that anyone who is not careful enough to abstain from doubtful things runs the risk of being led into committing the forbidden acts as well like the shepherd who asks for trouble by grazing his cattle in the vicinity of a reserved ground. Hence, as it is advisable for the herdsman to keep his cattle well away from a reserved forest or grazing ground, so, also, should a true Believer avoid doubtful things, in the interests of his faith and good name.

Lastly, it shows that the goodness or badness of a person depends on the state of his heart. If the heart of a man is sound and

the light of Faith and Divine fear are present in it, his whole existence will be of piety and good-doing, and, conversely, if it is goverened by sinful and carnal desires, his entire conduct will bear the imprint.

Some commentators have concluded from the arragnements of this Tradition that for the purification of the heart, it is essential for a man to abstain from doubtful things, alongwith the forbidden ones, in food and drink.

(١٧٣١/١٥) عَنْ عَطِيَّةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "لَايَبْلُغُ الْعَبْدُ اَنْ يَّكُوْنَ مِنَ الْمُتَّقِيْنَ حَتّٰى يَدَعَ مَالَا بَاسَ بِهٖ حَذْرًا لِمَا بِهٖ بَاسٌ.

(رواه الترمذی و ابن ماجه)

(1731/15) It is narrated by Atiya S'adi رضی الله عنها that the Prophet ﷺ said: "No one can attain the state of being included among the righteous until he forgoes the lawful pleasures[1] in order to avoid the sinful." (Tirmizi and Ibn Majah)

Commentary: There are many things which though lawful in themselves, are capable of exposing a man to sin. Prudence, therefore, demands that one kept away from them as well.

Gentleness And Forbearance in Money Matters

After belief and worship, a geat stress has been laid on the teachings of the holy Prophet ﷺ on showing kindness to fellowmen, particularly, the weak and the needy. We have been exhorted, in various ways, to be kind and considerate to each other in monetary transactions, such as, buying and selling, lending and borrowing. The debtors, for instance, are told to do their best to pay off the debts as quickly as possible while the creditors are required to be lenient those who owe them a debt they should be lenient in the realisation of their dues. The bondsmen who carry out their business transactions in this spirit will be deserving the mercy of Allah.

(١٧٣٢/١٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللهُ رَجُلًا سَمْحًا اِذَا بَاعَ وَاِذَا اشْتَرٰى وَاِذَا اقْتَضٰى.

(رواه البخاری)

[1]. The word Mubah occuring in the original denotes any indifferent action which incurs neither praise nor blame.

(1732/16) It is narrated by Jabir ﷺ that the Messenger of Allah ﷺ said: "Blessings of the Lord be on him who is mild and gentle in buying and selling, and in the realisation of dues."
(Bukhari)

(١٧٣٣/١٧) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ اَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوْحَهُ فَقِيْلَ لَهُ هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ مَا اَعْلَمُ قِيْلَ لَهُ اُنْظُرْ قَالَ مَا اَعْلَمُ شَيْئًا غَيْرَ اَنِّى كُنْتُ اُبَايِعُ النَّاسَ فِى الدُّنْيَا وَاُجَازِيْهِمْ فَاُنْظِرُ الْمُوسِرَوَ اَتَجَاوَزُ عَنِ الْمُعْسِرِ فَاَدْخَلَهُ اللهُ الْجَنَّةَ.
(رواه البخاری و مسلم و فی روایة المسلم)
نحوه عن عقبة بن عامر وابی مسعود النصاری فقال الله انا احق بذامنک تجاوز واعن عبدی

(1733/17) It is narrated by Huzayfah ﷺ that the Messenger of Allah ﷺ said: "There was a man belonging to a community before you. When the Angel of Death came to take possession of his soul, he was asked if he had performed any good deed in his worldly life (which could lead to salvation). 'There is no such deed as far as I remember, he replied. 'Think again', he was told. 'I can think of nothing like it', he said, 'except that I used to have business dealings with people, and my attitude, (in these matters), was one of mildness and forbearance. I used to allow respite to the rich. (They could pay off when they liked). (As for the poor), I often wrote off debts.' The Lord, thereupon, decreed for him to be admitted to Paradise." (Bukhari and Muslim)

This Tradition has been quoted in the same form in *Sahih Bukhari* and *Sahih Muslim*. In *Sahih Muslim*, however, it has, also, been reproduced on the authority of Sayyidina 'Aqba ibn 'Aamir and Sayyidina Abu Mas'ud Ansari ﷺ in which instead of "The Lord, thereupon, decreed for him to be admitted to Paradise," it is stated that the Lord, thereupon, observed that "the kindness and compassion you have been showing in your dealings with My bondsmen has a greater claim on Me (that I exercise clemency and compassion towards you)." The Lord told the Angels to let the bondsman go and treat him as if he had done no wrong. (He was forgiven). (Bukhari and Muslim)

Commentary: The holy Prophet ﷺ would, obviously, have come to know of the incident narrated above through a Divine

Revelation. The man reffered to, in it, had died in such a state that even he could not think of a deed that could serve as an atonement for his sins except that he was kindhearted and accomodating in business transactions. If he lent money to anyone or sold anything to him on credit and the man could not clear the dues, he used to write it off, and even if the debtor was a well-to-do person, he did not insist on prompt payment. God forgave him because of this state or state of his mind, and he was admitted to Heaven.

(١٧٣٤/١٨) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَجُلٌ يُدَ اِيْنُ النَّاسَ فَكَانَ يَقُوْلُ لِفَتَاهُ اِذَا اَتَيْتَ مُعْسِرًا تَجَاوَزْ عَنْهُ لَعَلَّ اللّٰهَ اَنْ يَّتَجَاوَزَ عَنَّا قَالَ فَلَقِىَ اللّٰهَ فَتَجَاوَزَ عَنْهُ. (رواه البخارى ومسلم)

(1734/18) It is narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "(Once) there was a man who used to lend money. (When he sent his slave to realise the dues), he instructed him to forbear if the creditor happened to be a poor person. (He would say), May be, Allah bore with me and absolved me of my sins because of it." On hearing it, the Messenger of Allah ﷺ observed: "When the bondsman died and appeared before the Almighty, (on the Day of Judgement), he was forgiven." (Bukhari and Muslim)

(١٧٣٥/١٩) عَنْ اَبِىْ قَتَادَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَنْظَرَ مُعْسِرًا اَوْ وَضَعَ عَنْهُ اَنْجَاهُ اللّٰهُ مِنْ كُرَبِ يَوْمِ الْقِيٰمَةِ (رواه مسلم)

(1735/19) Sayyidina Abu Qatadah ﷺ relates that he heard the Messenger of Allah ﷺ say; "God will protect him from the agonies of the Day of Requital who allows respite to a poor and indigents person in the payment of his debt or writes it off (wholly or partly)." (Muslim)

(١٧٣٦/٢٠) عَنْ اَبِىْ الْيَسَرِ قَالَ سَمِعْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَنْظَرَ مُعْسِرًا اَوْ وَضَعَ عَنْهُ اَظَلَّهُ اللّٰهُ فِىْ ظِلِّهِ (رواه مسلم)

(1736/20) Abu Yassar ﷺ relates, he heard the Messenger of Allah ﷺ say: "Whoever has a claim (like a debt) on a borther which is payable, and he allows respite to the debtor in its payment, he will be given the reward of charity, i.e., equal to the

reward promised on charity in return for each day of the respite." (Muslim)

(۱۷۳۷/۲۱) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ عَلٰى رَجُلٍ حَقٌّ فَمَنْ اَخَّرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ (رواه احمد)

(1737/21) It is narrated by Imran ibn Husayn ﷺ that the Messenger of Allah ﷺ said, "If anyone who has a right (loan, etc) over anogther brother and he allowed him respite then for every day he allows he will get he reward of a *Sadqah*." (Ahmad)

Commentary: The Message of all these *ahadith* is very clear. May Allah cause us to abide by them.

Excellence of Giving a Loan, And Guidance

To give a loan to a needy person is to be helpful to him, and, in some Traditions, it is said that the recompense on it is even greater than that on charity. Sometime, severe warnings have, also, been given concerning the debt.

(۱۷۳۸/۲۲) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ رَجُلٌ الْجَنَّةَ فَرَاٰى عَلٰى بَابِهَا مَكْتُوْبًا اَلصَّدَقَةُ بِعَشْرِ اَمْثَالِهَا وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ. (رواه الطبراني فى الكبير)

(1738/22) It is narrated, on the authority of Abu Umama ﷺ, that the Messenger of Allah ﷺ said, "as a person entered Heaven, he saw that it was written on the Gate of Heaven that the recompnse on charity was ten-fold, and on giving a loan, eighteen-fold. (Tabarani)

Commentary: It is not clear who the person spoken of in this Tradition was. The Holy Prophet ﷺ may have narrated what had been seen by some virtuous man in a dream or described one of his own visions in this form. The latter view is, to some extent supported by the fact that *Ibn Majah*, too, has quoted this Tradition with the addition that:

فقلت لجبريل مابال القرض افضل من الصدقة؟ قال لان السائل يسئل وعنده والمستقرض لا يستقرض الا من حاجة (جمع الفوائد)

"I, (the Messenger of Allah), enquired from Jibril ﷺ what was the special merit in a loan that was superior to charity. He replied that 'a supplication (to whom cahrity is given) solicits alms and accepts charity even when he has something, (*money* etc.,) on him, while a person who asks for a loan does so only when he is in need". (Jam'a-ul-Fuwayid)

Sometimes, a person who, is also self-respecting and is in dire need of money, but he does not like to ask anyone for help or accept charity, and prefers to borrow. To give a loan to such a person will, evidently, be better than charity.

Our own experience is that there are many people who though willing to help a needy person through *Zakat* or charity, do not like to advance him loan. This Tradition, particularly, contains a moral for them.

Loan is A Most Serious Matter

On the one hand, the Holy Prophet ﷺ exhorted the well-to-do persons to lend money etc., to needy brethren and allow them respite in returning it or forgo it altogether or in part if the debtor happened to be really poor while, on the other, he urged upon the borrowers to pay back the debts as soon as possible for if they die in a state of indebtedness, with the claim of anyone lying unsettled the sequal of it would be most lamentable for them in the Hereafter. Sometimes, the Prophet ﷺ said that it was a most grievous and unforgivable sin to die without paying off one's debts, and, sometimes, if he learnt about anyone that he had died while being in debt, he declined to attend his funeral service which. perhaps, was intended to be a warning to others.

(١٧٣٩/٢٣) عَنْ اَبِىْ مُوْسىٰ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَعْظَمَ الذُّنُوْبِ عِنْدَاللّٰهِ اَنْ يَّلْقَاهُ عَبْدٌ بَعْدَ الْكَبَائِرِ الَّتِىْ نَهَى اللّٰهُ عَنْهَا اَنْ يَّمُوْتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدَعُ لَهُ قَضَاءً. (رواه احمد وابو داؤد)

(1739/23) It is narrated by Abu Moosa Ash'ari ؓ that the Messenger of Allah ﷺ said: "After the major sins (such as, Polytheism and adultery) from which God has strictly enjoined upon us to abstain, the greatest sin is that a man died in a state

that he owed a debt to anyone and left behind no assets to pay it off." (Musnad Ahmad and Daarami)

(١٧٤٠/٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهٖ حَتّٰى يُقْضٰى عَنْهُ

(رواه الشافعى واحمد والترمذى و ابن ماجة والدارمى)

(1740/24) It is narrated by Abu Hurayrah that the Messenger of Allah said: "The soul of a faithful Believer remains suspended in the middle owing to indebtedness, until the debt is paid off."(Musnad Shaf'ae, Musnad Ahmad, Abu Dawood and Daarami)

Commentary: It shows that if a person dies as a Muslim, and has, also, done good deeds which are a source of deliverance, but he is in debt and has not been careful enough to pay it back, he will not be admitted to Paradise until the debt has been paid back on his behalf.

(١٧٤١/٢٥) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ اِلَّا الدَّيْنَ. (رواه مسلم)

(1741/25) Sayyidina Abdullah ibn 'Amr narrated that the Messenger of Allah said: "If a person is killed in the path of God, all his sins are fogiven, (by virtue of martrydom), except a loan." (Muslim)

Commentary: Martyrdom is such a meritorious act that all the sins of a man are forgiven as a result of it. But if a person owes a debt to anyone and he falls a martyr in the way of God without having paid it off and has been negligent about it, he will remain caught in misfortune on account of it, since it is related to the Rights of Men, until the debt is paid on his behalf or the creditor himself decides to write it to off for the sake of God.

(١٧٤٢/٢٦) عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللهِ اَرَاَيْتَ اِنْ قُتِلْتُ فِىْ سَبِيْلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلاً غَيْرَ مُدْبِرٍ يُكَفِّرُ اللهُ عَنِّىْ خَطَايَاىَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَعَمْ...... فَلَمَّا اَدْبَرَ نَا دَاهُ فَقَالَ نَعَمْ اِلَّا الدَّيْنَ كَذَالِكَ قَالَ جِبْرِيْلُ. (رواه مسلم)

(1742/26) Sayyidina Abu Qatadah ﷺ narrates that once a person said to the Messenger of Allah ﷺ, "Tell me, Messeger of Allah ﷺ, if I take part in *Jihad* with fortitude and staedfastness, and, solely, for the sake of earning the good pleasure of Allah and the reward of the Hereafter, and I am killed in the condition that I am not retreating, but advancing, will all my sins be forgiven owing to my sacrifice and martyrdom?" "Yes", the Prophet ﷺ replied, "(God will forgive your sins)." As the man was returning, after it, the Messenger of Allah ﷺ called him back and said: "(All your sins will be forgiven) except a debt. This is what I have been told by Jibril عليه السلام. (Muslim)

Commentary: It shows that all the sins of a man are forgiven who is martyred for the sake of God, but if he dies with a debt still unpaid, he will be called to account for it. The Holy Prophet ﷺ told, further, that he was saying it on the basis of the Revelation brought to him by the Archangel Jibril عليه السلام.

(١٧٤٣/٢٧)عَنْ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ بْنِ جَحْشٍ قَالَ كُنَّا جُلُوْسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ يُوْضَعُ الْجَنَائِزُ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَصَرَهُ إِلَى السَّمَاءِ فَنَظَرَ ثُمَّ طَاطَأَ بَصَرَهُ وَ وَضَعَ يَدَهُ عَلٰى جَبْهَتِهٖ قَالَ سُبْحَانَ اللّٰهِ، سُبْحَانَ اللّٰهِ، مَاذَا نَزَلَ مِنَ التَّشْدِيْدِ، قَالَ فَسَكَتْنَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَ إِلَّا خَيْرًا حَتّٰى أَصْبَحْنَا، قَالَ مُحَمَّدٌ فَسَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا التَّشْدِيْدُ الَّذِىْ نَزَلَ؟ قَالَ فِى الدَّيْنِ وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ أَنَّ رَجُلًا قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ وَ عَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتّٰى يُقْضٰى دَيْنُهٗ. (رواه احمد)

(1743/27) It is narrated, on the authority of Muhammad ibn Abdullah ibn Jahash ﷺ, "(once), we were sitting in the open space outside the mosque where the dead bodies are brought and the Messenger of Allah ﷺ, also, was sitting with us suddenly, he looked towards the sky, and saw something, and then, he looked his gaze, and sat (in a typically concerned and meditative mood), with his hand placed on the forehead, and

remarked: "Good God! God be praised! What a stern warning and Commandment has come!"' The narrator, Muhammad ﷺ ibn Abdullah, goes on. "We kept quiet on that day and night, (and waited for what was to happen, but), when all went well, we asked the Messenger of Allah ﷺ the next morning about the grave and depressing things that had been revealed yesterday. The Prophet ﷺ replied: 'A most stern warning and Commandment has been revealed about loan.' (Elaborating on it, he observed): 'By the Holy Being in whose control is my life! If a person is killed in *Jihad*, and he returns to life only to be killed again, in *Jihad*, and there is still a debt outstanding against him, he will not enter Paradise until the debt is settled.'"

(Musnad Ahamd)

Commentary: These Traditions and warnings seemingly, appertain to cases in which the debts remain unpaid owing to negligence or ill-intention. If a person wants sincererly to pay back a loan but can not do so owing to the adversity of his circumstances and departs from the world being in debt, it is confidently expected from the Mercy and Benevolence of Allah that he will be deemed excusable. the Tradition we are going to take up later will show it more explicitly.

(١٧٤٤/٢٨) عَنْ سَلْمَةَ بْنِ الْاَكْوَعِ قَالَ كُنَّا جُلُوْسًا عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ اُتِيَ بِجَنَازَةٍ فَقَالُوْا صَلِّ عَلَيْهَا فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوْا لَا فَصَلّٰى عَلَيْهَا ثُمَّ اُتِيَ بِجَنَازَةٍ اُخْرٰى، فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قِيْلَ نَعَمْ قَالَ فَهَلْ تَرَكَ شَيْئًا؟ قَالُوْا ثَلٰثَةَ دَنَانِيْرَ فَصَلّٰى عَلَيْهَا ثُمَّ اُتِيَ بِالثَّالِثَةِ، فَقَالَ هَلْ عَلَيْهِ دَيْنٌ؟ قَالُوْا ثَلٰثَةُ دَنَانِيْرَ قَالَ هَلْ تَرَكَ شَيْئًا؟ قَالُوْا لَا قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ قَالَ اَبُوْ قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُوْلَ اللّٰهِ وَعَلَيَّ دَيْنُهُ، فَصَلّٰى عَلَيْهِ. (رواه البخارى)

(1744/28) It is narrated by Salmah ibn Al-Akoo' رضي الله عنه "we were sitting with the Messenger of Allah ﷺ and was requested to lead the funeral *Salah*. The Messenger of Allah ﷺ enquired: 'Does he owe a debt to anyone?' On being told that the man had not died in debt, the Messenger of Allah ﷺ led the funeral *salah*. Later, another dead body was brought and the Messenger of Allah ﷺ enquired if the person owed a debt to anyone. 'Yes', he was told, 'the man had died in debts.' 'Has he left behind

anything out of which the debt can be paid?' asked the Messenger of Allah ﷺ. The people informed that he had left behind three dinars. The Messenger of Allah ﷺ, then, led the funeral Salah. After it, a thrid dead body was brought and the Prophet ﷺ, again, enquired if the person had died in the state of indebtedness. 'Yes', the people said. 'He owed three dinars'. The Messenger of Allah ﷺ, then, asked if he had left any assets (which could be used for paying the debt). The Prophet ﷺ was told that the man had left behind nothing. Upon it, the Prophet ﷺ told the Companions ﷺ present to offer the funeral salah of their brother. At that time Abu Qatadah Ansari ﷺ requested the Messenger of Allah ﷺ to lead the salah, saying that he had taken upon himself the loan of the dead person owed. (He will pay it). The Prophet ﷺ thereupon, led the funeral salah."

(Bukhari)

Commentary: The action of the sacred Prophet ﷺ, apparently, was aimed at imparting to the people the lesson not to be neglectful in the payment of debts. The endeavour of everyone should, as such, be to depart from the world in the condition that he did not owe anything to anyone.

Another Tradition quoted in *Bukhari* and *Muslim*, on the authority of Abu Hurayrah ﷺ, tells that the attitude of the Holy Prophet ﷺ towards the funeral salah of persons who, as indicated above, died being in debt, related to the early phase of Islam. Later on, when the Lord had opened the door of victories and abundance, and the period of poverty was over, the Prophet ﷺ had declared that if a Muslim died in a state of indebtedness, and he did not leave behind assets that could be used to pay the debt, it would be his responsibility to clear it up. The aim, agian, was that the claim of anyone on a Muslim did not remain unsatisfied.

If There Intention to Pay Back a Loan, God Will, Somehow, Have it Paid

(١٧٤٥/٢٩) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَخَذَ اَمْوَالَ النَّاسِ يُرِيْدُ اَدَاءَ هَا اَدَّى اللّٰهُ عَنْهُ وَ مَنْ اَخَذَ يُرِيْدُ اِتْلَا فَهَا اَتْلَفَهُ اللّٰهُ عَلَيْهِ.

(رواه البخاری)

(1745/29) Abu Hurayrah ﷺ narrated that the Messenger of

Allah ﷺ said: "whoever borrows (money etc.,) from anyone and has the intention to return it, God will make it possible for him to pay it bak, i,e., help him to clear it up, and if he cannot do so in his life-time, God will settle it, on his behalf, in the Hereafter, and, thus, release him of the responsibility. And whoever borrows (money etc.,) from anyone and has no intention to pay it back. God will have it destroyed, i.e., the money will not only prove a curse in After-life, but, in this world, too, it will be of no help or comfort to him." (Bukhari)

(١٧٤٦/٣٠) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ مَيْمُوْنَةَ قَالَتْ سَمِعْتُ خَلِيْلِىْ وَ صَفِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ اَحَدٍ يُدَانُ دَيْنًا فَيَعْلَمُ اللهُ اَنَّهُ يُرِيْدُ قَضَاءَهُ اِلَّا اَدَّاهُ اللهُ عَنْهُ فِي الدُّنْيَا. (رواه النسائى)

(1746/30) It is relted by Imran ibn Hussayn ؓ, on the authority of Sayidah Maimoona رضی اللہ عنہا, (wife of the sacred Prophet), that the Messenger of Allah ﷺ said: "Whoever takes a loan and it is in the knowledge of God that he has the intention of returning it, God will have it repaid in his life-time." (Nasai)

Commentary: It is, also, stated in the afore-mentioned narrative of Sayyidina Imran ibn Hussayn ؓ that Sayyidah Maimoona رضی اللہ عنہا used to borrow much and often, probably with the object of giving it away in charity. Her near relatives, thereupon, spoke to her about it, and advised her not to be so reckless, but she did not give up the habit, and, to her support, related the saying of the Holy Prophet ﷺ we have just seen. What Sayyidah Maimoona رضی اللہ عنہا meant was that owing to it, she was confident that the Lord would have all the loans she took cleared up in her life-time. She placed an absolute reliance on the security and assurance of the Almighty, an such a conduct, of course, was worthy of a person of belief and trust in God like her.

(١٧٤٧/٣١) عَنْ عَبْدِاللهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ مَعَ الدَّائِنِ حَتّٰى يَقْضِىَ دَيْنَهُ مَالَمْ يَكُنْ فِيْمَا يَكْرَهُ. (رواه ابن ماجة)

(1747/31) It is narrated by Abdullah ibn Jafar ibn Abi Talib ؓ that the Messenger of Allah ﷺ said: "God is with the debtor until the debt is paid provided that it has not been taken for a

wrong purpose." (Ibn Majah)

Commentary: It shows that if a person takes a loan for a genuine need and a good and legitimate purpose, and he also sincerely desires to pay it back, there will be the special favour of the Lord on him until the debt is cleared up. It is, further, stated in *Ibn Majah*, in connection with the above report, that on its ground, the narrator, Sayyidina Abdullah ibn Jafar ﷺ, always used to remain in debt. He would say that he wished that none of his days and nights were spent without the good graces of the Lord. From the record of Sayyidina Abdullah ibn Jafar's ﷺ life it appears that he was a very generous-hearted person, and that was why he was always running in debts.

Practice of The Holy Prophet ﷺ

The Holy Prophet ﷺ, too, had the need to borrow which he often did. As we have seen in an earlier volume, he used to take a loan, also, from non-Muslims like the Jews. While on it, we had further indicated what great wisdom lay behind it. Here, we will be taking up two Traditions apperraining to it.

(١٧٤٨/٣٢) عَنْ جَابِرٍ قَالَ كَانَ لِيْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَيْنٌ فَقَضٰى لِيْ وَزَادَنِيْ. (رواه ابو داؤد)

(1748/32) Sayyidina Jabir ﷺ narrated to us, saying, "I had advanced a loan to the Messenger of Allah ﷺ. When he returned it, he gave me more (than what I had lent)."

Commentary: For the debtor to give more than what was due at the time of the repayment of a loan is not only lawful, but also commendable, and in conformity with the pracitce of the Prophet ﷺ. It does not amount to interest because no such condition is agreed to at the time of borrowing. It is a favour and a gift.

It is among the practices of the sacred Prophet ﷺ that need be popularised.

(١٧٤٩/٣٣) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَجُلًا تَقَاضٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَغْلَظَ لَهٗ فَهَمَّ اَصْحَابُهٗ فَقَالَ دَعُوْهُ فَاِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَاشْتَرُوْا لَهٗ بَعِيْرًا

فَاَعْطُوْهُ اِيَّاهُ قَالُوْا لَانَجِدُ اِلَّا اَفْضَلَ مِنْ سِنِّهٖ قَالَ اشْتَرُوْهُ فَاَعْطُوْهُ اِيَّاهُ فَاِنَّ خَيْرَكُمْ اَحْسَنُكُمْ قَضَاءً. (رواه مسلم)

(1749/33) Abu Hurayrah ﷺ narrates "(once) a person demanded from the Messenger of Allah ﷺ the payment of a loan he had made to him and used strong language upon which the Companions ﷺ (present) thought of scolding him, but the Messenger of Allah ﷺ checked them, saying: "Leave him alone. Do not say anything to him for a man who has a claim has the right to talk in that manner. Go and buy a camel to repay the loan and give it to him.' On returning, the Companions ﷺ said that (a camel of the class of the animal the man had lent was not available). The only camel that could be had was better bigger than his camel. The Messenger of Allah ﷺ, thereupon, said: 'Buy it and give it to him for he is a better man who pays back better than what is due." (Muslim)

Commentary: In the olden days, it was common in Arabia to borrow a camel. The deal was settled not in terms of cash, but that the borrower would return a camel of the same age within a specified period. The Holy Prophet ﷺ had taken a camel from someone on the same terms, and, perhaps, the man had come to demand payment at the end of the stipulated time and had been rude which the Companions ﷺ wanted to rebuke him, but the Prophet ﷺ told them to keep quiet as he owed him a debt and the creditor was within his rights to be angry. The Prophet ﷺ, furhter, said to them to buy a camel of the same breed and age, and give it to him. The Companions ﷺ looked for such an animal, but it was not available while a better one was. The Prophet ﷺ, then, told them to buy and give it and added that a better man was he who paid more and of a superior quality than what was owed.

(١٧٥٠/٣٤)عَنْ عَبْدِاللهِ بْنِ اَبِيْ رَبِيْعَةَ قَالَ اِسْتَقْرَضَ مِنِّي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَرْبَعِيْنَ اَلْفًافَجَاءَهُ مَالٌ فَدَفَعَهُ اِلَيَّ وَقَالَ بَارَكَ اللهُ تَعَالٰى فِيْ اَهْلِكَ وَمَالِكَ اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ. (رواه النسائى)

(1750/34) Abdullah ibn Abi Rabi'ah ﷺ narrates "once the Prophet ﷺ had taken a loan of forty thousand from him. When (enough) money had come to the Prophet ﷺ, he returned it, and

blessed him saying: 'May Allah bestow abundance on your wealth and family. The recompense of a loan is that it should be repaid and the giver thanked and praised." (Nasai)

Commentary: As these Traditions show, the Holy Prophet ﷺ used to borrow money etc., and when it came to returning a loan, he gave better and more than what was due, and, also blessed the giver.

The above report, further, tells that the Prophet ﷺ, sometimes borrowed large sums of money. He would, obviously, have taken such loans for a religious need like *Jihad*, otherwise his own life-style, as well as of his family, was such that, in the word of Sayyidah Ayshah رضی الله عنها, they never ate even barely-bread to their satisfaction for two consecutive days, and often went without a meal, and the oven was not lighted in their homes for months during which they lived only on dates and water.

Usury

Usury was common among the Arabs, as it was in the other communities of the world. Its most pervalent form was that people, in their need, borrowed money, and it was settled, at the time of the transaction, that they would return it with such-and-such interest charge on its use, and within such-and-such time. If the borrower failed to repay it within the stipulated period, he begged for an extension, and the interest charge was increased in proportion to it. The load of the poor borrowers would, thus, go on multiplying, and the greedy money-lenders would be sucking their blood like a leech.

The practice, evidently, was opposed to the spirit of Islam. The teachings of Islam, on the contrary, require that help was given to the weak and the destitute, and care was taken of their needs, and that all this was done not for a worldly gain or advantage, but wholly for the sake of God and gaining the reward of the Hereafter.

Just as in the Quran and the saying of the Holy Prophet ﷺ, a gradual course was adopted towards the forbidding of alcholic drinks and other intoxicants, the abolition of usury, too, was enforced by degrees. For a long time, in the beginning, stress was laid, in a positive way, on spending one's wealth in the way of God and fulfilling the needs of the less fortunate brethren and bringing succour to them, and on cultivating the virtues of kindliness, compassion, generosity and self-denial. Slowly and steadily, it was instilled into the minds and hearts of the people that death was inevitable; they were bound to die one day, and their worldly possesions, too, were not everlasting, They should, therefore, take lesson from the dreadful end of the worshippers of wealth like Pharaon, and try earnestly to make use of their riches as a means to earning the eternal joy and felicity of the Hereafter.

This guidance and corresponding action paved the way for the total abolition of the heartless practice of lending money on interest. The concluding verses of *Surah Al-Baqarah*, i.e., from:

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَايَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ
ذٰلِكَ بِاَنَّهُمْ قَالُوْۤا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ؕ
فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَاسَلَفَ ؕ وَاَمْرُهٗۤ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ
فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ o يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِى
الصَّدَقٰتِ ؕ وَاللّٰهُ لَايُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ o اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ
يَحْزَنُوْنَ o يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَابَقِىَ مِنَ الرِّبٰوۤا اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ o فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ
اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ o وَاِنْ كَانَ ذُوْعُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ
وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ o (البقره ۲:۲۷۵-۲۸۰)

Those who devour Usury cannot rise except as he rises whom Satan has maddened by his touch. That is because they say, "Trade is just like usury." But Allah has permitted trading, and forbidden Usury, To whom so ever then an exhortation comes from his Lord and he desists, he shall have (the gains) of that which is past, and his affair rests with Allah. But whosoever reverts (to it) those are the Companions ﷺ of the Fire, therein they shall abide. Allah blots ant Usury and augments Charity. And Allah loves not any ungrateful sinner. Those who believe and do righteous deeds, and establish the *Salah*, and pay the *Zakah*, for them is their reward from their Lord, and no fear shall be on them, nor shall they grieve. O you who believe! Fear Allah and give up what remains from the Usury, if you are (true believers). And if you do it not, them be notified of war from Allah and His Messenger ﷺ; and if you repent, then you shall have your capital sums, not wronging (anyone) nor being wronged. But if the debtor is in difficulty, let there be respite till it is easy (for him). And if you remit it as a charity, that is better for you, if you but know. (Al Baqarah 2:275-280)

Were, consequently, revealed, proclaiming, in clearest terms, the forbidding of the lending and borowing of money etc., at interest.

In the above verses, also, it is made clear that if, as a result of a previous transaction, interest on a loan is due to anyone, it will be treated as defunct and will not be payable or recoverable after the commandment had been reveald:

The warning, further, is given, at the end, that if, after the revelation of these verses, people persisted in usury and transgressed against the law of God, they should consider themselves at war with Allah and His Messenger ﷺ:

فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ (البقره ٢:٢٧٩)

"And if ye do not, then be warned of war (against you) from Allah and His Messenger. (Al Baqarah 2:279)

Such a severe admonition has not been administered in the Qur'an in respect of any other major sin, such as, adultery, gambling, and murder. It denotes that usury is more repugnant in the sight of God and His Prophet ﷺ than all the other sins. As the Traditions given below will show, the Prophet ﷺ has condemned usury as a sin of the highest order and spelt the curse of God not only on those who take or offer loan on usurious terms, but, also, on those who write the deed of it or act as witnesses to the transaction. In some narratives, usury, in fact, has been characterised as seventy times a greater sin than adultery and fornication.

(١٧٥١/٣٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْتَنِبُوْا السَّبْعَ الْمُوْبِقَاتِ قَالُوْا يَارَسُوْلَ اللّٰهِ وَمَا هُنَّ؟ قَالَ: اَلشِّرْكُ بِاللّٰهِ وَالسِّحْرُ وَ قَتْلُ النَّفْسِ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَاَكْلُ الرِّبَاو اَكْلُ مَالِ الْيَتِيْمِ وَالتَّوَلِّىْ يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ. (رواه البخارى و مسلم)

(1751/35) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Keep (strictly) away from the seven moral sins." 'What are the seven sins?" the Companions ؓ asked. "To partner anyone with God (in worship, in His attributes, and in His Functions); to practise sorcery; to kill person unlawfully; to lend money on usurious terms; to eat of the property of an

orphan; to desert the Muslim army and run away from *Jihad* (for fear of life); and to accuse falsely pious and innocent bondsmen of the Lord of adultery," the Prophet ﷺ replied."
(Bukhari and Muslim)

Commentary: The seven sins mentioned in it are the worst forms of evildoing. The Holy Prophet ﷺ has described them as *Mubaqat*, i.e., fatal to the spirit of his faith, and specified usury as next to Polytheism, witchcraft and murder. As the physicians tell about the properties of herbs, minerals and foods, on the basis of their knowledge and experience, so do the Prophets عليهم السلام inform concerning the effects and properties of beliefs, moral deeds of men on the basis of the knowledge vouchsafed to them by God, with the difference that while there is the possibility of an error in the knowledge or judgement of the physicians, what the Prophets عليهم السلام tell is beyond the shadow of a doubt or fallacy, at least for men of faith, for the simple reason that it stems from Divine Revelation. But, strengely enought, although people follow the advice of the physicians and take the medicines prescribed by them without questions, no patient can justifiably insist upon knowing the pharmacology of the medicine before using it, when the Book of God, the Qur'an, and His Messenger ﷺ inform about a thing like usury that it is a grievous sin and ruinous to the soul and a fearful punishment awaits them in the Hereafter who lend money on interest, many a claimant to Faith and intellect are reluctant to believe and its philosophy must be explained to them before they are convinced.

(١٧٥٢/٣٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَتَيْتُ لَيْلَةَ اُسْرِىَ بِىْ عَلٰى قَوْمٍ بُطُوْنُهُمْ كَالْبُيُوْتِ فِيْهَا الْحَيَّاتُ تُرٰى مِنْ خَارِجِ بُطُوْنِهِمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرَئِيْلُ؟ قَالَ هٰؤُلَاءِ اَكَلَةُ الرِّبوا.

(رواه احمد و ابن ماجة)

(1752/36) It is narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The night I was taken on the (Calestial) Journey, I passed by a group (of persons) whose bellies were like houses full of snakes, and the snakes could be seen from outside. I enquired about them from Jibreel عليه السلام and he said that hey were the usurers." (Musnad Ahamd and Ibn Majah)

Commentary: On the night of the Prophet's عليهم السلام ascension to Heaven, he was shown many things that belonged to the Invisible World, including some glimpses and objects of Heaven and Hell in order that from *Haqqul Yaqeen* (certainly relating to truth) he attained the stage of *Ainul Yaqeen* (certainly relating to seeing could), and, also instruct and inform the people with regard to Divine reward and punishment in the light of personal observation. Among these was the scene described in the Tradition that owing to the extraordinary pains they took, we, too, have come to know, through authentic compilations, of the supernal experiences of the Prophet ﷺ during the Journey by Night.

(١٧٥٣/٣٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلرِّبوا سَبْعُوْنَ جُزْاءً اَيْسَرُهَا اَنْ يَّنْكِحَ الرَّجُلُ اُمَّهُ.

(رواه ابن ماجه' والبيهقى فى شعب الايمان)

(1753/37) It is narrated by Abu Hurayrah ؓ that Messenger of Allah ﷺ said: "There are seventy parts of usury. Of them a most ordinary part is like committin incest on one's own mother." (Ibn Majah and Baihaqi)

Commentary: As alaready stated, in the Arabic idiom and the language of the Quran and the Traditions, the word 'seventy', often, denotes the abundance of a thing, and not the exact number. Anÿway, what the above Tradition seeks to emphasise is that usury is a more detestable crime than committing incest to one's own mother.

(١٧٥٤/٣٨) عَنْ جَابِرٍ قَالَ لَعَنَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اٰكِلَ الرِّبٰوا وَ مُؤْكِلَهُ وَكَاتِبَهُ وَ شَاهِدَيْهِ وَ قَالَ هُمْ سَوَاءٌ. (رواه مسلم)

(1754/38) Sayyidina Jabir ؓ narrated to us, "the Prophet ﷺ cursed him who lends money on interest, and him who recieves it, and him who writes the deed thereof, and those who are witnesses to the transaction, and said that (they) all are equal partners to the sin." (Muslim)

Commentary: It tells that usury is such a grave sin that all those who are associated with it in any way are doomed to the eternal punishment of the Hereafter, and the curse rest equally on the

borrower, the writer of the deed and the witnesses thereof.

(١٧٥٥/٣٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى اِلَيْهِ اَوْحَمَلَهُ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهُ وَلَايَقْبَلْهَا اِلَّا اَنْ يَكُوْنَ جَرٰى بَيْنَهٗ وَ بَيْنَهٗ قَبْلَ ذَالِكَ. (رواه ابن ماجه والبيهقى فى شعب الايمان)

(1755/39) It is narrated by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: 'Whoever of you gives a loan to anyone and the borrower gives him something as a gift or offers him an animal to ride, he should not accept the gift or use the animal for riding except that there have been such relations between them from earlier days." (Ibn Majah and Baihaqi)

Commentary: Meaning usury is so hinous in its cosequences that one should be careful to avoid a situation bearing even a trace of it. When a person gives a loan to anyone, he should refrain from recieving the least worldly gain or advantage from him and allow not even a suspicion of it to come near himself.

(١٧٥٦/٤٠) عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ اٰخِرَمَا نَزَلَتْ اٰيَةُ الرِّبٰوا وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا فَدَعُوْا الرِّبٰوا وَالرِّيْبَةَ.

(رواه ابن ماجة والدارمى)

(1756/40) It is narrated on the authority of Umar ibn Al-Khattab ﷺ who said: "The verse of usury, i.e., the verse of *Surah Al-Baqarah* forbidding usury is among the verses which were revealed during the last phase (of the Holy Prophet's ﷺ life). The Messenger of Allah ﷺ departed from the world without explaining fully its implications to us. So give up usury altogether and guard yourselves even against a trace or suspicion of it." (Ibn Majah and Daarami)

Commentary: The word Riba, which has been used in the text of the above Tradition for usury was current in the Arabic language before the revelation of the Qur'an, and carried the same meaning as we have stated in the introductory lines. Thus, when the verse relating to it was revealed, it was believed that the pracitce of lending money on interest had been forbidden There was no question of a doubt or confusion with regard to it. But in some of his sayings we shall be discusing later, the Holy Prophet ﷺ

expressed the view about certain forms of trade which were not considered objectionable that too, amounted to usury. He, however, did not explain the various implications of it, but as the philosophy of the *Shariah* would demand, furnished on the doctrinal guidance and left it to the jurists to work out the details. The same is the case with all the heads and sections of the *Shariah*. But Sayyidina Umar ﷺ who was among the leading Jurist of the *Ummah*, was so over awed by the warnings of punishment on usury that he felt it would have been better had the Prophet ﷺ enunciated the details of the commandment as well, and not left it to the jurists to decide on their own. It was on account of this extremely God-fearing and cautious attitude that Sayyidina Umar ﷺ remarked that the better and wiser course for Believers was that they kept strictly aloof from every thing which bore the least suggestion of usury. The irony of fate, however, is that some intellectuals of our times who claim for themselves the right to interpret the *Shariah* on the basis of *Ijtehad*[1], conclude, from the above utterance of Sayyidina Umar ﷺ, that the position of usury is vogue and uncertain, and, from it, proceed to justify various forms of it that are in vogue today.

(١٧٥٧/٤١) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرِّبَا وَ اِنْ كَثُرَ فَاِنَّ عَاقِبَتَهُ تَصِيْرُ اِلٰى قُلٍّ۔

(رواه احمد، و ابن ماجه والبيهقي في شعب الايمان)

(1757/41) It is narrated by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: " However plentiful the interest may be, its end is want and scarcity."

(Musnad Ahmad, Ibn Majah and Baihaqi)

Commentary: If the word *'Aaqibatahu'* (عَاقِبَتَهُ) occuring in the original is taken to mean the ultimate end of the Hereafter, no believing person can have a doubt concerning it for the Hereafter everyone will see with his own eyes that the people who had made immense gains through usury will rise as paupers on the Last Day and the wealth they had so acquired will prove curse for them, as set forth in the Qur'an and the Traditions. Should, however, the Tradition be supposed to signify that however much a person may

[1]. The word literally means 'to exert.' In the Islamic theological usage it denotes to exert with a view to forming an independent judgement on a legal question.

add to his wealth through usury, it will, ultimately, avail him nothing and he will end up in poverty, the superificial observers may find it hard to believe but those who are capable of taking a deeper view of things will understand. Insatances are not wanting of people accumulating a lot of wealth throug usurious means, and, then, the whole wealth evaporating, as one would say, into thin air through a sudden turn of events, in their own lifetime or after death. It is also a common experience that people who live on usury seldom enjoy real peace and happiness which is the chief advantage of being wealthy. It will, as such, not be incorrect to say that a man who acquires wealth by money-lending is, virtually, a pauper, all his worldly possesions notwithstanding. Says the Qur'an:

يَمْحَقُ اللّٰهُ الرِّبٰوا (البقرة ٢:٢٧٦)

"Allah blots out usury (Al Baqarah 2:276)

(١٧٥٨/٤٢) عَنْ اَبِىْ هُرَيْرَةَ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيَاتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقٰى اَحَدٌ اِلَّا اٰكِلَ الرِّبَا فَاِنْ لَمْ يَاْكُلْهُ اَصَابَهُ مِنْ بُخَارِهٖ (وَيُروىٰ مِنْ غُبَارِهٖ) (رواه احمد و ابو داؤد والنسائي و ابن ماجة)

(1758/42) Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "A time will come when everyone will be a usurer. (No one will be safe from usury). If a person will not be taking or recieving it himself, its dirt will, surely, be reaching inside his body." (Musnad Ahmad, Abu dawood, Nasai and Ibn Majah)

Commentray: Its prupose is not merely to make a prediction, but to warn the *Ummah* that there will come a time when the practice of usury will become so common that no one will remain safe from it. The Believers and men of piety should, therefore, be vigilant. Our own times are no different, and even persons who consider usury a sin and abstain from it buy their provisions from shop-keepers who, directly or indirectly, are connected with the business of money-lending. In fact, it is particularly impossible, now-a-days, to keep any business free from the effects of usury.

Miscellaneous

(١٧٥٩/٤٣) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ. بِالْبُرِّوَا لشَّعِيْرُ بِالشَّعِيْرِوَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سَوَاءً بِسَوَاءٍ يَدًا بِيَدٍ فَاِذَاخْتَلَفَتْ هٰذِهِ الْاَجْنَاسُ فَبِيْعُوْا كَيْفَ شِئْتُمْ اِذَا كَانَ يَدًا بِيَدٍ. (رواه مسلم)

(1759/43) It is narrated by Ubadah ibn Saamit ﷺ that the Messenger of Allah ﷺ said: "The sale of gold in exchange for gold, and of silver in exchange of silver, and of wheat in exchange for wheat, and of barley in exchange for barley, and of dates in exchange for dates, and of salt in exchange for salt should be equal and alike, and from hand to hand, but when the commodities are different, you can sell them as you like provided that the transaction is from hand to hand, i.e., straight and expeditious." (Muslim)

(١٧٦٠/٤٤) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيْرُ بِالشَّعِيْرِ وَالتَّمرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ اَوِاسْتَزَادَ فَقَدْ اَرْبٰى اَلْاٰخِذُ وَالْمُعْطِىْ فِيْهِ سَوَاءٌ. (رواه مسلم)

(1760/44) It is narrated by Abu Saeed Khudri ﷺ that the Messenger of Allah ﷺ said: "Gold in return for gold, silver in return for sliver, wheat in return for wheat, barley in return for barley, dates in return for dates, and salt in return for salt should be bought and sold at par with each other. Whoever paid or demanded more carried out a usurious transaction. Both the buyer and the seller, the one who gives and the one who recieves, are equal in this respect." (Muslim)

Commentary: Traditions having the same meaning have, also, been related by Sayyidina Umar, Sayyidina Ubaidullah ibn Saamit, Sayyidina Abu Bakr, Sayyidina Abu Hurayrah and many other Companions رضى الله عنهما.

In the above narrative, it is told that if any of the six commodities mentioned in it, gold, sliver, wheat, barley dates and salt, is sold in return for the same commodity, as for instance,

wheat is exchanged for wheat, the transaction will be fair and lawful if it is equal in measure, value and quality, and conducted from hand to hand. If, however, what is exchanged is of a greater or lesser weight or value or the business deal is not carried out from hand to hand, but by way of borrowing and lending then it will be a usurious transaction and both the parties will be guilty of usury.

The sum and substance of the comments offered on Traditions by Shah Waliullah رحمة الله عليه, in *Hujjatillah-il Baligha*, is that the form of usury practised in Arabia during the time of the Holy Prophet ﷺ and even earlier, and for which the term, Riba was used was that people, in their need, borrowed money from those who did the business.of lending on interest and it was settled at the time of the transaction that they would return it within a fixed period, alongwith the agreed interest charge and if it could not be paid back on time, they obtained a respite and agreed to pay an additional amount. This was the Riba that was directly forbidden by the Qur'an. Later, at the behest of Allah, the Prophet ﷺ included some other kinds of business deals too, in the sphere of application of the Commandment concerning usury, and enjoined upon the *Ummah* to abstain from them as well. The Traditions, we have jsut seen contain the same promulgation, and their purport is that if any commodity among the six mentioned therein is exchanged for the same commodity, it should be of an equal weight and quality, and the transaction carried out from hand to hand, otherwise it will be a usurious deal and both the parties will stand condemned before Allah.

Only six articles are mentioned in these Traditions, but the Jurists are almost unanimous on the point that other articles belonging to the same catagory, too, are covered by the Commandment although there is some difference in their views on matters of detail.

(١٧٦١/٤٥) عَنْ اَبِىْ سَعِيْدٍ قَالَ جَاءَ بِلَالٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِتَمَرٍ بَرْنِيٍّ فَقَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ اَيْنَ هٰذَا؟ قَالَ كَانَ عِنْدَنَا تَمَرٌ رَدِىٌّ فَبِعْتُ مِنْ صَاعَيْنِ بِصَاعٍ فَقَالَ اَوَّهْ عَيْنُ الرِّبَا لَا تَفْعَلْ وَلٰكِنْ اِذَا اَرَدْتَّ

اَنْ تَشْتَرِىَ فَبِعِ التَّمَرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِبِهٖ. (رواه البخاری و مسلم)

(1761/45) Sayyidina Abu Saeed Khudri ﷺ narrates that once Bilal ﷺ brought some high quality dates for the Messenger of Allah ﷺ. The Prophet ﷺ enquired how he had come to possess them upon which Bilal ﷺ said that he had exchanged Sa'as[1], of poor quality dates for 1 *Sa'a* of the finer ones. "Ah," the Prophet ﷺ exclaimed." It is pure usury. When you want to buy dates (with dates), first sell your dates, and, then, buy the other dates with the money you, thus, obtain."

(Bukhari and Muslim)

Commentary: Sayyidina Bilal ﷺ would, certainly, not have been unaware that Riba had been forbidden by God, but he did not know that the manner of his buying the dates, too, was a usurious practice. He thought that only the taking or giving of a loan on interest was usury. But the Prophet ﷺ explained to him that the exchange of the dates on unequal terms also was similar. According to Shah Waliullah رحمۃ اللہ علیہ, *Riba* relating to a loan is real *Riba* while what has been described as such in the narratives of Sayyidina Saeed Khudri ﷺ etc., is equivalent in significance to it.

(١٧٦٢/٤٦) عَنْ عَطَاءِ بْنِ يَسَارٍ اَنَّ مُعَاوِيَةَ بَاعَ سِقَايَةً مِنْ ذَهَبٍ اَوْ وَرَقٍ بِاَكْثَرَ مِنْ وَزْنِهَا فَقَالَ اَبُوالدَّرْدَاءِ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنْ مِثْلِ هٰذَا اِلَّا مِثْلًا بِمِثْلٍ فَقَالَ لَهٗ مُعَاوِيَةُ مَا اَرٰى بِمِثْلِ هٰذَا بَاسًا فَقَالَ اَبُوالدَّرْدَاءِ مَنْ يُّعْذِرُلِىْ مِنْ مُعَاوِيَةَ اَنَا اُخْبِرُهٗ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُخْبِرُنِىْ عَنْ رَايِهٖ لَا اُسَاكِنُكَ بِاَرْضٍ اَنْتَ بِهَا ثُمَّ قَدِمَ اَبُوالدَّرْدَاءِ عَلٰى عُمَرَ فَذَكَرَ لَهٗ ذَالِكَ فَكَتَبَ عُمَرُ اِلٰى مُعَاوِيَةَ اَنْ لَا تَبِعْ ذَالِكَ اِلَّا مِثْلًا بِمِثْلٍ وَزْنًا بِوَزْنٍ. (رواه مالک فی الموطا والنسائی فی سننه)

(1762/46) Ata ibn Yasaar (Tabi'ee) narrates that once Mu'awiya ﷺ, sold a cup (or jug) of gold (or silver) in return of the same metal of a greater weight. Upon it, Abu Darda ﷺ told him that he had heard the Messenger of Allah ﷺ forbidding a sale like that except that the articles exchanged were of an equal wieght. But Mua'wiya ﷺ said that he saw nothing wrong or sinful in

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[1]. A measure of five pints and a third used for measuring corn etc.

what he had done. (With great sorrow), Abu Darda ﷺ, observed that, "I should be considered helpless where Muawiya ﷺ is concerned. I told him what the Prophet ﷺ has commanded, and he told me what he thinks." Abu Darda ﷺ, afterwards, told Muawiya ﷺ that "I will not live in the territory in which you live." He, (thus), came to Umar ﷺ in Madinah and narrated the whole matter to him upon which Umar ﷺ wrote to Muawiya ﷺ to keep clear of such deals. the exchange of gold, silver etc., for the same goods or articles was permissible only when both the things were of an equal weight.

(Malik and Nasai)

Commentary: Sayyidina Muawiya ﷺ was the Governer of Sirya during the Caliphate of Sayyidina Umar ﷺ, and Sayyidina Abu Darda ﷺ, also lived there. It was in those days that Sayyidina Muawiya ﷺ sold a drinking vessel of gold or silver in exchange for the metal it was made of, though the metal weighed a little more than the vessel, but he thought that there was no harm in it. Sayyidina Abu Abu Darda ﷺ, thereupon, told him that the Holy Prophet ﷺ had forbidden such a deal and commanded that if the same metal, the two should be of an equal weight, neither more nor less.Sayyidina Muawiya ﷺ, perhaps, was under the impression that if an article — a vessel or an ornament — made of gold or silver was sold, it would not be unfair to charge at a higher price, taking into consideration the cost of manufacture. That was why, he remarked that he saw nothing wrong and unlawful in the transaction. Sayyidina Abu Darda ﷺ, however, was extremely shocked at it as he believed that there was no question of one's own view or judgement in what he had heard from the Prophet ﷺ. Anyway, he left Sirya for good, and came to Madinah where he related the incident to Sayyidina Umar ﷺ. Sayyidina Umar ﷺ, then, wrote to Sayyidina Muawiya ﷺ that the correct position was what Sayyidina Abu Darda ﷺ had stated, and, therefore, no such deals could be permitted.

It shows how firm and uncompromising the holy Companions ﷺ were in their attitude even on the second category of *Riba*. They were not ready to tolerate even the least deviation or error of judgement in that regard.

BUYING AND SELLING

A Fruit-Crop Should Neither be Sold Nor Bought Until it is Ready

(١٧٦٣/٤٧) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثِّمَارِ حَتّٰى يَبْدُ صَلَاحُهَا نَهٰى الْبَائِعَ وَالْمُشْتَرِیُ (رواه البخاری ومسلم)
وَفِیْ رَوَايَةٍ لِمُسْلِمٍ نَهٰى عَنْ بَيْعِ النَّخْلِ حَتّٰى تَزْهُوَ وَعَنِ السُّنْبُلِ حَتّٰى يَبْيَضَّ وَيَامَنَ الْعَاهَةَ

(1763/48) It is narrated by Abdullah ibn Umar ﷺ "The Messenger of Allah ﷺ forbade the selling of a fruit-crop until the fruit had begun to ripen. He forbade both the seller and the buyer." (Bukahri and Muslim)

(In another version of it, appearing in *Sahih Muslim*, it is stated that the Messenger of Allah ﷺ forbade the selling of the crop of dates until the dates had begun to turn red, and the selling of spikes of corn until the spikes had begun to turn white, and there remained on danger of their destruction).

Commentary: Just as in our country, the mango-crop is, often, sold much before it is ready, in Madinah and other cultivable parts of Arabia too, the corps of dates or grapes were sold before the fruit had begun to mature, and likewise, the standing crops of grain were sold before the grain had ripened. The Holy Prophet ﷺ forbade it because it was quite possible that, after the transaction, the crop was destroyed owing to a natural Alamity, like a squall or hailstorm, and the poor buyer was put to serious loss. A quarrel could moreover arise in such a situation between the buyer and the seller over the payment of dues. Hence, the Holy Prophet ﷺ has enjoined his followers not to be a party to such deals.

(١٧٦٤/٤٨) عَنْ اَنَسٍ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ

الثِّمَارِ حَتّٰى تَزْهِيَ، قِيْلَ وَمَا تَزْهِيَ؟ قَالَ حَتّٰى يَحْمَرَّ، وَقَالَ اَرَأَيْتَ اِذَا مَنَعَ اللّٰهُ
الثَّمْرَةَ بِمَا يَاْخُذُ اَحَدُكُمْ مَالَ اَخِيْهِ. (رواه البخاری ومسلم)

(1764/48) It is narrated by Anas ﷺ "The Messenger of Allah ﷺ forbade the selling of fruits until lusture appears over the fruits, the Prophet ﷺ replied that it meant that the fruits had begun to turn red.[1] The Messenger of Allah ﷺ, (then), observed: 'Tell me, in return for what will the seller realise the dues from his brother, (the buyer), if the Lord withheld the fruits, i.e., the crop was destroyed, by the Command of Allah, before it was ready for the market?' (Bukhari and Muslim)

Commentary: According to authorities, the owner or seller of the grove should forego the price altogether if the whole of the crop was destroyed and return the money he might have recieved in advance. If however, the loss has been partial an appropriate allowance should be mde for it. The aim and object of these allowances should be made for it. The aim and object of these regulations is give due regard to eachother's interest and all business transatctions were carried out in a spirit of good will and compassion.

(١٧٦٥/٤٩) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ
السِّنِيْنَ وَاَمَرَ بِوَضْعِ الْجَوَائِحِ. (رواه مسلم)

(1765/49) It is narrated by Sayyidina Anas ﷺ "The Messenger of Allah ﷺ forbade the sale of (the crop) of graps until the grapes had begun to turn black, and of a standing agricultural crop until the grains had become hard and were ready to be harvested." (Tirmizi)

Commentary: Perhaps, during the days of the Holy Prophet ﷺ only the grapes that turned black on maturing were grown in Madinah. That was why, he forbade the sale of the crop of dates until the fruit had started turning black. Now, both the white and black varities of grapes are produced over there in abundance.

Together with grapes, the command has also been given in it about the standing crops of agriculrural field that these should not be sold before the crop was ready for harvesting.

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1. The colour of the dates becomes pinkish when they begin to ripen.

Crops of Fruit Orchards Should Not be Given on Contract for a Number of Years

(١٧٦٦/٥٠) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ السِّنِيْنَ وَاَمَرَ بِوَضْعِ الْجَوائِحِ۔ (رواه مسلم)

(1766/50) It is narrated by Jabir ﷺ "The Messenger of Allah ﷺ forbade the sale of the crop of orchards for some years, and he told that allowance be made for loss suffered through a sudden calamity." (Muslim)

Commentary: To sell the crop of orchards for a number of years has been forbidden because no one could tell whether the crop would be good or bad during that period of time, or if it would endure or affacted by a natural disaster. It would, infact, be more in the nature of a gamble which apart from being an evil in itself, could , also give rise to other difficulties and problems.

Another commandment contained in the above Tradition is that the owner of orchard ought to make suitable reduction in the price if the crop was adversely affacted by an unforeseen happenings.

An Article Which is Not In One's Possession at The Time of The Deal Should Not be Sold

Sometimes, a trader has not an article in his possession or stock, but he settles the deal concerining it in the hope that he will buy it and supply. The Holy Prophet ﷺ has forbiden such a transaction for it is quite possible that the article was not available at that time, and even if it was, the buyer might not like it.

(١٧٦٧/٥١) عَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ نَهَانِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ اَبِيْعَ مَالَيْسَ عِنْدِيْ۔ (رواه الترمذى)

(1767/51) It is narrated by Hakeen ibn Hizam "The Messenger of Allah ﷺ forbade me from entering into a deal with anyone for something that was not in my possession (at that time)." (Tirmizi)

Commentary: The narrator, Hakeem ibn Hizam, was a wealthy merchant. It is reported in *Sunan Nassai* and *Sunan Abu Dawood*

that, once, he asked the Messenger of Allah ﷺ about the legitimacy of the practice that, sometimes, as a person came to him to buy something which was not in his stock, he settled the deal with him and supplied the article by producing it from the market. The Prophet ﷺ, observed, "Do not sell a thing which is not in your possession."

If Grain etc., is Bought, it Should Not be Sold Until Delivery Has Been Taken of it

(١٧٦٨/٥٢) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتّٰى يَسْتَوْفِيَهٗ. (رواه البخاری و مسلم)

(1768/52) Abdullah ibn Umar ﷺ narrated to us, saying that the Messenger of Allah ﷺ said: "Whoever buys grains should not sell it to anyone until it had come into his possession." (Bukhari)

Commentary: Though only grains is mentioned in it, it includes all moveable goods.

Forbidding Buying and Selling With A Man Who is in Extreme Need

Sometimes, a person is compelled to sell his property out of extreme need or anything in distressing circumstance. The buyer, in such a case, can exploit his need and make an unfair profit from the deal. Such a transaction has been called *Ba'iMuztar*[1] in this Tradition, and it has been forbidden.

(١٧٦٩/٥٣) عَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمُضْطَرِّ وَعَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الثَّمَرَةِ قَبْلَ اَنْ تُدْرِكَ (رواه ابو داؤد)

(1769/53) It is narrated by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ "forbade buying and selling with a person who was in dire need or difficulites, and he forbade the selling of an article the availability of which was not certain, and of fruit before it was ready for harvesting." (Abu Dawood)

Commentary: What is emphasised is that the need of a person made desperate by poverty should not be put unfairly to advantage. On the contrry, he should be helped. The other thing which it tells

[1]. Selling by a person reduced to need or necessity.

is that an article like a bird or deer in the forest or fish in the pond ought not to be sold in the hope that one will catch and supply it for it is neither in the possession of the seller nor is its availability assured, and further, a difference can also arise over he quality of the thing. 'As for the selling of a fruit-crop before the fruit had ripened, we have already discussed it.

Warning Against Concealing The Defect of a Commodity Offred for Sale

(١٧٧٠/٥٤) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّعَلٰى صُبْرَةِ طَعَامٍ فَاَدْخَلَ يَدَهُ فِيْهَا فَنَالَتْ اَصَابِعُهُ بَلَلًا فَقَالَ مَا هٰذَا يَاصَاحِبَ الطَّعَامِ؟ فَقَالَ اَصَابَتْهُ السَّمَاءُ يَارَسُوْلَ اللهِ ! قَالَ اَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتّٰى يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنَّا. (رواه مسلم)

(1770/54) Abu Hurayrah ﷺ narrates "the Messenger of Allah ﷺ, once happened to pass by a heap of corn (which belonged to a trader). The Messenger of Allah ﷺ thrust his hand into it and his finger felt wetness. On being asked, the trader replied that rain had fallen upon it. (So, he had placed the wet corn that was on the top under the dry corn), The Messenger of Allah ﷺ, thereupon, observed: 'Why did you not let the wet corn remain on the top so that the buyers could see it? (Listen), he who deceives is not from us." (Muslim)

Commentary: Another version of the same incident quoted by Tabarani in *Mo'jam Kabeer-wa-Sagheer*, on the authority of Ibn Mas'ud ﷺ has it that the Messenger of Allah ﷺ, lastly, said: "The sequel of such deceit is Hell."

(١٧٧١/٥٥) عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَاعَ عَيْبًا وَلَمْ يُنَبِّهْ لَمْ يَزَلْ فِيْ مَقْتِ اللهِ اَوْلَمْ تَزَلِ الْمَلٰئِكَةُ تَلْعَنُهُ. (رواه ابن ماجه)

(1771/55) Wasila ibn Asqa ﷺ narrates "I myself heard the Messenger of Allah ﷺ say: "Whoever sold a defective thing to anyone without disclosing the defect to the buyer would be cought, permanently, in the wrath of God.' (Or was it) (that) 'he would always be cursed by the Angels?" (Ibn Majah)

Commentary: Sometimes, a narrator is not sure of the exact words spoken by the Holy Prophet ﷺ, and by way of caution, he indicates his lack of certainty while relating the event. In the above Tradition, too, Hazrat Wasila ibn al-Arqam ؓ was caught in two minds and could not decide whether the Prophet ﷺ had said about the deceitful seller that "he would be caught, permanently, in the wrath of God," or that "he would always be cursed by the Angels."

Undue Advantage Should Not be Taken of The Ignorance of The Buyer or Seller

(١٧٧٢/٥٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلَقُّوا الْجَلَبَ فَمَنْ تَلَقَّاهُ فَاشْتَرٰى مِنْهُ فَإِذَا اَتٰى سَيِّدُهُ السُّوْقَ فَهُوَ بِالْخِيَارِ (رواه مسلم)

(1772/56) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Do not go forward and meet the caravan carrying grain etc., (for trade), (before it had reached the market-place). The trader who went ahead and bought the goods in the way, the owner would, then, have the right to cancel the deal, (if he wished), on reaching the market." (Muslim)

Commentary: It was common, in those days, for people to bring the articles of trade from the outlying areas to the towns for selling them in the market. They used to travel in groups, both large and small, and were called *Jalab*. Clever trader would go on and settle the deal much before the caravan had arrived at the maket-place. This practice, evidently, was not to the advantage of the sellers because they could, thereby, be cheated into selling the goods at a lower rate owing to the ignorance of the price current in the market. Another disadvantage was that all the grain and other articles of trade coming from outside went into the hands of skilful merchants and they sold them at a much higher rate to the ordinary consumers. Were the goods sold in the market, they would have fetched a better price and the consumers, too, would have got them at reasonable rates. It was for these reasons that the Holy Prophet ﷺ forbade the buying of goods on way, before they had reached the market, and, further, indicated that if anyone did that, the seller would be entitled to cancel the deal if, on reaching the market, he felt that he had been cheated.

(١٧٧٣/٥٧) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلَقَّوا الرُّكْبَانَ لِبَيْعٍ وَلَا يَبِعْ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوْا وَلَا يَبِعْ حَاضِرٌ لِبَادٍ وَلَا تُصَرُّوا الْاِبِلَ وَالْغَنَمَ فَمَنِ ابْتَاعَهَا بَعْدَ ذٰلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ اِنْ يَّحْلِبَهَا اَنْ رَضِيَهَا اَمْسَكَهَا وَاِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

(رواه البخاری ومسلم)

(1773/57) It is narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Do not go forward and meet, (in the way), the caravans bringing grain etc., for sale; and none of you should interfere in the selling transaction of his brother by offering his own goods for sale; and do not try to raise the price of a commodity (by pretending to be a buyer); and the merchants of the towns must not store the goods of the bedouins with themselves for future sale; and do not keep the milk in the udder of a goat or she-camel intended for sale, and if a person buys such a goat or she-camel, he will be free to keep the animal or return it, as he likes, after milking it, and in case he returns it, he will give a *Sa'a* (— 4 Kilograms) of dates to the owner (along with it)." (Bukhari and Muslim)

Commentary: Among the instructions given in it, the first is what has, already, been stated in the preceding narrative, i.e., grain and other essential commodities should not be bought by traders from the caravans, bringing them from the countryside, before they had reached the market.

The next requires that if a person is buying an article from a shopkeeper, the other shopkeeper should not interfere in the transaction and try to persuade the customer to buy from him.

The third is concerinig the practice of raising the price of a commodity by posing as a buyer and offering a higher price, while a person was engaged in settling the deal with the seller, in order that the real buyer agreed to pay more.

The fourth instruction is that city merchants should not collect grain etc., brought by the village peasants or traders for selling, and keep them, for future sale when the prices will rise. The goods, on the other hand, should be sold when villagers bring them to the market so that artificial scarcity is not created and the prices do not soar. Moreover, when peasants or trader bringing the goods from

the countryside will get the price of their commodities promplty, they will be encouraged to bring in a fresh stock of goods, and, thus, the trade will flourish, and they will also earn more.

The fifth and the last instruction is that anyone who wanted to sell a milk cattle should not cease milking it for a time so that the buyer was decieved by the inflated size of the udders and agreed to buy it at a higher price.

The Tradition, further, tells that whoever bought such an animal will be within his rights to return it if he felt dissatisfied on milking it at his place. The buyer, in that case, will also give a *Sa'a* of dates to the owner.

In another version of the same narrative, quoted in Sahih Muslim, it is stated that animal ought to be returned within three days of the deal after which the buyer will forefeit the right, and also that a *Sa'a* of wheat or barely can be given in place of dates.

The object of the commandment requiring the buyer to give a *Sa'a* of dates, barely etc., alongwith the animal if he decides to return it, probably is that he kept the animal with him for a few days and made use of its milk, but he had also fed the animal during that time, and thus, the account was settled, but if anything was still left wanting, it should be made good in that way. Besides, it will be a consolation to the owner.

Selling By Auction

(١٧٧٤/٥٨) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَاعَ حِلْسًا وَقَدَحًا فَقَالَ مَنْ يَّشْتَرِیْ هٰذَا الْحِلْسَ وَالْقَدَحَ فَقَالَ رَجُلٌ اٰخُذُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ فَاَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ.

(رواه الترمذی و ابو داؤد و ابن ماجه)

(1774/58) Sayyidina Anas ﷺ narrates "(once) the Messenger of Allah ﷺ sold a piece of sacking, (used as a mat) and a cup in this way that (addressing those present), he said: 'Who wants to buy this mat and cup? (He should make the offer of price)'. Someone, then, said that he could take the two articles for a dirham. "Who is willing to pay more?' the Prophet ﷺ enquired. Another person, then, offered to pay two dirhams upon which the Prophet gave both the articles to him."

(Tirmizi, Abu dawood and Ibn Majah)

Commentary: It shows that auction is permitted by the *Shariat*. The event reffered to in the above Tradition has been described in detail, in *Sunan Abi Dawood* and *Sunan Ibn Majah*. It is stated that once an extremely poor Ansar Companion came to the Messenger of Allah, and after relating his misery, begged for something. The Holy Prophet ﷺ, on seeing that he was in a fit condition to work for a living, asked him if there was anything in his house. The Ansar said that he had only a piece of sacking, a part of which they used to cover themselves with and a part of which they spread on the ground to sleep on, and there was a cup from which they drank water. The Prophet ﷺ, thereupon, told him to bring the two things which he did. The Holy Prophet ﷺ, addressing the people who were present at that time, then, said, "These things are for sale. Who is going to buy them?" A Companion ؓ offered to buy the mat and the cup for one dirham. Upon it, the Holy Prophet ﷺ enquired if anyone was willing to make a bid of more then one dirham. (It is stated in *Abu Dawood* that the Messenger of Allah ﷺ said it twice or thrice). another Companion ؓ, then took out two dirhams from his pocket and placed them before the Prophet ﷺ. The Prophet ﷺ gave him the two articles, and handing over the dirhams to the Ansar said, "Buy some foodstuff for your family with one dirham, and an axe with the other, and bring it to me." The Ansar Companion ؓ did as he was told, and came back to the Prophet of Allah ﷺ with the axe. The Prophet ﷺ fixed a strong handle to it with his own hands, and said, "Take it, and go to the forest, and cut wood, and sell it, and do not let me see you for fifteen days." The Ansar, thus, went away, and fetched wood from the forest, and sold it as the Prophet ﷺ had told till he had earned ten dirhams with which he bought some cloth and foodgrains for his family, and then, went to the Messenger of Allah ﷺ. The Holy Prophet ﷺ, observed, "This earning by hard work is much better for you than stretching your hands before others, like a beggar, and rising on the Last Day with the mark of begging on your forehead."

The moral of the above Tradition is too obvious to need an explanation.

Hoarding and Excessive Profit Disallowed

The Holy Prophet ﷺ has strictly forbidden the hoarding of essential commodities with a view to creating conditions of sacrity in the market and selling the goods when the prices had risesn. It is called *Ihtikar*[1] in the Arabic language.

(۱۷۷۵/۵۹)عَنْ مَعْمَرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ (رواه مسلم)

(1775/59) It is narrated by M'amar ibn Abdullah ؓ that the Messenger of Allah ﷺ said: "The trader who resorts to *Ihtikar*, i.e., stores up foodgrains and other necessities of life, waiting for a time of dearness, is a sinner." (Muslim)

(۱۷۷٦/٦۰) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ مَرْزُوْقٌ وَالْمُحْتَكِرُ مَلْعُوْنٌ. (رواه ابن ماجه والدارمی)

(1776/60) It is narrated by Umar ؓ that the Messenger of Allah ﷺ said: "The trader who brings grain etc., from the countryside and sells it in the market is *Marzooq*, i.e., God is responsible for his subsistence, while *Mohtakir*, i.e., one who buys grain etc., and withoolds it in order that it may become scares and dear is accursed of God." (Ibn Majah and Daarami)

Commentary: The guiding principle of the *Shariah* in the economic field is that the common man should be able to live in reasonable comfort and security. The wealthier class, on their part, should, for the sake of God, pay greater attention to the welfare of the less fortunate brethren than to their own gain.

Price-Control

Circumstances occasionally, demand that the prices of food and other essential comodities should be kept within proper limits through administrative action so that the consumers were not left at the mercy of unscrupulous traders. The Arabic word for it is *Tas'eer*.

(۱۷۷۷/٦۱) عَنْ اَنَسٍ قَالَ غَلَا السِّعْرُ عَلٰى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

[1]. Meaning to collect and withold grain etc., wating for a time of dearness.

فَقَالُوْا يَا رَسُوْلَ اللهِ سَعِّرْ لَنَا فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَ اِنِّيْ لَاَرْجُوْ اَنْ اَلْقٰى رَبِّي وَلَيْسَ اَحَدٌ مِنْكُمْ يَطْلُبُنِيْ بِمَظْلَمَةٍ بِدَمٍ وَّلَا مَالٍ۔ (رواه الترمذی و ابو داؤد و ابن ماجه والدارمی)

(1777/61) Sayyidina Anas ﷺ narrates "(once), during the days of the Messenger of Allah ﷺ, dearness increased, people requested him to fix the prices (and enforce them on the merchants). The Messenger of Allah ﷺ, thereupon, observed: 'To raise or lower the prices is in the hands of the Lord. It is He who grants increase or decrease. He is the Sustainer and the Provider of the daily bread to all His creatrues. And I wish to meet Him in the state that no one has a claim against me for doing a wrong to him or acting unjustly towards his life or porperty." (Tirmizi, Abu dAwood, Ibn Majah and Daarami)

Commentary: From the above, it appears that the Holy Prophet ﷺ declined to control the prices of the articles of daily need even though the Companions ﷺ had complained to him against dearness, and expressed the fear that it might be an act of injustice towards anyone.

It should, nevertheless, be noted that scarcity of the essential commodities is of two kinds. Sometimes, it is due to natural causes, like a drought, and sometimes, it is man-made. From the Holy Prophet's ﷺ reply, as it is mentioned in the narrative of Sayyidina Anas ﷺ, it appears that the dearness, at that time, was the product of some natural calamity and not owing to the excessive greed of the traders. Hence, the Prophet ﷺ did not agree to price-control, fearing that it might not be fair to the merchants. We may, thus, conclude that Government be convinced that the traders are taking advantage of the situation to make an unreasonable profit and they cannot be persuaded by argument or entreaty to correct their ways, it can enforce price-control. In the words of Shah Waliullah رحمة الله عليه, to give a free rein to profiteers will tend to spread corruption on the earth and bring misery to mankind.[1]

Be that as it may, the purport of the above Tradition is that price-control should be avoided as far as possible, and resort

[1]. *Hujjat*, Vol. II; p. 113.

should be taken to it only when the merchants are not amenable to good counsel humanitarian appeals, and they are fleecing the comon man without fear or shame.

It is narrated, in *Muwatta*, by Imam Maalik, on the authority of Sa'eed ibn Mussaiyib taba'ee, that once as Syyidina Umar ﷺ saw a Companion, Haatib ibn Abi Balta'ah, selling dried grapes (or bloom-raisins) in the market of Madinah at an unreasonably high rate, he said to him, "Either reduce the price or take away your goods from my market."

In the light of the general principle of the *Shariah* and the afore-mentioned remark of Sayyidina Umar ﷺ, authorities have concluded that if the circumstances demand, the price of essentail goods ought to be fixed within proper limits in order to save the people from exploitation by unprincipled merchants. Ibn-i-Taimiyah too has expressed the same view in some of his writling.[1]

Cancelling A Deal

If any of the two parties to a business transaction, the buyer or the seller makes a condition at the time that he will have the right to un do the deal within two or three days, it will have the force of law, and be in accordance with the *Shariat*. In the special usage of *Fiqh* (Islmic Jurisprudence), it is called *Khiyar-i-Shart* and is specifically mentioned in the Tradition, and the Jurists, too, are agree on its legality.

According to Imam Shaf'ee and some other authorities, the parties are entitled to cancel a deal even without such a condition as long as they remain at the place where the transaction has taken place, but if anyone of them goes away the right will cease to hold good. It is called *Khiyar Majlis* in the Islamic system of law. But some Jurists including Imam Abu Hanifah, hold a different view. They believe that once a deal has been finally settled and transaction has taken place, it cannot be annulled unilaterally by a party provided that it had not been made a part of the agreement by the buyer or the seller. It can certainly be done by mutual consent for which the term used in *Fiqh* is *Iqala*.[2]

❶.Jam'a-ul-Fuwayid, Vol.I, p.262. ❷.Meaning cancellinga sale by mutual consent.

(١٧٧٨/ ٦٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلٰى صَاحِبِهٖ مَالَمْ يَتَفَرَّقَا اِلَّا بَيْعَ الْخِيَارِ.

(رواه البخاری و مسلم)

(1778/62) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Both the parties in a business deal have the right to revoke or annul it until they cease to be together, excepting the deal of *Khiyar Shart*."

(Bukhari and Muslim)

Commentary: It shows that if the condition of annulment has not been set by any of the parties to a business transaction, the right to revoke the transaction or cancel it will be exercised only to the time that the buyer and the seller are together.

According to Imam Shafee and other like-minded Jurists, the word, *Maalam Yatafarraqa* (ما لم يتفرقا), occuring in the text, signify *Khiyar Majlis*, but Imam Abu Hanifah etc., hold that both the parties to a deal have the right to withdraw the offer until the transaction is finalised, after which neither of them can do so. They argue that *Tafarraqa* denotes separation not in terms of space, but transaction and agreement, as it is borne out according to them by the Qur'an which has used to word to convey the same meaning with reference to divorce in the verse reading:

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ (النساء ٤:١٣٠)

And if they separate Allah will each of them out of His abundance (Al Nisaa 4:130)

(١٧٧٩/٦٣) عَنْ عَبْدِاللهِ بْنِ عَمرِو بْنِ الْعَاصِ اَنَّ رَسُوْلَ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا اِلَّا اَنْ يَّكُوْنَ صَفْقَةَ خِيَارٍ وَّلَا يَحِلُّ لَهٗ اَنْ يُّفَارِقَ صَاحِبَهٗ خَشْيَةَ اَنْ يَّسْتَقِيْلَهٗ.

(رواه الترمذی و ابو داؤد والنسائی)

(1779/63) It is narrated by Abdullah ibn 'Amr ibn al-'Aas ﷺ that the Messenger of Allah ﷺ said: "Both the buying and selling parties (to a transaction) have the right (to cancel the deal) upto the time that they do not part company, (after which the right will end), except that it had been agreed to, (at the time of the transaction), (through laying down a condition to that effect); and it is not lawful for either of the two to depart for the

Iqala, and withdrawal of offer by the other party."

(Tirmizi Abu Dawood and Nasai)

Commentary: The purport of the above Tradition is similar to that of Sayyidina Abdullah ibn Umar's ﷺ narrative we have seen before it. Both the sides in a business transaction are entitled to cancel it until they part company with each other. After it, it can be annulled only when it had been settled beforehand between them as a condition to the deal. It further tells that neither the buyer nor the seller should leave the place where the deal is made with the object of thwarting the possibility of cancellation by the other party.

Cancelling a Sale Owing To a Defecting Good

We have, already, discussed two forms of the annulment of a business deal, *Khiyar Shart* and *Khiyar Majlis*. The third form is that the buyer can lawfully cancel a deal if, on buying an article he discovers some defect in it. It is known as *Khiyar 'Aib* in Islamic jurisprudence.

(١٧٨٠/٦٤) عَنْ عَائِشَةَ اَنَّ رَجُلًا اِبْتَاعَ غُلَامًا فَاَقَامَ عِنْدَهُ مَاشَاءَ اللّٰهُ ثُمَّ وَجَدَ بِهٖ عَيْبًا فَخَاصَمَهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَدَّهُ عَلَيْهِ فَقَالَ الرَّجُلُ يَارَسُوْلَ اللّٰهِ قَدْ اِسْتَغَلَّ غُلَامِيْ فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْخِرَاجُ بِالضَّمَان.

(ابو داؤد والترمذی والنسائی و ابن ماجة)

(1780/64) Sayyidah Ayshah رضی اللہ عنہا narrated that "once a person bought a slave from someone and the slave remained with him for (as many days) as Allah willed. Then he discovered that there was a defect in the slave, and took the matter to the Messenger of Allah ﷺ who decided that the slave be returned (to the original master), (on account of the defect). the defendent, thereupon, said to the Messenger of Allah ﷺ: This brother of mine has profitted by the services of my slave. (I should , therefore, be compensated for it).' The Prophet ﷺ observed: *'Al-Khiraj-o-biz-zamaan*. (He has the right to profit who is accountable for loss).'"

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

Commentary: The Holy Prophet's ﷺ observation that "he has the right to profit who is accountable for loss" is among the fundamental principles of the *Shariah* from which the jurists have

derived the law for innumerable propositions.

To eloborate it, in the context of the above Tradition, suppose the slave had died or was crippled due to an injury or illness while he was with the buyer, the loss would have been his. The buyer, consequently, was entitled to the service he took from the slave during that time and the question of compensation did not arise.

An incident relating to Sayyidina Abdullah ibn Umar which has been quoted by Imam Maalik, in Muwatta, is worth recalling here. Once Abdullah ibn Umar had sold his slave for 800 dirhams to someone and assured the buyer that there was no defect in him. Afterwards, the buyer complained that the slave had such-and-such a defect which Abdullah ibn Umar had not disclosed to him. The latter, perhaps, said, in his defence, that the slave never suffered from the infirmity while he was with him. Anyway, the case came up for decision in the court of the Caliph of the day, Sayyidina Usman, who after hearing both the sides and noting that the buyer could not produce witnesses to prove that the slave was ill when he had bought him, asked Abdullah ibn Umar, as required by the *Shariah*, if he could swear that the slave was physically fit and healthy while he was with him, but the latter expressed his inability to do so, and took back the slave. It was, then, so willed by the Lord that the slave was restored to health and Sayyidina Abdullah ibn Umar sold him, again, for 1,500 dirhams.

The authorities are agreed that if a defect was discovered after it had been bought and it was proved that the defect was present even at the time of the transaction, the buyer could cancel the deal and take back his money. This is what *Khiyar Aib* denotes.

Cancelling a deal after it had been completed

Occasionally, after a deal has been completed between two persons, one of them, for his own reasons, wants to cancel it. The buyer, for instance, wishes to return the article or the seller wishes to have it back. In such a case, the other party is not compelled by the *Shariah* to agree to the annulment of the transaction, but the sacred Prophet ﷺ has pleaded for it on moral grounds and described much virtue in it. It is called *Iqala*.

(١٧٨١/٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَقَالَ مُسْلِمًا اَقَالَهُ اللّٰهُ عَثْرَتَهُ يَوْمَ الْقِيٰمَةِ. (رواه ابو داؤد و ابنِ ماجه)

(1781/65) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever carries out a deal of *Iqala* with a Muslim brother, i.e., agrees to return or take back an article bought or sold by him, God will forgive his lapses, i.e., sins on the day of Resurrection" (Abu Dawood and Ibn Majah)

Commentary: A person wishes to return an article after he had bought it, or to have it back after he had sold it, only when he feels that the transaction had gone against him and he had made a mistake in buying or selling it. It will naturally be an act of sacrifice on the part of the other party to agree to the spirit of magnanimity and self-denial that the Holy Prophet ﷺ has appealed in the above Tradition, and reinforced it with the tidings that, on the Day of Requital, the Lord will forgive the sins of the bondsman who will act like that .

Forbidding Swearing By The Traders

Some traders have the habit of swearing profusely in order to impress the customers. It is a most improper use of the sacred Name of Allah which the Holy Prophet ﷺ has forbidden.

(١٧٨٢/٦٦)عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَكَثْرَةَ الْحَلفِ فِى الْبَيْعِ فَاِنَّهُ يُنفِق ثُمَّ يَمْحَقُ. (رواه مسلم)

(1782/66) It is narrated by Abu Qatadah ؓ that the Messenger of Allah ﷺ said: "Abstain from swearing much while selling (your goods), for though it may help to push up the sales, ultimately it will destroy blessings." (Muslim)

Commentary: The traders are warned against the evil habit of swearing and often in the course of a busines transaction. Even if the oath is true, it is a gross misuse of the exalted Name of the Lord, while if it is false, to take a false oath even once is a great sin. In a Tradition, quoted, again in Sahih Bukhari, it is stated that the trader who tries to promote his business by swearing falsely is of the sinners about whom the decision of the Lord is:

لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ

(آل عمران ٣:٧٧)

And Allah shall not speak to them, nor shall He look at them on the Day of Resurrection, nor shall He purify them, and for them is a painful Chastisement. (Aal-e-Imran 3:77)

Expiation For Swearing and Other Improper Things in Business

(١٧٨٣/٦٧) عَنْ قَيْسِ بْنِ غَرْزَةَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَامَعْشَرَ التُّجَّارِ اِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَشُوْبُوْهُ بِالصَّدَقَةِ.

(رواه ابو داؤد والترمذی والنسائی وابن ماجة)

(1783/67) Qais ibn Gharazah ﷺ relates that the Prophet ﷺ said: "O traders! "Vain and improper things take place in business, and oaths are taken. So, include charity for expiation."

(Abu Dwood, Tirmizi, Nasai, and Ibn Majah)

Commentary: Many traders swear and say or do other things in order to influence the customers which are undesireable in the sight of God. The Holy Prophet ﷺ has advised them in this Tradition, to include *Sadaqah* in their businnes by way of and expiation. It will also cure them of excessive greed which induces businessmen to indulge in dirty and deplorable practices.

The Trade Which is Not Carried On Cleanly is Extremely Bad

(١٧٨٤/٦٨) عَنْ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيٰمَةِ فُجَّارًا اِلَّا مَنِ اتَّقٰى وَ بَرَّ وَ صَدَقَ

(رواه الترمذی و ابن ماجه والدارمی)

(1784/68) It is narrated by Rifa'ah ibn Rafi' Ansari ﷺ that the Messenger of Allah ﷺ said: "The traders except those who ply their trade with piety and truthfulness will rise in the Hereafter as the wicked, the sinful and the depraved."

(Tirmizi, Ibn Majaha and Daarami)

Commentary: It warns that the trader who are heedless of the fear of God and injunctions of the *Shariah* and are interested only in increasing their wealth, by fair or foul means, will end up, on the

Day of Judgement, as wretched evil-doers, and it is in that state that they will appear before the Almighty for the Final Reckoning.

A kindly Advice Regarding Sale of Immovable Property

A peculiarity of immovable property, like a house, orchard or agricultural land, it that it cannot be stolen. It also remains largely, unaffected by the disasters that often overtake movable goods. Prudence would, therefore, demand that such a property was not sold without a speical reason, and if it became unavoidable, some other immovable property was purchased with its money. Out of the undbounded affection the Holy Prophet ﷺ had for the *Ummah* he has also given a similar advice to it.

(١٧٨٥/٦٩) عَنْ سَعِيْدِ بْنِ حُرَيْثٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَاعَ مِنْكُمْ دَارًا اَوْ عِقَارًا قَمِنٌ اَنْ لَا يُبَارَکَ لَهٗ اِلَّا اَنْ يَجْعَلَهٗ فِيْ مِثْلِهٖ. (رواه ابن ماجه والدارمی)

(1785/69) Sa'eed ibn Hurayth ؓ relates that he heard the Messenger of Allah ﷺ say: "Whoever of you sells his house or land, he deserves this act of his remained devoid of profit and propitiousness except, of course, that he invested the money thus made in a property of the same kind."(Ibn Majah and Daarami)

Commentary: As stated earlier, it is an advice by the Holy Prophet ﷺ, and not an injunction of the *Shariah*.

Partnership in Business

(١٧٨٦/٧٠) عَنْ اَبِیْ هُرَيْرَةَ رَفَعَهٗ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ اَنَا ثَالِثُ الشَّرِيْكَيْنِ مَالَمْ يَخُنْ اَحَدُهُمَا صَاحِبَهٗ فَاِذَا خَانَهٗ خَرَجْتُ مِنْ بَيْنِهِمَا. (رواه ابو داؤد)

(1786/70) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "The Lord to whom belong Might and Majesty says: 'When two persons run a business jointly, I am the third of them, i.e., My blessings are with them as long as any of them does not cheat his partner. When a partner defrauds and commits breach of faith, I part company with them (and withhold my blessings)." (Abu Dawood)

Commentary: It is a 'Celestial' Tradition. in the theolgical usage of Islam. for. in it. the Holy Prophet ﷺ has. simply reproduced what the Lord had said. It also tells by the way. that partnership in business is permitted. or rather a source of auspiciousness.

Under the heading. 'Partnership in Business'. Imam Bukhari has stated. on the authority of Zuhrah ibn Ma'bad Taba'ee. that his grandfather. Abdullah ibn Hisham. was taken by his mother. Zainab bint Humaid. to the Messenger of Allah ﷺ in his childhood for *ba'it.* The Messegner of Allah ﷺ remarked that Abdullah ibn Hisham was too young. and he caressed his head lovingly. and prayed for him. Afterwards. as Abdullah ibn Hisham set up his business, Zuhrah ibn Ma'bad used to accompany him to the market. He reports that. often. when his grandfather bought grain for trade. Abdullah ibn Umar and Abdullah ibn Zubair ؓ would request him to make them his partners becuase. so they said. the Holy Prophet ﷺ had made a prayer of abundance for him and he was sure to make much profit. His grandfather, thus, would let them have a share in the business, and the gain would, often. be so exessive that a full camel-load of grain was obtained as profit which they sent home.[1]

Appointing An Agent

(١٧٨٧/٧١) عَنْ عُرْوَةَ بْنِ اَبِیْ الْجَعْدِ الْبَارِقِیِّ اَنَّ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اَعْطَاهُ دِیْنَارًا الِیَشْتَرِیَ شَاةً فَاشْتَرٰی لَهُ شَاتَیْنِ فَبَاعَ اَحَدَهُمَا بِدِیْنَارٍ وَاَتَاهُ بِشَاةٍ وَدِیْنَارٍ فَدَعَا لَهُ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ فِیْ بَیْعِهٖ بِالْبَرَکَةِ فَکَانَ لَوِ اشْتَرٰی تُرَابًا لَرَبِحَ فِیْهِ. (رواہ البخاری)

(1787/71) Urwah ibn Al-Ja'ad Baariqi ؓ relates, saying that, once, the Messenger of Allah ﷺ gave him a dinar to buy a goat for him. Urwah ؓ bought two goats with it, and then sold one of the goats for a dinar, and, on returning, gave both, the goat and the other dinar, to the Holy Prophet ﷺ (and told him what he had done). The Prophet ﷺ made a special prayer for him for prosperity in trade. The narrator adds that owing to the propitiousness of the prayer his condition was that even if he bought dirt, it fetched him profit." (Bukhari)

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1. Sahih Bukhari : Kitabul Shirkat

Commentary: Urwah ibn Ali Ja'ad Baariqi ﷺ had carried out the transaction, on behalf of the Holy Prophet ﷺ in his capicity as an agent. It shows that such a thing is permissible. Moreover, as Urwah ﷺ had sold one of the two goats without the permission of the Prophet ﷺ and the Prophet ﷺ had praised and blessed him, instead of holding his conduct unlawful and taking him to task for it, we conclude that an agent can sell the property of his client without obtaining his permission, and if the client does not repudiate the transaction, it will be legally correct and binding.

(١٧٨٨/٧٢) عَنْ حَكِيْمِ بْنِ حِزَامٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَهُ بِدِيْنَارٍ لِيَشْتَرِىَ لَهُ بِهِ اُضْحِيَّةً فَاشْتَرٰى كَبْشًا بِدِيْنَارٍ وَبَاعَهُ بِدِيْنَارَيْنِ فَرَجَعَ فَاشْتَرٰى اُضْحِيَّةً بِدِيْنَارٍ فَجَاءَ بِهَا وَبِالدِّيْنَارِ الَّذِىْ اِسْتَفْضَلَ مِنَ الْاُخْرٰى فَتَصَدَّقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالدِّيْنَارِ فَدَعَا لَهُ اَنْ يُبَارَكَ لَهُ فِىْ تِجَارَتِهِ. (رواه الترمذى و ابو داؤد)

(1788/72) It is narated by Hakeem ibn Hizam[1] that, (once), the Prophet ﷺ gave him a dinar to buy an animal of sacrifice for him, upon which he bought a ram for it, and then sold it (to a buyer) at that very place for two dinars. Hakeem ibn Hizam ﷺ, later on, bought an animal of sacrifice for one of the two dinar, and came back and delivered the animal alongwith the (remaining) dinar to the Prophet ﷺ. The Prophet ﷺ gave away the dinar in charity and prayed for Hakeem ibn Hizam's ﷺ success and prosperity in business. (Tirmizi, and Abu Dawood)

Hire And Wages

To engage anyone on wages for one's work or allow the use of something on hire or rent is a regular feature of community life. It is called *Ijara* in the terminology of *Shariah.*

(١٧٨٩/٧٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ مَابَعَثَ اللّٰهُ نَبِيًّا اِلَّا رَعَى الْغَنَمَ، فَقَالَ اَصْحَابُهُ

[1]. Hakeem ibn Hizam was nephew of Sayyidah Khadijah رضى الله عنها. He was among the prominent men of the Quraysh, and was rich as well as generous. He embraced Islam in 6 A.H., at the time of the Victory of Makkah, when he has about sixty, and lived for almost the same number of years after it. Hakeem died in Madinah at the age of about 125 years.

وَاَنْتَ؟ فَقَالَ نَعَمْ كُنْتُ اَرْعٰى عَلٰى قَرَارِيْطَ لِاَهْلِ مَكَّةَ۔ (رواه البخاری)

(1789/73) It is narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "All the Prophets عليهم السلام raised up by God have grazed goats." "And you, too Messenger ﷺ?" asked the Companions ﷺ. "Yes, I, too, have grazed goats," the Prophet ﷺ replied. "I used to graze the goats of the Makkan for a few Qirats[1]." (Bukhari)

Commentary: It was during his childhood, when the Messenger of Allah ﷺ lived with his uncle, Abu Talib, that he used to graze the goats of the Makkans in return for a few *Qirats* to meet his needs. It was a common occupation in Makkah at that time.

Goat-grazing is highly patience-testing work and depending on the aptitude of a person, it can also go a long way towards the diciplining of the self. Moral vices like vanity are removed or corrected through it, it promotes the habit of tolerance and self-restraint, and teaches a man to be kind and sympathetic.

From the above Tradition, we learn that all the Divine Mesengers ﷺ have completed this course of training and further that to work on wages was not only permissible, but also a confirmed practice of the Prophets عليهم السلام.

(١٧٩٠/٧٤)عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطُوْا الْاَجِيْرَ اَجْرَهٗ قَبْلَ اَنْ يَّجِفَّ عَرَقُهٗ۔ (رواه ابن ماجه)

(1790/74) It is narrated by Abdullah Ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Pay the worker his wages before the sweat dries (on his body)." (Ibn Majah)

Commentary: It shows that wages should be paid to the labourer as soon as he finishes the work.

Letting Out of Land on Rent or Division of The Crop Between the Cultivator And Landlord

Another form of *Ijara* is to let out one's land to a person on the condition that he will cultivate it and pay a fixed amount as rent or the produce will be divided between the cultivator and the landlord, on a settled basis, in place of cash payment of the rent.

[1]. Almost a twelfth part of a dirham.

(١٧٩١/٧٥) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَعْطَى خَيْبَرَا الْيَهُوْدَ اَنْ يَّعْمَلُوْهاَ وَيَزْرَعُوْهَا وَلَهُمْ شَطْرُمَا يَخْرُجُ مِنْهَا. (رواه البخارى)

(1791/75) Abdullah ibn Umar narrates "(after the Victory of Khyber), the Prophet leased out the land of Khyber to Jews, (the erstwhile owners), on the condition that they will cultivate it and keep half of the produce with themselves." (Bukhari)

(١٧٩٢/٧٦) عَنْ عَمْرٍو قَالَ قُلْتُ لِطَاؤُسٍ لَوْ تَرَكْتَ الْمُخَابِرَةَ فَاِنَّهُمْ يَزْعَمُوْنَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْهُ قَالَ اے عَمْرو وَاُعْطِيْهِمْ وَاُعِيْنُهُمْ وَاِنَّ اَعْلَمَهُمْ اَخْبَرَنِيْ يَعْنِيْ اِبْنَ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ عَنْهُ وَلٰكِنْ قَالَ اَنْ يَمْنَحَ اَحَدَكُمْ اَخَاهُ خَيْرٌ لَهُ مِنْ اَنْ يَّاْخُذَ عَلَيْهِ خَرَجًا مَعْلُوْمًا. (رواه البخارى و مسلم)

(1792/76) Amr ibn Dinar *Taba'ee* narrated to us, saying that, once, he said to Tavoos *Taba'ee* that it would be better if he gave up leasing of land on division of the crop (or rent) as people thought that the Messenger of Allah had forbidden it. Taboos Taba'ee replied that his practice was that he gave the land to the farmers to cultivate, and helped them in other ways as well, and the leading theologist of the *Ummah*, Abdullah ibn Abbas, had told him that the Mesenger of Allah had not forbidden the letting out of land on rent or division of the crop. The Holy Prophet, nevertheless, had said that it was better to give land for cultivation to a brother free of rent than to charge anything for its use." (Bukhari and Muslim)

Commentary: It denotes that during the days of the Holy Companions and the Taba'een (plural of Taba'ee), there were some people who considered it wrong to let one's land on lease, whether in cash or kind, but the well-known pupil of Abdullah ibn Abbas, Tavoos, explained, on the authority of his master, that the Prophet had not declared it unlawful, but simply expressed the view that, morally, it was preferable to let out land to a brother for cultivation without rent, and with an eye on the recompense of the Hereafter, than to charge something from him, in whatever form, for its use.

In the light of Abdullah ibn Abbas's ﷺ elucidation or fiat, Tavoos used to let his land on rent or division of produce and also give financial support to the tenants.

Accepting Remuneration For Dam (Blowing), T'aweez (Charm) etc.

To accept payment for one's work or anyother service rendered is inclined in *Ijara*, and a form of it, also, is the doing of *Dam*[1] over a sick person or the wirtting or giving of a *T'aweez*[2] or incantation. Such incidents have taken place in the lifetime of the the Holy Prophet ﷺ, and the Companions ﷺ had accepted payment in return for those acts, and the Holy Prophet ﷺ had held it lawful.

(١٧٩٣/٧٧) عَنِ ابْنِ عَبَّاسٍ اَنَّ نَفَرًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرُّوْا بِمَاءٍ فِيْهِمْ لَدِيْغٌ اَوْ سَلِيْمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ اَهْلِ الْمَاءِ فَقَالَ هَلْ فِيْكُمْ مِنْ رَاقٍ اِنَّ فِي الْمَاء رَجُلًا لَدِيْغًا اَوْسَلِيْمًا فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرأَ بِفَاتِحَةِ الْكِتَابِ عَلٰى شَاءٍ فَبَرءَ فَجَاءَ بِالشَّأْ اِلٰى اَصْحَابِهٖ فَكَرِهُوْا ذَالِكَ وَقَالُوْا يَا رَسُوْلَ اللّٰهِ اَخَذَ عَلٰى كِتَابِ اللّٰهِ اَجْرًا فَقَالَ رَسُوْلُ اللّٰهِ صَلّٰى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَقَّ مَا اَخَذْتُمْ عَلَيْهِ اَجْرًا كِتَابُ اللّٰهِ. (رواه البخارى)

وَفِي رِوايةِ اَصَبْتُمْ اَقْسِمُوْا وَاضْرِبُوْا لِي مَعَكُمْ سَهْمًا.

(1793/77) Abdullah ibn Abbas ﷺ narrated to us that "as a party of Companions was passing through a settlement (or village), a man came and enquired if any of them did incantation. A snake had bitten someone in the village. (Or was it a scorpion that had stung)? (The narrator is not sure). A member of the party got up and went with him, and on reaching the place settled some goats as his remuneration, and (then) blew over the sick person after reciting the Qur'anic *Surah Al Fatiha*, and the man recovered. As he returned to the party with the goats, his companions did not approve of it and remarked that he had taken payment for reciting the Book of God until they all returned to Madinah

1. The act of reciting the Name of Allah or anyother prayer for the recovery of one who is sick, and, then, driving air over him through the mouth.
2. An amulet or charm worn as a protection against evil.

where the matter was placed before the Prophet ﷺ, and he was told that such-and-such a member of the party had accepted remuneration for reciting the Book of God, i.e., *Surah Al-Fateha*. The Prophet ﷺ said: "The Book of God was more worthy of remuneration being accepted on it." (Bukhari)

Note: In another version of the same incident quoted again in *Sahih Bukhari*, it is added that the Prophet ﷺ observed: "You acted rightly. Divide the goats among yourselves and let me also have a share."

Commentary: The above incident is related even in greater detail in *Sahih Bukhari* and a similar even has also been mentioned in *Musnad Ahamad* and *Sunan Abu Dawood* which tells that, during a journey, some Companions ﷺ were asked to blow over an insane person, one of whom did it for three days, morning and evening, after reciting *Surah Al-Fatiha*, and by the grace of God, the man was cured of his illness. The Companions ﷺ accepted remuneration for the act latter on, he was caught in two minds and could not decide if he had done the right thing. He consequently, sought the advice of the Holy Prophet ﷺ, on his return, who declared his action to be right and lawful.

On the basis of these Traditions, the authorities have concluded, almost unanimously, that to accept payment for doing *dam* or giving an amulet is legitimte and allowable in the same way as it is fair and lawful for physicians to charge a fee from their patients. It will of course, be more commendable if a service is rendered to mankind for nothing and wholly for the sake of God, which indeed, is the way of those who bear relation to the Holy Prophet ﷺ as his deupties.

BORROWING

It is not unusual for us to borrow something from others with the intention of returning it to them when the need was fulfilled. It is called *'Aariyat*[1], which is also a form of service, and whoever lends anything to a needy person is positively worthy of Divine recompense. The Holy Prophet ﷺ, himself, has taken things on loan, temporarily for his use, and also provided guidance in this regard, as the Traditions given below will show.

Borrowing of A Horse By The Prophet

(١٧٩٤/٧٨) عَنْ اَنَسٍ قَالَ كَانَ فَزَعٌ بِالْمَدِيْنَةِ فَاسْتَعَارَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَسًا مِنْ اَبِىْ طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوْبُ فَرَكِبَ فَلَمَّا رَجَعَ قَالَ مَارَ اَيْنَا مِنْ شَيْئٍ وَاِنْ وَجَدْنَاهُ لَبَحْرًا (رواه البخارى و مسلم)

(1794/78) It is narrated by Anas ﷺ "(oncc), panic spread in Madinah (as a result of a false report. Perhaps, it was remoured that the enemy was advancing toward the town and an attack was imminent). The Prophet ﷺ borrowed a horse from Abu Ṭalha Ansari ﷺ which was known as 'Mandoob' (meaning heavy-footed; slow in speed). He rode on it, (and want in the direction from which the attack was feared). When the Holy Prophet ﷺ returned, he said that he saw nothing. (There was no need for alarm). (With it, the Prophet ﷺ remarked about Abu Talha's ﷺ horse that) 'I found him *Bahr Rawan*. (Literally, a flowing ocean)." ' (In Arabic, a fast, light-footed horse of a good breed was called *Bahr*). (Bukhari and Muslim)

Commentary: It tells that the Messenger of Allah ﷺ had borrowed the horse from Abu Talha Ansari ﷺ and rode on it at a

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[1]. Lending or borrowing a thing which is itself tobe returned. *Aariyat* differs from *Qarz* (loan) inasmuch as in the latter term it is not understood that the identical article borrowed is returned, but simply its equivalent.

time of need. We can also obtain from this incident, an idea of the high courage and sense of duty of the Holy Prophet ﷺ. He went out, alone, to enquire in the event of danger, and on return reassured the people that there was nothing to fear.

(١٧٩٥/٧٩) عَنْ أُمَيَّةَ بْنِ صَفْوَانَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَعَارَ مِنْهُ أَدْرَاعَهُ يَوْمَ حُنَيْنٍ فَقَالَ أَغَصْبًا يَا مُحَمَّدُ؟ قَالَ بَلْ عَارِيَةٌ مَضْمُوْنَةٌ.

(رواه ابو داؤد)

(1795/79) It is narrated by Umaiyyah ibn Sufwan, on the authority of his father, Sufwan ibn Umaiyyah, that the Messenger of Allah ﷺ asked him for his chain-armours, at the time of the Battle of Hunain, i.e., he wanted to borrow them from him. Sufwan, (who had not embraced Islam till then), thereupon, said: "Do you want to lay hold of my chain-armours? (As you have been victorious, and are now in power, do you want to take them by force)?" "No," said the Prophet ﷺ. "I want to borrow temporarily with the promise to return them."

(Abu Dawood)

Commentary: Sufwan ibn Umaiyyah was a leader of the Quraish and an inveterate enemy of the Holy Prophet ﷺ. When Makkah was conquered in 8 A.H., and came under the sway of Islam, Sufwan fled from the town. Upon that, some Companions who were attached to him by blood or any other tie begged the Prophet ﷺ to pardon him to which he agreed. The relatives or friends of Sufwan, then, went out in search of him and brought him back to Makkah, but he remained an infidel. Later, when after the Victory of Makkah, the Prophet ﷺ marched towards Hunain, many of the Makkans, including Sufwan, who had not yet embraced Islam joined him with his permission. It was, on that occasion, that the Holy Prophet ﷺ wanted to borrow his armour and Sufwan feared that the armour was going to be seized from him, and he would not get them back. The Prophet ﷺ assured him that he was not confiscating the armour, but only borrowing them temporarily. Sufwan, then, lent the armour.

During the journey of the Battle of Hunain, Sufwan had an opportunity to observe the Holy Prophet ﷺ closely, and he was so profoundly impressed by his moral virtues, particularly, his

magnanimity towards an Arch enemy like himself that he felt convinced that the Prophet ﷺ was a true Messenger of Allah ﷻ, and embraced Islam.

Sufwan, in any case is a Companion ؓ and so is his son, Umaiyyah.

(١٧٩٦/٨٠) عَنْ اَبِیْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ يَقُوْلُ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُوْدَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيْمُ غَارِمٌ

(رواه الترمذی و ابو داؤد)

(1796/80) Abu Umama Bahili ؓ relates that he heard the Prophet ﷺ say: "An article of *'Aariyat*, (which is borrowed temporarily), should be returned in any case; and an article of *Minha*, (given to a person to mke use of it), should be returned to the owner, (according to custom), after it had served the purpose; and *Qard* (loan) should be repaid, (according to the terms of the agreement); and the person who stands surety for the borrower shall be responsible for the payment."

(Tirmizi And Abu Dawood)

Commentary: In it, four commandments of the *Shari'ah* have seen indicated:

(i) When an article is borrowed for a time it must be returned without unnecessary delay.

(ii) The giving back of *Minha* is a legal and religious obligation. In olden days, a custom in Arabia was that philanthropic and generous-hearted men freely allowed the use of a thing owned by them to a brother. As for instance, they gave him, free of cost, their camel to ride, or she-camel or goat to avail himself of its milk, or land or orchard to profit by its produce. It is called *Minha*. It was enjoined that the person who recieved such an article will not claim a proprietary right over it, but give it back to the owner, in conformity with the established usage, after it had served his need.

(iii) Whoever takes a loan should earnestly try to pay it back. We have already seen the stern admonitory pronouncements of the Holy Prophet ﷺ in this regard.

(iv) Whoever becomes a surety for a person who borrows anything from anyone shall be responsible for its payment. If the

debtor does not repay the loan, the surety will be called upon to repay or reimburse it.

Misapporpriation

If an article is bought from someone on a price, it is called *Ba'i* and *Shira* (Buying and Selling), in the special usage of the *Shiriah*; if it is made use on payment of hire or rent, it is called *Ijara*; and if it is borrowed for a time, without consideration, and on the understading that it will be returned after use, it is called *'Aariyat*.

Another way of acquiring anyone's property is that occupation is taken by force or fraud. It is called *Ghasab* (Misappropriation; Usurpation; Embezzlement; Plunder) which is strictly forbidden.

(١٧٩٧/٨١) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَخَذَ مِنَ الْاَرْضِ شَيْئاً بِغَيْرِ حَقِّهٖ خُسِفَ بِهٖ يَوْمَ الْقِيٰمَةِ اِلٰى سَبْعِ اَرْضِيْنَ. (رواه البخارى)

(1797/81) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever wrongfully occupies land belonging to someone else will be sunk into the ground along with the land on the Last Day until he reaches the bottom of the earth." (Bukhari)

Commentary: The above Tradition has been related to minor variations, by a number of other Companions as well. The substance of all of them, however, is that anyone who unlawfully occupies the smallest plot of land, even if it be only a *baalisht*[1] as a report tells shall be sunk, in punishment, to the lowest part of the earth on the Day of Final Reckoning.

An awe-inspiring incident has been quoted, in *Sahih Bukhari* and *Sahih Muslim*, in connection with the usurpation of land, which has a bearing on the narrative under discussion. It is related that during the Caliphate of Amir Muawiya ﷺ, a woman filed a complaint in the court of Marwaan, the Governer of Madinah, against Sa'eed ibn Zaid ﷺ, who is included among the ten Companions of the Holy Prophet ﷺ about whom the tidings of Paradise were given, name by name, in their own lifetime, that he had wrongfully occupied her land. Sa'eed ﷺ feeling extremely

1. A span measured by the extended thumb and little finger.

hurt, exclaimed, "I will encoach upon the land of this woman and occupy it unjustly! Have I not heard the dreadful admonition pronounced, in this regard, by the Messenger of Allah ﷺ ....?" Sa'eed ؓ spoke with such feeling that even Marwaan was moved by it, and he said to him, "Now, I do not call for any proof or argument from you." Sa'eed ؓ, then, made the following supplication from the depth of his heart: "Oh God: If You know that this woman has charged me with a false offence, deprive her of the vision of her eyes, and turn the land into her grave." The narrator, Sayyidina Orwah ؓ, goes on to say that "it happened exactly like that. I myslef saw the woman; she became blind in old age and used to say that she had come to that state owing to the imprecation of Sa'eed ibn Zaid ؓ, and then one day, she fell into a ditch as she was going over her land, and the ditch became her grave."

(١٧٩٨/٨٢). عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ مَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا. (رواه الترمذی)

(1798/82) It is narrated by Imran ibn Husain that the Messenger of Allah ﷺ said: "Whoever acquries anyone's property by force is not us." (Tirmizi)

(١٧٩٩/٨٣) عَنِ السَّائِبِ بْنِ يَزِيْدَ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَاخُذُ اَحَدُكُمْ عَصَا اَخِيْهِ لَاعِبًا جَادًّا فَمَنْ اَخَذَ عَصَا اَخِيْهِ فَلْيَرُدَّهَا اِلَيْهِ.

(رواه الترمذی و ابو داؤد)

(1799/83) It is narrated by Sa'ib ibn Yazid ؓ, on the authority of his father, that he Messenger of Allah ﷺ said: "None of you should take even the stick of his brother, in jest or with the intention of laking. Anyone who does so should, therefore, return it." (Tirmizi and Abu Dawood)

Commentary: It shows that even an ordinary thing like a stick should not be taken without the owner's permission, even by way of a joke. In case it is done, the article ought to be returned, and no one should imagine that the giving back of an recith of little value, like a stick was not necessary.

(١٨٠٠/٨٤) عَنْ اَبِىْ حُرَّةَ الرَّقَّاشِيِّ عَنْ عَمِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا تَظْلِمُوْا اَلَا يُحِلُّ مَالُ امْرِءٍ اِلَّا بِطِيْبِ نَفْسٍ مِنْهُ.

(رواه البيهقى فى شعب الايمان والدارقطنى فى المجتبى)

(1800/84) Abu Hurrah Az-Zaqqashi relates, on the authrity of his uncle, that the Prophet ﷺ said: "Beware! Do not be unjust to anyone. Bewre! To acquire anything belonging to anyone else, without his consent, is unlawful." (Bayhaqi and Dar Qutni)

(١٨٠١/٨٥) عَنْ جَابِرٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ وَاَصْحَابُهٗ بِامْرَاَةٍ فَذَبَحَتْ لَهُمْ شَاةً وَاتَّخَذَتْ لَهُمْ طَعَامًا فَاَخَذَ لُقْمَةً فَلَمْ يَسْتَطِعْ اَنْ يُّسِيْغَهَا فَقَالَ هٰذِهٖ شَاةٌ ذُبِحَتْ بِغَيْرِ اِذْنِ اَهْلِهَا فَقَالَتِ الْمَرْاَةُ يَا رَسُوْلَ اللّٰهِ اِنَّا لَا نَحْتَشِمُ مِنْ اٰلِ مُعَاذٍ نَاْخُذُ مِنْهُمْ وَيَاْخُذُوْنَ مِنَّا. (رواه احمد)

(1801/85) Sayyidina Jabir رضي الله عنه narrated to us, saying that "the Messenger of Allah ﷺ (once), happened to pass by (the house of) a woman, with some Companions رضي الله عنهم, whereupon she invited him to dinner. (The Messenger of Allah ﷺ accepted the invitation). The woman, then slaughtered a goat, prepared the meal, and placed it before the Holy Prophet ﷺ and the Companions رضي الله عنهم. The Prophet ﷺ took a morsel of food, but he could not swallow it. (The food did not pass down his throat). Upon it, he remarked: (It appears that) the goat was slaughtered without owner's permission.' 'We do not observe such formalities with Mu'ad's رضي الله عنه family (who are our neighbours)', the woman replied. 'We make use of their things and they make use of our things." (Musnad Ahmad)

Commentary: As it appears from the woman's reply, the goat belonged to the family of Mu'ad, and on account of the good neighbourly relations prevailing between them, and the customary behaviour. it was not thought necessary to obtain the owner's permission before slaughtering the animal. When the meal was ready and the Messenger of Allah ﷺ sat down to eat, the very first morsel got stuck in his throat. and it became apparent to him, instinctively, that the goat had been slaughtered without the permission of its owner.

Just as the Almighty Creator has endowed men with a peculiar

power or means by which they respond to things through taste or smell and it becomes impossible for them to swallow anything which is abhorrent to the palate, so des He grant to the chosen bondsmen whom He Wishes to protect from unlawful food and drink special sensitiveness which keeps them from partaking of anything that is forbidden. The inability of the Holy Prophet ﷺ to swallow the morsel of food was a distinct indication of the very favour of the Lord upon him.

Incidents of a like nature have also been reported about Holy men, known, in comon parlance, as *Auliya Allah* (Friends of God).

It is worth remembering here, that the goat had neither been stolen nor taken by force, only slaughtered without the permission of the owner owing to the close and friendly relations and order of things obtaining between the two families.

From it we can deduce how careful should one be in making use of things belonging to others without permission or willingness.

GIFT

Gift too is a form of transaction in a civilized society. The Holy Prophet ﷺ has laid a great stress on it in his Traditions and indicated that it is helpful in the promotion of mutual love and affection and conductive to growth of friendly relations which doubtlessly, are a great blessings.

A gift is an offering made as a token of goodwill, and with the object of making the other man happy and winning the good graces of the Lord. If the present is made to anyone younger in age, it is a gesture of affection; if to a friend, it is a means of strengthening the bond of love; if to a needy person, it is a source of solace and comfort; and if to a superior, it is a mark of regard and respect.

In case something is given to anyone for the sake of God and with the intention of earning the reward of the Hereafter, considering him to be poor and indigent, it will be charity (*Sadqa*), not a gift (*Hadiya*). It is only when an offering is meant to be an expression of love and fellow feeling, and through it the good pleasure of the Lord is to be sought, then it becomes a gift. If, however, a gift is made with sincerity, the reward, is less than charity, and sometimes even greater.

It was owing to this difference between *Hadiya* and *Sadqa* that the Holy Prophet ﷺ accepted a *Hadiya* (gift) with prayer and thankfulness and made use of it, while in case of a *Sadqa* (charity), his practice was though he accepted it too, with gratitude and blessed the giver, he did not use it himself but gave to others.

Unfortunately, the habit of giving presents to one another, in sincarity is rapidly disappearing among the Muslims as a whole, and though it is still done, to some extent, in relation to Holy men, it is seldom that one offers a gift to a friend, relative or neighbour despite the fact that it is an unfailing recipe handed down to us by

the Messenger of Allah ﷺ of happiness and good social realtions and a sure means to earning the countenance of the Lord.

A Present Generates Love and Removes Malice From The Heart

(١٨٠٢/٨٦) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ الضَّغَائِنَ. (رواه الترمذی)

(1802/86) It is narrated by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said: "Exchange presents with one another. Presents remove ill-will from the hearts." (Trimizi)

(١٨٠٣/٨٧) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ وَلَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسَنِ شَاةٍ. (رواه الترمذی)

(1803/87) Abu Hurayrah ﷺ relates, that the Messenger of Allah ﷺ said: "Give presents to one another. Presents remove malice from the hearts, and a female neighbour should not regard the gift of a part of the trotter of a goat to another female neighbour as of no value." (Tirmizi)

Commentary: The intention os Sayyidah Ayshah's رضی الله عنها narrative is self-evident. It requires no further elucidation after what we have said in the introductory liness of this chapter.

As for the remark in Sayyidina Abu Hurayrah's ﷺ a housewife should not feel ashamed to send the gift of a hoof part of goat to her nieghbour, what it apparently denotes is that it is not necessary for a present to be expensive or of a standard for, then, the opportunity to offer a gift will come only rarely. Thus, suppose the trotter of a goat have been cooked in the house, there should be no hesitation in sending some of them to the neighbour as a gift.

It needs however, be noted that the advice applies to cases in which one is confident that the neighbour will accept the gift gladly and not regard it an insult. The social and moral environment during the time of the Holy Prophet ﷺ was like that.

The Guidance And Practice of The Prophet ﷺ Concerning the Return for A Gift

(١٨٠٤/٨٨) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا. (رواه البخارى)

(1804/88) Sayyidah Ayshah رضی الله عنها narrates "The practice of the Messenger of Allah was that he accepted a gift and offered (one) him self in return for it." (Bukhari)

Commentary: It shows that when anyone offered a present to the Holy Prophet ﷺ, he accepted it with pleasure, and himself gave something to the giver as a gift, either at that very time or sometime later, in conformity with the Divine pronouncement:

هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (الرحمن ٥٥:٦٠)

"Is the recompense of goodness anything but goodness?
(Al Rahman 55:60)

The Messenger of Allah ﷺ has given the same advice to his followers, as we shall see in some of the Traditions we are going to discuss. But, alas, even among the people of quality and distinction, there are few in the *Ummah* who are to observe it.

(١٨٠٥/٩٨) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ عَطَاءً فَوَجَد فَلْيَجْزِ بِهِ وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ فَإِنَّ مَنْ أَثْنَى فَقَدْ شَكَرَ وَمَنْ كَتَمَ فَقَدْ كَفَرَ وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَ كَانَ كَلَابِسِ ثَوْبَيِ زُورٍ (رواه الترمذى و ابو داؤد)

(1805/98) It is narrated by Jabir ﷺ that the Messenger of Allah ﷺ said: "If a present is made to anyone, and he has something to give in return, he should offer it, and if he has nothing to give (in return), he should praise him (by way of gratitude), and say a good word in his behalf. Whoever did it, fulfilled the claim of gratitude, and whoever did not, and concealed a favour (done to him), was guilty of ingratitude, and whoever flaunts a virtue that has not been granted to him is like a man who wears a double cloak of deception." (Tirmizi and Abu Dawood)

Commentary: It tells that if a person were to recieve a present from a friend, he should also offer him something in return, and should he not be in a position to do so, he should utter a word of goodness for him and speak of his kindness to others. It too, will

be reckoned with the Lord as an expression of grtitude.

As we are going to see in the next Tradition, the saying of *Jazaak Allah* (May God reward thee! God bless thee!) will suffice. On the contrary, person who recieves a gift and hides it from others and does not even say *Jazaak Allah* will be guilty of ingratitude.

The last part of saying, it would seem, denotes that anyone who shows himself off, through his dress etc., as possessing a virtue, such as, learning or spirituality, which he does not really have is a cheat and an imposter.

By adding it to the advice about a gift or offering, what the Holy Prophet ﷺ, probably, meant was to emphasise that if a person who is lacking in qualities owing to which people generally consider it an act of virtue to offer a gift to anyone, gives an impression through his clothes, conversation or way of life that he is endowed with those attributes in order to obtain gifts and presents from others, he is no better than a swindler.

Grtefulness to Benefactors

(١٨٠٦/٩٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللّٰهَ. (رواه الترمذی)

(1806/99) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "whoever failed to give thanks to anyone who did a favour to him failed to give thanks to God."

(Musnad Ahmad and Tirmizi)

Commentary: It shows that anyone who offers a gift or does a favour in any other way should be thanked sincerely for it and prayer made for his well-being. A person who fails to do so proves himself to be ungrateful to God as well.

According to some commentators, what it seeks to stress is that anyone who does not feel indebted to his benefactors is sadly wanting in th sense of obligation, and will not be grateful even to God.

(١٨٠٧/١٠٠) عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

مَنْ صُنِعَ اِلَيْهِ مَعْرُوْفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللهُ خَيْرًا فَقَدْ اَبْلَغَ فِي الثَّنَاءِ.

(رواه الترمذی)

(1807/100) It is narrated by Usama ibn Zaid ﷺ that the Messenger of Allah ﷺ said: "Whoever did a favour to anyone and the recited for his benefactor, *Jazaak Allah Khaira* (May Allah give a good reward for it), he also, praised him fully (thorugh it)." (Tirmizi)

Commentary: Apparently, *Jazaak Allah Khaira* is a prayer formula, but when anyone prayes for his bnenfactor in these words, he, as it were, acknowledges his inability to repay the debts of gratitude he owes to him and declares that only the Supreme Being, the Gracious One, can requite him, and together with it beseeches the Lord to reward him bountifully for his goodness. It is, thus a prayer as well as an acknowledgement of the benefactor's kindliness and humanity.

(١٨٠٨/١٠١) عَنْ اَنَسٍ قَالَ لَمَّا قَدِمَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ اَتَاهُ الْمُهَاجِرُوْنَ فَقَالُوْا يَا رَسُوْلَ اللهِ مَا رَاَيْنَا قَوْمًا اَبْذَلَ مِنْ كَثِيْرٍ وَلَا اَحْسَنَ مُوَاسَاةً مِنْ قَلِيْلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ اَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَاَشْرَكُوْنَا فِي الْمَهْنَا حَتّٰى لَقَدْ خِفْنَا اَنْ يَّذْهَبُوْا بِالْاَجْرِ كُلِّهٖ فَقَالَ لَا مَا دَعَوْتُمُ اللهَ لَهُمْ وَاَثْنَيْتُمْ عَلَيْهِمْ.

(رواه الترمذی)

(1808/101) Sayyidina Anas ﷺ narrated to us that when the Messenger of Allah ﷺ migrated to Madinah, (and the Muhajirs had an experience of the hospitality and unselfishness of the Ansars), they one day said to the Prophet ﷺ: "We have not seen people like them, i.e., the Ansar of Madinah anywhere. (They spend generously on us) if they are well-provided, and even those who are not in good condition help us and take care of our needs. They have taken all the responsibilities for toil and labour upon themselves, and, (yet), made us a sharer in the profits. (As a result of the unique self-denial and liberality on their part), we fear that they took all the reward and and recompense, (and we reamined empty-handed in the Hereafter)." "No," the Messengr of Allah ﷺ replied. "It will not be so as long as you pray for them and express a sincere appreciation (of their goodness." (Tirmizi)

Commentary: When the Holy Prophet ﷺ had migrated from Makkah to Madinah, a large number of Muhajirs, too, had come with him. In the early days as is well known, the Ansars of Madinah had made all of them their guests, solely for the sake of God. They cultivated the fields and did all the work themselves, and ye, shared the income with the Emigrants. There were rich as well as poor among the Ansars, but they all joined ungrudgingly in the service of the Mahajirs. The well-to-do spent their wealth with open hands on the Mahajirs, while even those who were poor preferred to go hungry in order to help them. It was in those circumstances that the Eimgrants thought if it was going to be that because of their unparalleled generosity and selflessness, the Ansars took all the reward on their, (the Emigrants'), good deeds like Migration and worship, and they themselves gained nothing, As they expressed the fear to the Holy Prophet ﷺ, he assured them that it would not be so provided they prayed to God for their helpers, the Ansars, in return for their large-heartedness and hospitality, and acknowledged what they owed to them with an open heart and felt grateful. The Lord will accept it as recompense from their side for the benevolance of the Ansars and requite them from His own treasures for the bortherly love displayed by them.

Articles Which Should Not be Refused As A Gift

(١٨٠٩/١٠٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلَا يَرُدَّهُ فَاِنَّهُ خَفِيْفُ الْمَحْمَلِ طَيِّبُ الرِّيْحِ. (رواه مسلم)

(1809/102) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said; "Whoever is offered a sweet-smelling flower should accept it, and not reject it because it is a very ordinary thing. Its fragrance is a thing of joy."

(Muslim)

Commentary: If an ordinary thing like a flower was refused, the giver might feel that his gift had been refused because it was an ordinary, and it hurt his feelings.

In another Tradition, quoted in Tirmizi, it is stated that "whoever is offerred a sweet-smelling flower should not decline to accept it for a sweet-smelling flower is a gift of Paradise."

In *Sahih Muslim*, it is further mentioned on the authority of Sayyidina Anas ﷺ, that "The practice of the Messenger of Allah ﷺ was that he never refused a perfume."

(۱۸۱۰/۱۰۳) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ لَا تُرَدُّ الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ. (رواه الترمذی)

(1810/103) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "There are three things which, particularly should not be refused; a pillow, oil (used for applying to hair etc) and milk." (Tirmizi)

Commentary: The peculiarity with the three things mentioned above, again costs little and the person who offers them is made happy.

We can conclude about other articles of thesame class and category, as well, on the basis of this saying.

To Claim Back a Gift is Highly Disgraceful

(۱۸۱۱/۱۰۴) عَنْ اِبْنِ عُمَرَ وَابْنِ عَبَّاسٍ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يُعْطِیَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيْهَا اِلَّا الْوَالِدُ فِيْمَا يُعْطِیْ وَلَدَهٗ وَمَثَلُ الَّذِیْ يُعْطِیْ الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيْهَا كَمَثَلِ الْكَلْبِ اَكَلَ حَتّٰى اِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِیْ قَيْئِهٖ. (رواه ابو داؤد والترمذی والنسائی و ابن ماجه)

(1811/104) (Both) Abdullah ibn Umar and Abdullah ibn Abbas رضی الله عنهما related to us, saying that the Messenger of Allah ﷺ said: "It is not prorper for anyone of you to offer something to a person as a gift and then take it back. Of course, if a father gives anything to his children he is exempted from it. (He can take it back) for a father has every kind of claim on his children." (Explaining the wretchedness of the act), the Messenger of Allah ﷺ, further observed that "whoever claims back a gift after giving it is like the dog who ate something and when its stomach was filled to capacity, vomited it, and ate up the vomit." (Abu Dawood, Tirmizi, Nasai and Ibn Mjajah)

To Whom It is Forbidden to Accept A Gift

(۱۸۱۲/۱۰۵) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَدَايَا

الْاِمَامَ غُلُوْلٌ۔ (رواه الطبرانی فی الاوسط)

(1812/105) It is narrated by Jabir ﷺ that the Messenger of Allah ﷺ said: "gifts (accepted by) the ruler are *Ghuloo*, i.e., an excess and a transgression. (It is similar in a way to bribery, embezzlement and oppression)." (Tabarani)

(۱۸۱۳/۱۰۶) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ شَفَعَ لِاَحَدٍ شَفَاعَةً فَاَهْدٰى لَهٗ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ اَتٰى بَابًا عَظِيْمًا مِنْ اَبْوَابِ الرِّبَا۔ (رواه ابو داؤد)

(1813/106) It is narrated by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "Whoever interceded for anyone, and the person on behalf of whom he interceded made him a present in considertion of the intercession and he acepted the present was guilty of a worst form of usury." (Abu Dawood)

Commentary: In the two afore-mentioned narratives, it is told that a gift is worthy of acceptance only when it is offered sincerely and no other motive or reason is attached to it.

WAQF (Charitable Fund)

Like charity, alms-giving and gift, *Waqf* i.e., dedication or making of a grant for a charitable or religous purpose too is among the monetary affairs and arrangements that are a means to the propitiation of the Lord.

As Shah Waliullah رحمة الله عليه says, the Arabs were ignorant of the institution of Waqf before the advent of Islam. It was the Holy Prophet ﷺ who acquainted them with it, and advised them to make such endowments. What it denotes, in brief, is that a grant is made of something like land or money which is of lasting value and yields a continuing income, for religious or charitable use, and its income or produce is spent on pious purposes, as desired by the *Waqif*, i.e., the person who makes the endowment, and the Waqif, on his part, permanently, gives up all proprietary rights over the property.

Basic Principles

(١٨١٤/١٠٧) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ عُمَرَ اَصَابَ اَرْضًا بِخَيْبَرَ فَاَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ اِنِّيْ اَصَبْتُ اَرْضًا بِخَيْبَرَ لَمْ اُصِبْ مَالًا قَطُّ اَنْفَسَ عِنْدِيْ مِنْهُ فَمَا تَامُرُنِيْ بِهِ فَقَالَ اِنْ شِئْتَ حَبَّسْتَ اَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقَ بِهَا عُمَرُ اَنَّهُ لَا يُبَاعُ اَصْلُهَا وَلَا يُوْهَبُ وَلَا يُوْرَثُ وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبٰى وَ فِي الرِّقَابِ وَ فِيْ سَبِيْلِ اللهِ وَابْنِ السَّبِيْلِ وَالضَّيْفِ لَاجُنَاحَ عَلٰى مَنْ وَلِيَهَا اَنْ يَّاكُلَ مِنْهَا بِالْمَعْرُوْفِ اَوْيُطْعِمَ غَيْرَ مُتَمَوِّلٍ.

(رواه البخارى و مسلم)

(1814/107) Sayyidina Abdullah ibn Umar ﷺ narrated that his father, Sayyidina Umar ﷺ, had recieved a plot of land in Khyber. He went to the Messenger of Allah ﷺ, and said: "I have been given some land in Khyber (which is very good). It is

the most valuable property I have. What is your command concerning it?" The Prophet ﷺ replied: "If you like, you can set apart the land as a *Waqf* and declare (its produce or income) to be *sadaqah* (charity)." Sayyidina Umar رضي الله عنه, thereupon, dedicated it as a *Waqf* (and) charity in the path of Allah, (as the Prophet ﷺ had advised), and laid down that the land was never to be sold, nor given away as a gift, nor would inheritance ever open from it, and that its income should be spent in the way of God, on the poor, the destitute and the kinsmen, and on buying freedom for the captives, and in connection with *Jihad*, and in the service of the guests and the wayfarers. And whoever was appointed its trustee or administrator, it would be lawful for him to eat of it himself and feed others, within proper limits, provided that he did not hoard wealth and get rich by means of it." (Bukhari and Muslim)

Commentary: This saying of the Holy Prophet ﷺ contains a fundamental definition of *Waqf* and indicates its basic principles. The conquest of Khyber took place in 7 A.H,. Its land, on the whole, was most fertile, After victory, the captured land was distributed among the Muslim warriors taking part in the campaign. as provided by the *Shariah*. The plot of the land was allotted to Sayyidina Umar رضي الله عنه was in his view the most valuable property he possessed, and since it was set forth in the Qur'an:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (آل عمران ٣:٩٢)

You cannot attain virtue unless you expend of that which you love (Aal-e-Imran 3:92)

He thought that as it was his most precious possession, his endeavour ought to be to gain the countenance of the Lord by spending it in His path, but could not decide what was the best way of doing so. He, therefore, approached the Messenger of Allah ﷺ for advice who suggested it to him to dedicate the land as a *Waqf* so that it continued unchanged as charity. Sayyidina Umar رضي الله عنه, thus, made a *Waqf* of it, and also determined the items on which its produce or income was to be spent. These items were virtually indentical to what had been laid down in the Qur'an.[1]

The Tradition, in the end tells that the person who held the

[1]. Surah Tawba 60.

property in trust and administered it should not take anything from it to add to his wealth. He could, however, utilise it within due limits for his own sustenance and the sustenance of his family, and for entertaining the guests. It would be lawful.

(١٨١٥/١٠٨) عَنْ سَعْدِ بْنِ عُبَادَةَ قُلْتُ يَا رَسُوْلَ اللهِ إِنَّ أُمِّيْ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هٰذِهٖ لِأُمِّ سَعْدٍ (رواه ابو داؤد والنسائی)

(1815/108) It is narrated by Sa'd ibn Ubadah ﷺ "I went to the Messenger of Allah ﷺ and said to him that my mother had died. (I wanted to give something as charity on her behalf). So. what charity would be the best and most rewarding for her? The Messenger of Allah ﷺ replied: "Water. (Dig a well and dedicate it for public use so that everyone can profit by its water).' I, consequently, built a well and declared that it was for my mother, Umm Sa'd. (The divine reward on it may keeep on reaching her)." (Abu Dawood and Nasai)

Commentary: In some other versions of the same Tradition it is stated that Sa'd ibn Ubadah ﷺ was in a journey when his mother died. On his return, he reported himself to the Holy Prophet ﷺ and said that his mother had died during his absence. He felt that if he ws present at that time, she would have made a will regarding charity etc., which could be of advantage to her in After-life. Thus Prophet ﷺ advised him to dig a well. Sa'd ibn Ubadah ﷺ, thus, had a well dug at a suitable place and dedicated it to his mother's name for perpetual Divine reward.

The dedication of an orchard, too, is mentioned in some narratives. It is possible that the well was dug in the orchard.

It was the the second instance of a *Waqf* being created during the life-time of the Holy Prophet ﷺ, on his advice.

It further shows the soundness and validity of performing a virtuous deed on behalf of a deceased person and gifting the Divine reward on it to him. The technical term for it is *Isaal-i-Sawaab*, upon which there is an a agreement in principle. among the Jurists of *Ahl-i-Sunnah*.[1]

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❶. People of the Sunnah and the way of the Companions

Two Waqfs Created by Sayyidina Uthman ﷺ

(١٨١٦/١٠٩) عَنْ ثُمَامَةَ بْنِ حَزْنِ الْقُشَيْرِيِّ قَالَ شَهِدتُّ الدَّارَحِيْنَ اَشْرَفَ عَلَيْهِمْ عُثْمَانُ قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرُ بِيْرِرُوْمَةَ فَقَالَ مَنْ يَّشْتَرِىْ بِيْرَ رُوْمَةَ يَجْعَلُ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِيْنَ بِخَيْرٍ لَّهُ مِنْهَا فِى الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِىْ وَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِىْ اَنْ اَشْرَبَ مِنْهَا حَتّٰى اَشْرَبَ مِنْ مَاءِ الْبَحْرِ فَقَالُوْا اَللّٰهُمَّ نَعَمْ..... فَقَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ الْمَسْجِدَ ضَاقَ بِاَهْلِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِىْ بُقْعَةَ اٰلِ فُلَانٍ فَيَزِيْدَهَا فِى الْمَسْجِدِ بِخَيْرٍ لَّهُ مِنْهَا فِى الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِىْ فَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِىْ اَنْ اُصَلِّىَ فِيْهِ رَكْعَتَيْنِ فَقَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اِنِّىْ جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِىْ قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى ثَبِيْرِ مَكَّةَ وَ مَعَهٗ اَبُوْ بَكْرٍ وَ عُمَرُ وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتّٰى تَسَاقَطَتْ حِجَارَةٌ بِالْحَضِيْضِ فَرَكَضَهٗ بِرِجْلِهٖ قَالَ اُسْكُنْ ثَبِيْرُ فَاِنَّمَا عَلَيْكَ نَبِىٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ، قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ شَهِدُوْا وَ رَبِّ الْكَعْبَةِ اَنِّىْ شَهِيْدٌ ثَلٰثًا۔

(رواه الترمذى والنسائى)

(1816/109) Thumamah ibn Hasan Qusairi narrated (Taba'ee) "I was present near the house of Uthman ﷺ (when the army of the rebels had laid seige to it). Uthman ﷺ looked at the crowed from the top of his house, and said: 'I ask you in the name of Allah and Islam, whether you know it (or not) that when the Messenger of Allah ﷺ came to Madinah there was no well of sweet water here except Bir Roma (which was owned by someone). The Messenger of Allah ﷺ, thereupon, said: 'Is there anyone who could buy Bir Roma and dedicate it as a *Waqf*, for the common Muslims so that all the Muslims could freely draw the water from it?" I then bought the well with my money and made a *Waqf* of it in favour of the Muslims, as a whole, and today you are not allowing me to drink its water and forcing me to drink brackish water like that of the sea. The people replied:

'Yes, O God, we are aware of it.' Sayyidina Uthman ﷺ, after it said: 'I ask you in the name of Allah and Islam, do you know (or not) that when Masjid-i-Nabawi[1] had become too small for the devotees the Messenger of Allah ﷺ had said: 'Is there anyone who could buy the land of such-and-such family (that lay ajacent to the mosque) and attach it to the Mosuqe, and the Lord gave him a better reward, in return for it in Paradise?' I had bought the land with my own money (and attached it to the Mosque), and today you are preventing me from offering two Rak'ats of salah in it?' 'Yes, O God, we are aware of it, the people replied. After it Sayyidina Uthman ﷺ said: "Do you know that, (at the exhortation of the Messenger of Allah ﷺ), I had provided (all) the equipment for the army raised for the Battle of Tabouk with my money?' Yes, O God, we are aware of it,' the people replied. After it, Sayyidina Uthman ﷺ said: "I ask you, in the name of Allah and Islam, do you know that once when the Messenger of Allah was on Mount Thabayr in Makkah, Abu Bakr ﷺ, and Umar ﷺ and myself, were with him, the mountain had begun to shake till some of the rocks had fallen down. The Prophet ﷺ had, then, struck the mountain with his blessed foot, and said: "O Thubayr! Be still. there is a Divine Prophet ﷺ on you, and a true and sincere friend and two martyrs?' The people, again, replied, 'Yes, O God, we are aware of it.' Sayyidina Uthman ﷺ, thereupon, said: '*Allah-u-Akbar*! By the Lord of Kaba! These people, also testify that I am a martyr,' Sayyidina Uthman ﷺ said it thrice." (Tirmizi and Nasai)

Commentary: In the Tradition two *Waqfs* are mentioned which Sayyidina Uthman had created on the advice of the Holy Prophet ﷺ (i) The *Waqf* of Bir Roma which, perhaps was the first *Waqf* in Islam as it had been created on the Migration of the Holy Prophet ﷺ to Madinah. It is not possible to think of any Waqf in Makkah before it. (ii) The *Waqf* of the land Sayyidina Uthman had bought and given for the extension of the Prophet's Mosque.

The above Tradition, ostensibly, appertains to the moral excellence of Sayyidina Uthman and in most of the compilations But since it tells of the two *Waqfs* Sayyidina Uthman ﷺ had created at the wish and on the advice of the Holy Prophet ﷺ, it seemed advisable to include it in this chapter.

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1. The mosque of the Holy Prophet in Madinah.

It contains a great lesson for the *Ummah*. The people, in those days, were generally aware of the deeds and virtues of Sayyidina Uthman ﷺ, and the tidings the Holy Prophet ﷺ had given about him, and these things were so widely known that no one could deny them. Yet, in spite of all that, the henchmen of the Devil killed him in a most brutal manner, and, since then, the *Ummah* has been paying the penalty in the form of unending discord and conflict.

WILL

Will (*Wasiyat*), also forms part of monetary affairs. Through it a man who owns some property declares that such a part of it shall be spent on such a religious charitable purpose or go to such a person after his death. A Will of this kind commands a legal position in the *Shariah*, and precise rules and regualtions have been laid down for it some of which are indicated in the Traditions we are going to discuss below. 'For details the reader is reffered to the books of Islamic Jurisprudence.

If a Will is made in the way of God and with the intention of gaining the reward of the Hereafter, it is a kind of *Sadaqah* (charity), and the *Shari'ah* has commended it. Moreover, in case anything is placed in trust with a person or he is in debt or there is anyone's claim on him of any sort, it is necessary for him to make a Will regarding its return, restoration or settlement.

A Will should, further, be written down and kept safe.

Now, to take up a few Traditions.

A Religous Obligation

(١٨١٧/١١٠) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ امْرَئٍ مُسْلِمٍ لَهُ شَيْئٌ يُوْصٰى فِيْهِ يَبِيْتُ لَيْلَتَيْنِ اِلَّا وَ وَصِيَّتُهُ مَكْتُوْبَةٌ عِنْدَهُ. (رواه البخاری ومسلم)

(1817/110) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "It is not proper for a Muslim who has anything (like land, goods, money, trust or debt) about which a Will ought to be made that he allows two nights to pass in the condition that its deed has not ben prepared and is not with him." (Bukhari and Muslim)

Commentary: What it stresses is that one should not put off the

preparation of a regular Will thinking what was there to hurry about and he would have it done before dying. A Muslim should always imagine that death was near and have his Will ready. Even two days should not be allowed to pass without it.

The purport of the above Tradition is that no one should delay or procrastinate in this matter. Who can be sure when death will strike?

Sayyidina Abdullah ibn Umar's ﷺ srevant, Nafey, who is the narrator of this Tradition, on the authority of his master, says that after relating it, Abdullah ibn Umar ﷺ added that from the time he had heard it from the Prophet ﷺ, he did not let a day pass without the Will being with him.

(۱۸۱۸/۱۱۱) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ عَلٰى وَصِيَّةٍ مَاتَ عَلٰى سَبِيْلٍ وَ سُنَّةٍ وَمَا تَ عَلٰى تُقًى وَ شَهَادَةٍ وَ مَاتَ مَغْفُوْرًا لَهٗ. (رواه ابن ماجه)

(1818/111) It is narrated by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever died in the state of *Wasiyat*, i.e., in the state that he had made the Will concerning his property and other affairs as he ought to have, and in accordance with the *Shariah*, he died on the right path, in the observance of the commandments of the *Shariah*, and his death will be the death of piety and martyrdom, and he will be forgiven (his sins)."

(Ibn Majah)

Claim of The Heirs Should Not Be Disregarded

(۱۸۱۹/۱۱۲) عَنْ سَعْدِ بْنِ اَبِیْ وَقَّاصٍ قَالَ جَاءَ النَّبِیُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُ نِیْ وَاَنَا بِمَكَّةَ وَهُوَ يَكْرَهُ اَنْ يَّمُوْتَ بِالْاَرْضِ الَّتِیْ هَاجَرَ مِنْهَا' فَقَالَ يَرْحَمُ اللهُ ابْنَ عَفْرَاءَ قُلْتُ يَارَسُوْلَ اللهِ اُوْصِیْ بِمَا لِیْ كُلِّهٖ؟ قَالَ لَا قُلْتُ فَالشَّطْرَ؟ قَالَ لَا' قُلْتُ فَالثُّلُثُ؟ قَالَ اَلثُّلُثُ وَالثُّلُثُ كَثِيْرٌ اِنَّکَ اَنْ تَدَعَ وَرَثَتَکَ اَغْنِيَاءَ خَيْرٌ مِنْ اَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُوْنَ النَّاسَ فِیْ اَيْدِيْهِمْ وَاِنَّکَ مَهْمَا اَنْفَقْتَ مِنْ نَفَقَةٍ فَاِنَّهَا صَدَقَةٌ حَتّٰى اللُّقْمَةَ الَّتِیْ تَرْفَعُهَا اِلٰى فِیْ اِمْرَاَتِکَ وَعَسَى اللهُ اَنْ يَرْفَعَکَ فَيَنْتَفِعَ بِکَ نَاسٌ وَيُضَرُّ بِکَ اٰخَرُوْنَ وَلَمْ يَكُنْ لَهٗ يَوْمَئِذٍ اِلَّا اِبْنَتَهٗ.

(رواه البخاری و مسلم)

(1819/112) Sa'd ibn Waqqas ﷺ narrated that "(once) I (fell seriously ill) in Makkah and the Messenger of Allah ﷺ came to visit me. I thought it was very bad for me to die on the soil of Makkah from which I had migrated (and which I had left for good for the sake of God). The Messenger of Allah ﷺ, then said (by way of prayer and consolation): 'May Allah have mercy upon Arfa'a's son'. (Afra'a was the name or title of Sa'd ibn Waqqas' ﷺ mother). I asked him: 'Sir, what do you say: May I bequeath all my property (for the sake of God (and) (to religous and charitable uses?' 'No,' the Prophet ﷺ replied. '(Don't do it).' 'Then, the half of it?' I asked. 'No.' the Prophet ﷺ replied. '(Not even that)'. 'Then, one thrid?' I asked. 'Yes', the Prophet ﷺ replied. 'You may leave one-third of it, by Will, for such purposes, and even one-third is much.' (After it), the Prophet ﷺ observed: 'It is better for you to leave behind your heirs in good (financial) condition that in poverty so that they have to stretch their hands before others. (Moreover), whatevr you spend (for the sake of God and with the intention of earning the Divine reward) it will be *Sadaqa* (charity) on your part (even if it is spent on relatives and heirs), so much so that the morsel of food you put with your hand in your wife's mouth (will be charity in the judgement of God.' (In the end), the Prophet ﷺ observed: 'It is hoped that the Lord will grant you recovery, and raise you to a high position in future, and then many people will be benefitted by you and many will be harmed." The narrator (Aamir ibn Sa'd) who narrated it, on the authority of his father, Sa'd ibn Waqqas ﷺ, added that "at the time of this incident, Sayyidina Sa'd ﷺ had only one daughter, (and no other child)."

(Bukhari and Muslim)

Commentary: Sayyidina Sa'd ibn Waqqas ﷺ had accompanied the Holy Prophet ﷺ on the Farewell Hajj, and he fell ill in Makkah and his condition became so grave that, according to some reports, he felt he had reached the edge of the grave. Since he was a Mahajir, he did not like the idea of dying and being buried on the soil of Makkah which he had abandoned forever in the way of Allah. As the Holy Prophet ﷺ came to visit him and learnt of his anxiety, he comforted him and prayed for him, saying, "May Allah have Mercy on Arfa'a's son." Sayyidina Sa'd ibn Waqqas ﷺ who was among the well-to-do Companions ﷺ, thereupon, enquired

from the Messenger of Allah ﷺ about making his Will. (In some other accounts of the above Tradition it is stated that Sa'd ibn Waqqas ؓ said to the Messenger of Allah ﷺ: "The Lord has bestowed much wealth upon me and I have only one daughter. I think tht for the betterment of my prospects in After-life I bequeath all of my property to sacred and charitable uses." But the Holy Prophet ﷺ did not allow it. He did not allow him even to leave half of his possessions to such purposes. It was only one-third that the Holy Prophet ﷺ said he could declare for them, and added that even that was much.

The Holy Prophet ﷺ, further explained to him that to spend on one's relatives and leave behind one's wealth to one's heirs too, was charity in the sight of God provided that it was with the intention of earning High countenance and the reward of the Hereafter is distinctly stated in some versions of the above narrative. To bring home the point, the Prophet ﷺ remarked that even to put a morsel of food in the mouth of one's wife with one's hand, with that intention. was a virtuous act. meriting reward in life to come, although there was also an element of sensual pleasure in it.

The Prophet's ﷺ observation that "it is hoped God will raise you to a high position in future, and then many people will be benefitted by you, and many will be harmed" contained a prediction about Sayyidina Sa'd ibn Waqqas ؓ which no one could visualise at that time. What the Prophet ﷺ meant was that the Lord had yet to take much work from Sayyidina Sa'd ؓ. He would, *Insha Allah*, get well and come to such power and eminence that the destinies of innumerable men would be made and unmade through him. The Holy Prophet ﷺ had said it at a time when Sayyidina Sa'd ؓ was hovering on the brink of death, and so marvellously was the prophecy fulfilled that the latter lived for about half a century after it, and attained to such heights that most of the territories of Persia were conquered and brought under the sway of Islam under his generalship, and millions of men came to be blessed with the wealth of Faith. He, then also served as the Governer of Iraq, and died in 55 A.H., and according to a report, in 58 A.H.

From this Tradition we again learn that it is not proper and

lawful for anyone leaving behind heirs and successors to bequeath more than one-third of his property in the way of God and for pious uses. A consensus is found among the Jurists of the *Ummah* on this point. But in one's own lifetime one can spend as much on such acts and purposes as one likes. The condition of one-third applies only to the Will a person makes about the division of his assets after his death.

A Will Cannot Be Made In Respect of An Heir

(١٨٢٠/١١٣) عَنْ اَبِیْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ فِیْ خُطْبَتِهٖ عَامَ حَجَّةِ الْوِدَاعِ اِنَّ اللهَ اَعْطٰی کُلَّ ذِیْ حَقٍّ حَقَّهٗ فَلَا وَصِیَّةَ لِوَارِثٍ. (رواہ ابو داؤد و ابنِ ماجه)

(1820/113) Abu Umamah ﷺ narrated that "I heard the Messenger of Allah ﷺ delivering a sermon during the year of the Farewell Haj. In the course of it, he said: "The Lord has, (in His Holy Book), determined the share of everyone having a lawful claim (among the heirs). So, it is not allowable now to make a Will in respect of an heir." (Abu Dawood and Ibn Majah)

Commentary: When, after the Migration, commandments relating to social and collective spheres of life began to be revealed, it was prescribed in the first place through the following verse of *Surah Al-Baqarah* that whoever owned some property should bequeath it, before his death, to his parents and other relatives:

کُتِبَ عَلَیْکُمْ اِذَا حَضَرَ اَحَدَکُمُ الْمَوْتُ الایه (البقرة ٢:١٨٠)

It is prescribed for you when death approaches any one of you and if he leaves behind some wealth, to make a bequest to parents and near kindreds in an equitable way; (Al Baqarah 2:180)

Sometimes later, a complete law of inehritance was revealed in *Surah-an-Nissa*, which repealed the earlier command of *Wasiyat* (Will), at least in respect of legal heirs. Moreover, while the Messenger of Allah ﷺ announced many other essential rules and principles in the semon of the Farewell Haj he also declared that since by sending down the law of inheritance, the Lord had determined the share of all those who were legally entitled to inherit, no Will should, after it, be made in respect of an heir. It is

this commandment that Sayyidina Umamah ﷺ has spoken of and in *Mishkaatul Masabih*, after quoting the above Tradition from *Sunan-i-Abu Dawood* and *Ibn-i-Majah*, it is added that "in Dar Qutni it is related that the Messenger of Allah ﷺ said: "Now, a Will is not (valid) and lawful in respect of an heir except that the other heirs wish it and are agreeable to it." Or, in oehr words, if the heirs of a person were agreed that he left his possessions by Will to an heir, in excess of his lawful share, and they had no objection to it, the Will would have the force of law provided that the other heirs were major and of a sound mind.

Punishment of Hell For Those Who Are Unjust to Rightful Heirs in Their Will

(١٨٢١/١١٤) عَنْ اَبِیْ هُرَيْرَةَ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللهِ سِتِّيْنَ سَنَةً ثُمَّ يَحْضُرُ هُمَا الْمَوْتُ فَيُضَارِّ اِن فِی الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ. (رواہ احمد والترمذی و ابو داؤد و ابن ماجه)

(1821/114) It is narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Sometimes, it is so that a person leads a life of obedience to God for sixty years, and then as the time of his death approaches, he acts unjustly towards his rightful hieirs in his Will, (and), in consequence of it, Hell becomes inevitable for him."

(Musnad Ahamd, Tirmizi, Abu Dawood and Ibn Majah)

Commentary: Occasionally a person has legal heirs who are entitled by the *Shariah*, to inherit the property left by him after his death, but owing to one reason or another he makes his Will in favour of an outsider or for a particular use, with the object of depriving the heirs of their justful calim or takes some other steps of a like nature. According to this Tradition, it is such a grave sin that life-long devotion and obedience comes to nothing as a result of it, and he Divine Chastisement.

As we have seen earlier, in Sayyidina Sa'd ibn Abi Waqqa's ﷺ narrative, a person is permitted to bequeath his possessions to the extent of one-third to pious and charitable uses, provided, of course, that his inention is pure and free from vindictiveness.

LEGAL ADMINISTRATION

Judiciary is an important branch of government, and serves an essential need of a civilized society. The holy Prophet ﷺ has furnished a complete guidance in respect of it as well.

There was no judicail system as long as the Prophet ﷺ remained in Makkah, but after he alongwith his Companions ﷺ, had migrated to Madinah, and the Muslims had begun to live as a community, an order was set up for dispensing and administration of justice, in an elementry form. The Messenger of Allah ﷺ himself was the judge and arbiter, in addition to being the Divine Mesenger ﷺ. Disputes were brought to him and he decided them. and awarded punishment to the guilty in accordance with the Holy law. The following verses are addressed to him directly in the Qur'an:

وَاَنِ احْكُمْ بَيْنَهُمْ بِمَا اَنْزَلَ اللهُ (المائدة ٥:٤٩)

And judge (O Prophet) between them according to what Allah has revealed. (Al Ma'idah 5:49)

اِنَّآ اَنْزَلْنَا اِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا اَرَاكَ اللهُ (النساء ٤:١٠٥)

Surely, We have revealed the Book to you (O Prophet) with truth so that you may judge between people by means of what Allah has shown you. (Al Nisaa 4:105)

The Holy Prophet ﷺ, thus, himself decided the cases between Muslims. From some reorts it appears that Sayyidina Umar ﷺ, too, used to hear and decide cases, in the Prophet's ﷺ lifetime in Madinah at his command. Later also sent Sayyidina Ali and Sayyidina Mu'ad رضی الله عنهما there to act as judges. The Holy Prophet ﷺ strictly enjoined on those who were charged with the

duty of dispensing justice to perform it to the best of their ability, and acquit themselves with honesty and fairness, and fearing of God. He gave the tidings of Divine help and guidance and an immense reward in the Hereafter to the bondmen who strove earnestlty to observe these instruction, and also make a mistake in the interpretation or application of law, they would not be called to account for it, but rewarded for good faith and eagerness.

As against it, the Prophet ﷺ administrered a severe warning of Divine wrath and punishment to bad and unfair rulers and judges and also laid down that only such men were to be appointed to such a position who were not solicitious of it.

Just And Unjust Rulers And Judges

(١٨٢٢/١١٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُقْسِطِيْنَ عِنْدَاللّٰهِ عَلٰى مَنَابِرَ مِنْ نُوْرٍ عَنْ يَمِيْنِ الرَّحْمٰنِ وَكِلْتَا يَدَيْهِ يَمِيْنٌ ' اَلَّذِيْنَ يَعْدِلُوْنَ فِىْ حُكْمِهِمْ وَاَهْلِيْهِمْ وَمَا وُلُّوْا. (رواه مسلم)

(1822/115) It is narrated by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "The bondsmen (among the rulers, judges and other officers of the Government) who exercise their authority with fairness and justice will in the Herefter be on the pulpits of light, (and) on the right-hand side of God — and both of His hands are rith hands — and these will be the men who are just and honest in thier decisons, and in the exercise of their powers with regard to afairs and concrns of the members of thier families and other persons associated with them."

Commentary: In this, the great good tiding is given to rulers, judges ect., who take due care to be honest and impartial in their acts and judgments that in the Hereafter they will be treated with unique honour and ceremoney, and seated on puplits of light, on the right-hand side of the Almighty.

One can be misled into believing from the above Tradition that just as we have a right hand and a left hand, and the left hand is inferior to the right, the other hand of the Lord, too, will be the left one. The Prophet ﷺ, therefore, has made it clear that both the hands of God are right hands. He has no left hand.

It further goes to show that the words, *Yameen* (right) abd *Yadd*

(hand), used in this and some other Traditions, and Qur'anic verses, with relation to God, do not denote hands like ours. As it has been set forth candidly in the Qur'an:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشوریٰ ٤٢:١١)

"There is nothing whosoever like unto Him." (Al Shurah 43:11)

As for what do words like *Yadd*, then, signify in that context, prudence lies in the acceptance and affirmation of the way and rule of conduct of the earlier Jurists seeing that we by our very nature are incapable of comprehending the essential meaning and reality of the Being and Attributes of the Lord.

The tidings contained at the end of the above Tradition are for the just and upright bondsmen who are honest and impartial in their judicail decisions as well as attitude towards the members of their families and other persons connected to them in realtionship, social affairs, business etc., and conduct themselves in a like manner if they happen to be the guardians of anyone or trustees of some property or institution.

It shows that the commandment of justice and uprightness and the reward promised on it does not relate merely to rulers and judges, but to everyone in his own sphere of activity.

(١٨٢٣/١١٦) عَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِنَّ اَحَبَّ النَّاسِ اِلَی اللهِ یَوْمَ الْقِیٰمَةِ وَاَقْرَبَهُمْ مِنْهُ مَجْلِسًا اِمَامٌ عَادِلٌ وَاِنَّ اَبْغَضَ النَّاسِ اِلَی اللهِ یَوْمَ الْقِیٰمَةِ وَاَشَدَّهُمْ عَذَابًا اِمَامٌ جَائِرٌ. (رواہ الترمذی)

(1823/116) It is narrated by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "The most beloved of men in thde sight of God, on the Day of Resurrection, and the nearest to Him will be the just rulers, and the most hateful of men in the sight of God, on the Day of Resurrection, and farthest removed from Him will be the unjust and tyrannical rulers." (Tirmizi)

(١٨٢٤/١١٧) عَنْ عَبْدِاللهِ بْنِ اَبِیْ اَوْفٰی قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللهَ مَعَ الْقَاضِیْ مَالَمْ یَجُرْ فَاِذَا جَارَ تَخَلّٰی عَنْهُ وَلَزِمَهُ الشَّیْطَانُ. (رواہ الترمذی)

(1824/117) It is narrated by Abdullah ibn Abi Awfa ﷺ that the

Messenger of Allah ﷺ said: "God is with the judge, i.e., His help and guidance is reaching him as long as he is just and fair, and when he (departs from the path of justice and fairness) and becomes unjust and tyrannical, he Lord leaves man alone and the Devil attaches himself to him." (Tirmizi)

Commentary: It tells that as long as a judge or ruler honestly desires to act justly and imparatially, the help and guidance of the Lord is available to him, but when his intention is changed and he adopts the course of injustice and tyranny, the Lord withholds His help, and he becomes a of the Devil.

Honest Error of Judgement

(١٨٢٥/١١٨) عَنْ عَبْدِاللهِ بْنِ عَمْرٍو وَ اَبِیْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ اَجْرَانِ وَ اِذَا حَكَمَ فَاجْتَهَدَوَ اَخْطَأَ فَلَهُ اَجْرٌ وَاحِدٌ. (رواہ البخاری ومسلم)

(1825/118) It is narrated by Abdullah ibn Amr ibn al-Aas ؓ and Abu Hurayrah ؓ, they both relate, saying that the Messenger of Allah ﷺ said: "When a ruler has to decide a case, and, (in order to decide justly and correctly), he exerts himself and applies his mind, and decides correctly, he will get a double reward: (one of the intention and effort to decide justly, and the other for giving a fair and correct decision), and when he tries sincerely to get to the truth of the matter and decides correctly, and yet gives a wrong decision, he will get one reward (for endeavouring to arrive at a just and correct decision)."

(Bukhari and Muslim)

Commentary: Of primary importance in this Tradition, in the principle that if a judge, Jurist or ruler tries his level best to find out where the turth of the matter lies and what is the correrct legal position with regard to it, and even then fails to decide properly, he will still be deserving of reward in the judgement of God, for his intention was pure and he really wanted to decide with justice anyone can after all do. But, clearly it appertains only to people who are worthy of it, and the permission of *Ijthead* can evidently not be given to everyone irrespective of the qualifications.

As it is distinctly stated in the next Tradition, anyone who

proceeds to judge between people and give decisions without necessary knowledge and ability will go to Hell.

Rulers And Judges Who Deserve Heaven And Hell

(۱۸۲٦/۱۱۹) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْقُضَاةُ ثَلٰثَةٌ وَاحِدٌ فِيْ الْجَنَّةِ وَ اِثْنَانِ فِي النَّارِ فَاَمَّا الَّذِيْ فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضٰى بِهٖ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضٰى لِلنَّاسِ عَلٰى جَهْلٍ فَهُوَ فِي النَّارِ. (رواه ابو داؤد و ابن ماجه)

(1826/119) It is narrated by Baridah ﷺ that the Holy Prophet ﷺ said, There are three classes of Judges. One of them is for Heaven and two for Hell. The Judge who understood the truth and pronounced his Judgement accordingly deserves Heaven. The one who did understand the truth but gave adverse Judgement, he deserves Hell. Likewise the Judge who is not capable but enforces his judgement also deserves Hell.

(Abu Dawood, Ibn Majah)

To Bribe and To Accept Bribe Is a Curse

There are people who hire the Judges in Their Judgements through bribes. The Holy Prophet ﷺ has denounced both the giver and the recepient of bribe.

(۱۸۲۷/۱۲۰) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلرَّاشِيْ وَالْمُرْتَشِيْ (رواه ابو داؤد وابن ماجة ورواه الترمذی عنه وعن ابی هريرة)

(1827/120) It is narrated by Adullah ibn Amr ibn al-Aas ﷺ that the Messenger of Allah ﷺ cursed (both) the giver and the taker of bribes." (Abu Dawood and Ibn Majah)

(Tirmizi has quoted it, also, on the authority of Sayyidina Abu Hurayrah ﷺ, in addition of Sayyidina Abdullah ibn Amr ﷺ).

Commentary: The imprecation of anyone by God or His Messenger ﷺ is an expression of extreme displeasure, and a most severe punishment. Condemnation by God shows that He has decided to deprive the wrong-doer of His benevolence while by the Prophet ﷺ or Angel is in the nature of a prayer against him that he

may be excluded from Divine mercy. The Tradition would, thus mean that the Messenger of Allah ﷺ has indicated an excessive dislike for those who give or recieve bribes and invoke the wrath of God against them.

In some accounts of the same narative, it is stated that apart from the giving and taking of bribe, the holy Prophet ﷺ also, condemned the tout who acted as a middle-man between the two.

To Be A Ruler or Judge is A Severe Test

(١٨٢٨/١٢١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّيْنٍ (رواه احمد والترمذى وابوداؤد و ابن ماجه)

(1828/121) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever was appointed a judge to decide the disputes between men was stabbed without a knife." (Musnad Ahmad, Tirmizi, Abu Dawood and Ibn Majah)

Commentary: A person who is stabbed with a knife will die in a few minutes while if an attempt is made to stab anyone without a knife, it will naturally prolong the agony. The substance of this Traidtion is that to function as judge is to put oneself to a severe trial, and whoever accepts the offer should know that he wears a crown of throns.

(١٨٢٩/١٢٢) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّكُمْ سَتَحْرِصُوْنَ عَلَى الْاِمَارَةِ وَسَتَكُوْنُ نَدَامَةً يَوْمَ الْقِيٰمَةِ فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ. (رواه البخارى)

(1829/122) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "A time will come when you will covet public offices, and it will be the cause of regret and repentance in the Hereafter. Very pleasing looks power and rule which takes one in the arms and suckles, and very displeasing does it look when it ceases to nurse from the breast."

Commentary: It had been revealed to the Prophet ﷺ that in time to come his followers will become greedy of the loaves and fishes of office and in this Tradition, he has warned that they will be grieved on the Day of Judgement.

It, further tells that when a person comes in power and authority it looks very nice and agreeable to him, as the nurse looks to the child who suckles it, and when he is divested of it owing to one reason or another it looks awfully bad, as the nurse looks to the child who stops feeding it from the breast and accustoms it to take nourishment otherwise than by nursing.

The moral is that seekers of power should not be unmindful of the sequel of the Hereafter. On the Day of Reckoning they will have to render a full account regarding the rights of countless of men over whom they ruled or exercised authority in one form of the other.

An effect of saying like these of the holy Prophet ﷺ was that the Companions ﷺ preferred to keep away from public offices. As Tirmizi tells, during his Caliphate, Sayyidina Usman ﷺ wanted to appoint Sayyidina Abdullah ibn Umar ﷺ a judge, but the later declined.

Divine Help And Guidance is Withheld From The Seekers of Power

(١٨٣٠/١٢٣) عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ لِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسْئَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيْتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيْتَهَا عَنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا. (رواه البخاری و مسلم)

(1830/123) Abdul Rahman ibn Samurah ﷺ narrated to us, saying that the Messenger of Allah ﷺ said to him: "Do not ask for a public position for if it is given to you at your request (or solicitation), you will be turned over to it, i.e., left to discharge the responsibility without help and guidance from the Lord, while if it is given to you without asking, you will be helped by God." (Bukhari and Muslim)

(١٨٣١/١٢٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتَغَى الْقَضَاءَ وَسَأَلَ وُكِّلَ إِلٰى نَفْسِهٖ وَمَنْ اُكْرِهَ عَلَيْهِ اَنْزَلَ اللّٰهُ عَلَيْهِ مَلَكًا يُسَدِّدُهٗ.

(رواه الترمذی و ابو داؤد و ابن ماجه)

(1831/124) It is narrated by Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever, will be desirous of the office of a

judge and obtain it through soclicitation will be handed over to himself. (He will be left to discharge his responsibilites on his own which is most difficult and dangerous). And whoever will be persuaded to accept the office, (against his desire), God will appoint a special Angel for his guidance."

(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: The sum and substance of both the Traditions is that one should not covet public offices and positions. Anyone who will do so, will not be favoured with Divine help and guidance in the discharge of his duties. On the contrary, a person who is entrusted with power or responsibility without a request or effort on his part, and accepts it, putting his trust in God, it is the promise of the Lord that His support and guidance will be made available to him.

Some Guidelines For The Judges

(۱۸۳۲/۱۲۵) عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَهُ اِلَى الْيَمَنِ قَالَ كَيْفَ تَقْضِىْ اِذَا عَرَضَ لَكَ قَضَاءٌ قَالَ اَقْضِىْ بِكِتَابِ اللهِ، قَالَ فَاِنْ لَّمْ تَجِدْ فِىْ كِتَابِ اللهِ ؟ قَالَ فَبِسُنَّةِ رَسُوْلِ اللهِ ؟ قَالَ فَاِنْ لَّمْ تَجِدْ فِىْ سُنَّةِ رَسُوْلِ اللهِ قَالَ اَجْتَهِدُ بِرَاْىِ وَلَا آلُوْا قَالَ فَضَرَبَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلٰى صَدْرِهٖ وَقَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ وَفَّقَ رَسُوْلَ رَسُوْلِ اللهِ لِمَا يَرْضٰى بِهٖ رَسُوْلُ اللهِ۔ (رواه الترمذی و ابو داؤد والدارمی)

(1832/125) It is narrated by Mu'az ibn Jabal ؓ that when the Messenger of Allah ﷺ sent him out as the Governer of Yemen, he asked him how he would decide matters coming up before him." I will decide matters according to the Book of God, (the Qur'an)," replied Mu'az ؓ. "What will you do if the Book of God contains nothing to guide you?" the Prophet ﷺ asked. 'Then,' said Mu'az, "I will act on the precedents of the Messenger of Allah ﷺ (the Sunnah)." And if the precedents also fail, what will you do?" asked the Prophet ﷺ. "I will, then, do *Ijthead*, i.e., exert to form my own judgement, and spare no effort to arrive at a correct decision.' Mua'z ؓ replied. On hearing the reply, the Prophet ﷺ patted Mu'az ؓ and said: "Praised be the Lord who granted wisdom to the envoy (or agent) of the Messenger of Allah ﷺ that is pleasing to the

Messenger ﷺ." (Tirmizi Abu Dawood and Daarami)

Commentary: Sayyidina Mu'az ibn Jabal ؓ was one of the Companions who were distinguished for their knowledge of the Quran and the *Sunnah* and possessed a deep understanding of Faith. He was appointed the Governor of Yemen by the holy Prophet ﷺ. Owing to the education Sayyidina Mu'az ؓ had recieved at the hands of the Prophet ﷺ and as a result of the close observation of his ways and practices, he had learnt and sought from the Qur'an, and, if it was not found in it, recourse should be taken to the practice of the Prophet ﷺ, and if it, too, did not help, one should try to form one's own judgement in the light of the Qur'an and Sunnah. Thus, when Sayyidina Mu'az ؓ was going to Yemen to take charge as the Governor, the holy Prophet ﷺ asked him, by way of a test, on what basis would he govern and decide matters that would come up before him. The reply Sayyidina Mu'az ؓ gave has been seen in the above Tradition.

The main significance of this Tradition lies in the fact that it provides the clearest and most explicit foundation of the principle of *Ijthead*, and the Jurists of all ages, have sought guidance from it, and decided thousands of legal questions on the basis of it, regarding which no precise directions were available in the Qur'an and the Sunnah.

It may be noted that the documentary evidence of the transmission of this Tradition is not firm, but weak, according to the canons laid down by the authorities, yet the Muslim jurists have unanimously accepted it as reliable, and the institution of *Ijthead* in Islam is founded upon it. As scholars like Ibn Qaiyyim have remarked, it would be futile to look for a further proof of its authenticity after the Jurists had accepted it as true and reliabe.

It also denotes that *Ijthead* on a legal matter is called for only when no clear guidance is available in the Qur'an and the Sunnah.

(١٨٣٣/١٢٦) عَنْ عَبْدِاللهِ بْنِ الزُّبَيْرِ قَالَ قَضٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ الْخَصْمَيْنِ يَقْعُدَانِ بَيْنَ يَدَيِ الْحَاكِمِ۔ (رواه احمد و ابو داؤد)

(1833/126) It is narrated by Abdullah ibn Zubair ؓ that the Messenger of Allah ﷺ said that "both the parties in a case

should sit in front of the judge."(Musnad Ahmad and Abu Dawood)

Commentary: It shows that both the parties in a law-suit, the plaintif and the defendant, ought to be treated equally by the Court, and no preferential treatment shown to anyone, whatever the consideration. The seating arrangement for them should, also, be the same.

(١٨٣٤/١٢٧) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا تَقَاضٰى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلْاَوَّلِ حَتّٰى تَسْمَعَ كَلَامَ الْاٰخَرِ فَسَوْفَ تَدْرِىْ كَيْفَ تَقْضِى، قَالَ عَلِيٌّ فَمَا زِلْتُ قَاضِيًا بَعْدَ هٰذَا. (رواه الترمذى)

(1834/127) Sayyidina Ali ﷺ narrated to us, saying that the Messenger of Allah ﷺ said to him: "When two persons come to you (with a dispute) for decision. do not pronounce the judgement on hearing the first party alone, until you have also heard the statement of the other party. If you act accordingly, you will know and understand how and what you are going to decide." Ali ﷺ added that "since then I have always been acting as a judge." (Tirmizi)

Commentray: The bove narative of Sayyidina Ali ﷺ has, also, been reproduced in *Sunan Abu Dawood* and *Ibn Majah*, and, in these versions of it, it is stated that when the holy Prophet ﷺ decided to send Sayyidina Ali ﷺ to Yemen as the judge, the later submitted that he was young in years and had no experinece of hearing and deciding cases. The Prophet ﷺ thereupon, assured him that the Lord would help him in the discharge of his responsibilities and cause him to decide justly. He, further, advised him not to form an opinion until he had heard both the sides in a dispute.

What the holy Prophet ﷺ had said about Sayyidina Ali ﷺ in this Tradition manifested in itself the manner that the latter was prominent among the Companions ﷺ in the decision of disputes and his judgements were believed to be the last word.

(١٨٣٥/١٢٨) عَنْ اَبِىْ بَكْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَقْضِيَنَّ حَكَمٌ بَيْنَ اِثْنَيْنِ وَ هُوَ غَضْبَانٌ. (رواه البخارى ومسلم)

(1835/128) It is narrated by Abu Bakrah ﷺ that the Messenger of Allah ﷺ said: "No judge should give his decision (in a matter) when he is in a state of anger." (Bukhari and Muslim)

Commentary: A man is not in a proper frame of mind when he is angry, and that is why, the holy Prophet ﷺ has told the judges to avoid deciding cases when they are enraged. It requires a cool and balanced mind to hear and decide as a judge.

Evidence is Essential For A Claim

If a person files a suit against anyone, however trustworthy, virtuous or distinguished he may be, the case cannot be decided in his favour simply on the basis of his claim. In the Islamic law, a plaint or charge must be supported by proof of required standard. If the plaintiff fails to produce adequate evidence, and the defendant denies the charge, the latter must declare on oath that the complaint is false and, in case he declines to take such an oath, the complaint will be regarded to be founded on truth, and the case will be decreed against him, and if he declares on oath that the complaint is untrue, the suit will be decided in his favour.

(١٨٣٦/١٢٩) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْيُعْطَى النَّاسُ بِدَعْوَاهُمْ لَا دَّعٰى نَاسٌ دِمَاءَ رِجَالٍ وَاَمْوَالَهُمْ وَلٰكِنَّ الْيَمِيْنَ عَلَى الْمُدَّعٰى عَلَيْهِ. (رواه مسلم)

(1836/129) It is narrated by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "If judgement is given in favour of persons simply on the basis of complaint, they will begin to sue others (freely), and make all sorts of charges (against them), in respect of life and property. But no case can be decided in anyone's favour (simply on his complaint). (Evidence will have to be produced, and, in case it is not forthcoming), the defendant will be called upon to deny the charge on oath."

(Muslim)

Commentary: That the plaintiff will be required to produce evidence is not mentioned in Sayyidina Abdullah ibn Abbas's ﷺ narrative appearing in *Sahih Muslim*, but Imam Nawavi, in his Tradition, with authentic evidence of transmission, and it includes

the provision. Imam Nawavi's remark has also been reproduced in Mishkaat, alongwith Sayyidina Abdullah ibn Abbas's ﷺ narrative. It is for this reason that we have added the passage under review with in brackets in the translation of this Tradition.

Traditions bearing the same import have been related y a number of other Companions ﷺ as well.

(۱۸۳۷/۱۳۰) عَنِ الْاَ شْعَثِ بْنِ قَيْسٍ قَالَ كَانَ بَيْنِىْ وَبَيْنَ رَجُلٍ مِنَ الْيَهُوْدِ اَرْضٌ فَجَحَدَنِىْ فَقَدَّ مْتُهٗ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلَکَ بَيِّنَةٌ قُلْتُ لَا قَالَ لِلْيَهُوْدِيِّ اِحْلِفْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِذًا يَّحْلِفُ يَذْهَبُ بِمَالِىْ فَاَنْزَلَ اللّٰهُ تَعَالىٰ اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِاللّٰه وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُوْلٰٓئِکَ لَاخَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ (آل عمران ۳:۷۷)

(1837/130) Ash'ath ibn Qays narrated to us, saying that "a (plot of) land was jointly owned by me and a Jew. The Jew repudiated my claim (and became the sole owner). I took the Jew to the Messenger of Allah ﷺ (and presented my case before him). The Messenger of Allah ﷺ asked me if I had any evidence, (a witness etc.,) to support my claim to which I replied in the negative. He, thereupon, told the Jew that (if he did not admit my claim), he should declare on oath that the land belonged solely to him and I had no share in its ownership. I , (then), said to the Messenger of Allah ﷺ that the Jew will take a (false) oath and arrogate my property. Upon it, the following verse (of the Qur'an) was revealed:

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِاللّٰه وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُوْلٰٓئِکَ لَاخَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ (آل عمران ۳:۷۷)

Surely those who barter Allah's Government and their oaths, for a small price — there shall be no share for them in the Hereafter; and Allah shall not speak to them, nor shall He look on them on the Day of Resurrection, nor shall He purify them and for them is a painful Chastisement. (Aal-e-Imran 3:77)

(Abu Dawood and Ibn Majah)

Commentary: It tells that even if in a law-suit the plaintiff is a Muslim and the defendant a non-Muslim, the same law will apply, and in case of plaintiff's failing to produce evidence in support of his claim, the denial, on oath of the defendant will hold good. If the defendant has, really, been dishonest and taken a false oath, his affair rests with God, and a dreadful penalty awaits him in the Hereafter.

(١٨٣٨/١٣١) عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ اَبِيْهِ قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَ مَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَضْرَمِيُّ يَا رَسُوْلَ اللّٰهِ اِنَّ هٰذَا غَلَبَنِيْ عَلٰى اَرْضٍ لِيْ فَقَالَ الْكِنْدِيُّ هِيَ اَرْضِيْ وَ فِيْ يَدِيْ لَيْسَ لَهُ فِيْهَا حَقٌّ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ اَلَكَ بَيِّنَةٌ؟ قَالَ لَا قَالَ فَلَكَ يَمِيْنُهُ؟ قَالَ يَارَسُوْلَ اللّٰهِ اِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِيْ عَلٰى مَاحَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْئٍ قَالَ لَيْسَ لَكَ مِنْهُ اِلَّا ذَالِكَ فَانْطَلَقَ لِيَحْلِفَ فَقَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا اَدْبَرَ لَئِنْ حَلَفَ عَلٰى مَالِهِ لِيَاكُلَهُ ظُلْمًا لَيَلْقَيَنَّ اللّٰهَ وَهُوَ عَنْهُ مُعْرِضٌ. (رواه مسلم)

(1838/131) Alqama ibn Wa'il ﷺ narrated, on the authority of his father, that a citizen of Hadrmaut and another person belonging to the tribe of Kinda, brought up their dispute before the Messenger of Allah ﷺ (for decision). The Hazrami, who was the plaintiff, submitted that the *Kindi* (meaning the person belonging to the tribe of *Kinda*) had unlawfully occupied his land while the Kindi (who was the defendant), pleaded that the land, actually, belonged to him and was in his possession. The Prophet ﷺ enquired from the Hazrami if he could produce any evidence in support of his claim to which he replied that he could not. The Prophet ﷺ, then, told him that in that case, all that he could do was to take an oath from the defendant. The Hazrami said the defendant was a wicked person: he did not care for what he was swearing and would not stop at anything. The Prophet ﷺ observed that (whatever it might be), (when the plaintiff could not produce any proof or evidence), the only course open to him was to take the oath from the defendant. As the Kindi Proceeded to take the oath, the Messenger of Allah ﷺ (warned him), saying that if he swear a false oath in order to

usurp the appellant's property, he will appear before God, on the Day of Reckoning (in such a condition that the Lord will turn His face away from him in anger." (Muslim)

Commentary: It is not mentioned in the above report, as quoted in Sahih Muslim, whether the Kindi took the oath or not, but in Ash'as ibn Qais's account of the same incident, appearing in *Sunan-i-Abu Dawood*, it is added that the defendant, at last, admitted that the land belonged to the plaintiff, and the Messenger of Allah ﷺ decided the case in Hazrami's favour.

The Ultimate Abode of Those Who Lay A False Claim or Swear a Flase Oath is Hell

(١٨٣٩/١٣٢) عَنْ اَبِىْ ذَرٍّ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ ادَّعٰى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلْيَتَبَوَّءْ مَقْعَدَهُ مِنَ النَّارِ. (رواه مسلم)

(1839/132) Abu Zarr Ghiffari ؓ narrated that the Messengr of Allah ﷺ said: "Whoever laid a claim to a thing that was not his is not from us. He will do well to make his home in Hell." (Muslim)

Commentary: Can there be a more woeful punishment for anyone claiming to be a Muslim than that the holy Prophet ﷺ may say about him "he is not from us", and his ultimate resting-place is Hell?

(١٨٤٠/١٣٣) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اقْتَطَعَ حَقَّ امْرِءٍ مسلمٍ بِيَمِيْنِهٖ فَقَدْ اَوْجَبَ اللهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ لَهُ رَجُلٌ وَاِنْ كَانَ شَيْئًا يَسِيْرًا يَا رسُول الله قَالَ وَاِنْ كَانَ قَضِيْبًا مِنْ اَرَاكٍ. (رواه مسلم)

(1840/133) It is narrated by Abu Umamah ؓ that the Messenger of Allah ﷺ said: "Whoever appropriated the right of a Muslim by swearing a false oath (and acquired his property without right), (from a court), God made the Fire of Hell inevitable for him and debarred him from entering Paradise." On hearing it, a Companion enquired: "O Messenger of Allah ﷺ! Even if It was a minor thing?" "Yes," the Prophet ﷺ replied. "Even if it was a twig of piloo."[1]

[1]. A plant that grows wild and the twigs of which are used for cleansing the teeth.

Commentary: It shows that even if a person acquired a most ordinary and low-priced thing belonging to someone else by taking a false oath in the court, he committed such a grave sin that he will undergo the punishment of Hell for it.

The words "appropriated the right of a Muslim" have been used in this Tradition for the simple reason that the society of Madinah was a Muslim society, and it were the disputes between the Muslims that were, generally brought before the Prophet ﷺ for decision. Otherwise, to obtaining the property of a non-Muslim by swearing a false oath is as much a sin as obtainin the property of a Muslim, a clear proof of which is available in the Qur'anic verse, quoted in an ealier narrtive, (No. 1590), about punishment on swearing a false oath.

Even The Prophet's Decision Cannot Make Anyone Else's Property Lawful

Someitmes, a clever litigator lays his claim on someone else's property and mainpulates the evidence in the truth and gets his case decided in his favour. But the property in dispute does not become lawful for such a plaintiff or defendant by the decision of the judge. It remains unlawful and the deceitful litigator makes his way to Hell.

As the Mesenger of Allah ﷺ has said, he too was a mortal and could after all be misled by a skilful and glib-tongued person and give a wrong judgement, but even his judgement could not make an unlawful thing lawful.

(١٨٤١/١٣٤) عَنْ اُمِّ سَلَمَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا اَنَا بَشَرٌ وَ اِنَّكُمْ تَخْتَصِمُوْنَ اِلَيَّ وَلَعَلَّ بَعْضَكُمْ اَن يَّكُوْنَ اَلْحَنَ بِحُجَّتِهٖ مِنْ بَعْضٍ فَاَقْضِي لَهٗ عَلٰى نَحْوِمَا اَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهٗ بِشَيْئٍ مِنْ حَقِّ اَخِيْهِ فَلَا يَاْخُذُنَّهٗ فَاِنَّمَا اَقْطَعُ لَهٗ قِطْعَةً مِنَ النَّارِ. (رواه البخارى و مسلم)

(1841/134) It is narrated by Umm Salmah رضی الله عنها that the Mesenger of Allah ﷺ said: " I am a mortal and you bring your disputes to me (for decision). It can be that one of you is a more eloquent and convincing pleader (of his case) than the other, and, then, I am influenced by (his skill), and decide the case in his favour. So in that case the person in whose favour I decide

that his brother's property belongs to him must not take possession of it. What I give to him (by my decision), (as a result of a flase oath or claim), is for him a portion of Hell (from the point of view of the sequel)." (Bukhari and Muslim)

False Swearing is The Worst Form of Sin

(١٨٤٢/١٣٥) عن عبدالله بن أنيس قال قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَكْبَرِ الْكَبَائِرِ الشِّرْكُ بِاللهِ وَعُقُوْقُ الْوَالِدَيْنِ وَالْيَمِيْنُ الْغَمُوْسُ وَمَا حَلَفَ بِاللهِ حَالِفٌ يَمِيْنَ صَبْرٍ فادخل فيها مثل جناح بعوضةٍ اَلَّا جُعلتْ نكتة في قلبه اِلي يوم القيٰمة. (رواه الترمذی)

(1842/135) It is narrated by Abdullah ibn Unais ﵁ that the Mesenger of Allah ﷺ said: "The greatest (and most loathsome) of the major sins are: to associate anyone with God; to disobey parents; (and) to swear a false oath consciously (before a judge or officer). Whoever takes an oath in a court and violates it even to the extent of the weight of a gnat, i.e., mixes falsehood with it in the smallest degree, a scar is made on his heart in the preparation for the Day of Judgement. (The punishment of it will be made manifest on the Day of Resurrection)." (Tirmizi)

(١٨٤٣/١٣٦) عَنْ خُرَيْم بن فاتكٍ قَالَ صلّي رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صلوٰة الصبح فلما انصرف قام قائمًا فقال عُدِلت شهادة الزور بالاشراک بالله ثلث مَرَّاتٍ ثم قرأ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ (الحج ٢٢: ٣٠-٣١) (رواه ابو داؤد)

(1843/136) Khuzaym ibn Fatik ﵁ narrated that (one day) the Mesenger of Allah ﷺ offered up the morning (*Fajr*) prayer, and when he had finished it, he got up and said: 'False swearing has been made the equivalent (in significance) of Polytheism.' Mesenger of Allah ﷺ said it thrice, and, then recited the following verse of the Qur'an:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ
(الحج ٢٢: ٣٠،٣١)

So shun the abomination of the idols, and shun the speaking of falsehood, being upright man of pure faith, not associating

anything with Him. (Al Hajj 22:30,31) (Abu Dawood)

People Whose Depositions Are Not Worthy of Trust

(١٨٤٤/١٣٧) عن عمرو بن شعيب عن ابيه عن جدّه عن النبى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال لَاتَجُوْزُ شَهَادَةُ خَائِنٍ وَّلَا خَائِنَةٍ وَّلَا زَانٍ وَّلَا زَانِيَةٍ وَلَا ذِىْ غِمرٍ عَلٰى اَخِيْهِ وَرَدَّ شَهَادَةَ الْقَانِعِ لِاَهْلِ الْبَيْتِ. (رواه ابو داؤد)

(1844/137) Amr ibn Shu'ayb narrated to us, on the authority of his father, Shu'ayb, and he on he authority of his grandfather, Abdullah ibn Amr ibn al-Aas ﷺ, saying that the Mesenger of Allah ﷺ said: "The deposition of a man who is guilty of breach of faith, and in the same way, of a woman who is guilty of breach of faith is not dependable, and the deposition of an adulterer or adulteress is not dependable, and the deposition of a person who bears enmity will not be reliable against the brother against whom he bears enmity, and the depostion of a person who is dependent on a family (for his livelihood and other necessities of life) can not relied upon in support of its members." (Abu Dawood)

Commentary: In the first place, it speaks of men and women who are guilty of breach of trust and adultery that their evidence cannot be relied upon. The two sins have been mentioned here by way of an example, otherwise the basic law and principle is that the evidence of anyone who has committed grave and hateful sins like these is not reliable. The commission of such misdeeds shows that there is no fear of God in his heart, and hence he cannot be depended upon for veracity and truthfulness. The reason for the unreliability of the evidence of anyone against a person with whom he is on unfriendly terms is self-evident. Similarly, the evidence of anyone who is attached to a family and relies on it for support will not be acceptable if he deposes in its favour. Thus we can conclude that the evidence of persons belonging to the same family, in support of one another, is even more unworthy of reliance.

SYSTEM OF GOVERNMENT

Islam, as we know, is comprehensive of all the departments of life, both individually and collectively. Like fundamental articles of faith, worship, morality, social behaviour and monetary transactions, it deals with government and administration as well and furnishes necesary guidance with regard to them. In fact, government forms a most important branch of it it for it exercises a profound influence on many other spheres of human existence also.

When, after the Migration, a Muslim society was formed in Madinah, an informal type of Government, too, had come to be established, and the Mesenger of Allah ﷺ, together with being the Mesenger of Allah ﷺ, also, acted as its head. The Prophet ﷺ lived for about ten yeaers after the Migration and during it, the frontiers of the Islamic State expanded so steadily and quickly that the whole of Arabia, and even Yemen and Bahrain, were under its control and authority in his own lifetime. During those ten years, had all the functions as the head of a State, as were then understood, were carried out by him as the Almighty wanted him to perform. He did *Jihad* for the Victory of the Word of God and fought wars against the forces that were opposed to the establishment of the sovereignty of the Lord over His bondsmen and put impediments in its path, as well as made peace, set up a system for the realisation of *Jizyah*[1], *Khiraj*[2], and *Zakat*, and appointed governers, judges and other officers for territories accepting the Muslim rule, and gave instruction regarding all these affairs.

The ten-year rule of the holy Prophet ﷺ and his sayings on the subject contain a full provision for the basic guidance of Muslim

❶. A supplementary tax levied on non-Muslim subjects of an Islamic State in exemption of military service.

❷. Meaning a tax, tribute or revenue.

States and their rulers. The four Companions, Sayyidina Abu Bakr, Sayyidina Umar, Uthman, and Sayyidina Ali ﷺ, who one after the other, succeeded the Prophet ﷺ as his deputies and heads of the Islamic State did their best, paying due attention to the peculiar needs and conditions of their time, to follow, in all respects, his ways, manners of conduct and instructions while discharging their duties, and it is for this reason that they are known as *Khulfa-i-Rashideen,* (the Rightly-guided Caliphs). Only a government which wholly abides by the teachings and example of the Prophet ﷺ, to the best of its ability, deserves to be called *Khilaft-i-Rashida.*

Exhorting The People To Obey The Ruler, And The Ruler to Observe Piety And be Just

(١٨٤٥/١٣٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَطَاعَنِىْ فَقَدْ اَطَاعَ اللهَ وَمَنْ عَصَانِىْ فَقَدْ عَصَى اللهَ وَمَنْ يُّطِعِ الْاَمِيْرَ فَقَدْ اَطَاعَنِىْ وَمَنْ يَّعْصِ الْاَمِيْرَ فَقَدْ عَصَانِىْ وَاِنَّمَا الْاِمَامُ جُنَّةٌ يُّقَاتَلُ مِنْ وَّرَائِهٖ وَيُتَّقٰى بِهٖ فَاِنْ اَمَرَ بِتَقْوَى اللهِ وَعَدَلَ فَاِنَّ لَهٗ بِذَالِكَ اَجْرًا وَاِنْ قَالَ بِغَيْرِهٖ فَاِنَّ عَلَيْهِ مِنْهُ

(رواه البخارى و مسلم)

(1845/138) It is narrated by Abu Hurayrah ﷺ that the Mesenger of Allah ﷺ said: "Whoever obeyed me obeyed God, and whoever disobeyed me diobeyed God, and whoever obeyed the Amir[1] obeyed me, and whoever disobeyed the Amir disobeyed me; and the Amir is the shield; fighting is done behind him, and guarding (against an opponent's attack) is done with him. Thus, if he (the Amir) gives the command of piety and be God fearing and follows the path of justice, there is an immense reward for him, and if he acts otherwise, he will have to pay the penalty for it." (Bukhari and Muslim)

Commentary: Says the Qur'an:

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (النساء ٤:٨٠)

Whosoever obeys the Messenger ﷺ, he indeed obeys Allah.
(Al Nisaa 4:80)

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❶. Literally, 'one who holds authority'. In Arabic and in the speical phraseology of the Quran and the Traditions, it denotes the 'ruler'.

The reason is plain. Whatever commands the Prophet ﷺ gives are from Allah, and it is His Will and Command that these should be obeyed. Hence, compliance with the commands of the prophet denotes compliance with the commands of God, and violation of the commands of the Prophet ﷺ denotes violation of the commands of God. Again, as it is by Allah's command that the Prophet ﷺ has declared that the Amir should be obeyed and his order and instructions carried out faithfully, provided, of course, that these are not opposed to *Shariah*, obedience to the Amir will mean obedience to the Prophet ﷺ, and, converssely, disobedience to the Amir will man disobedience to the Prophet ﷺ.

The aim of the above Tradition, apparently, is to emphasise the importance of rendering obedience to the ruler in what is lawful and legitimate, by indication that to obey or disobey the Amir is to obey or disobey Prophet ﷺ, and, indirectly, God Himself.

It, further tells taht the ruler is like the shield which is used for protection and defence. The Amir, thus, is the defender and custodian of Faith and protector of Muslims. It is a special function and responsibility for which he may, sometimes, even have to take up arms. Consequently, it is essential for Muslims to obey the Amir and carry out his order for, without it, he cannot fulfil the duty of defence and protection.

Lastly, those who are in power and authority are told to observe piety and justice, and keep it always in the mind that Allah is watching over them and they will have to appear before Him on the Day of Judgement and render a full account of the things done by them as rulers. For them, there is a vast reward in the Hereafter if they act and behave like that, or else a grevious penalty awaits them.

(١٨٤٦/١٣٩) عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاوِيَةُ إِنْ وُلِّيْتَ اَمْرًا فَاتَّقِ اللّٰهَ وَاعْدِلْ، قَالَ فَمَازِلْتُ اَظُنُّ اِنِّىْ مُبْتَلِىٌّ بِعَمَلٍ لِقَوْلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. حَتّٰى ابْتُلِيْتُ. (رواه احمد)

(1846/139) It is narrated by Mua'wiya ﷺ that the Messenger of Allah ﷺ had once told him that if he was-appointed as Amir, he should make the fear of God, and justice and fairness his

practice. Mua'wiya ﷺ says that "owing to this edict of the Prophet ﷺ, I had a constant feeling that I was going to be entrusted with the responsibility of government until I was, from the side of God." (Musnad Ahmad)

Commentary: The moral of this Tradition for the rulers is the same as of the earlier one. They should govern with justice and make the fear of God the rule with themselves. It, also, shows that, perhaps, it had been revealed to the Holy Prophet ﷺ that Mua'wiya ﷺ will come into power one day. Thus, he served as the Governer of Syria during the reigns of Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, and later, rose to be the Head of the Islamic State after the Treaty with Sayyidina Hasan ﷺ.

(١٨٤٧/١٤٠) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَفْضَلَ عِبَادِ اللهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ اِمَامٌ عَادِلٌ وَ اِنَّ شَرَّالنَّاسِ عِنْدَاللهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ اِمَامٌ جَائِرٌ خَرِقٌ. (رواه البيهقى فى شعب الايمان)

(1847/140) Umar ibn Al-Khattab ﷺ relates saying that the Messenger of Allah ﷺ said: "The best of men, in the sight of God, on the Day of Resurrection, will be just and benevolent rulers, and the worst of men, in the sight of God, on the Day of Resurrection, will be unjust and tyrannical rulers." (Bahiahqi)

Commentary: It shows that, in adition to being just and God-fearing, a ruler should also, be kind and considerate in the exercise of his powers.

Enjoining Upon The Rulers to Be Well-Wishers of The People

(١٨٤٨/١٤١) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ عَبْدٍ يَسْتَرْعِيْهِ اللهُ رَعِيَّةً فَلَمْ يُحِطْهَا بِنَصِيْحَةٍ اِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ. (رواه البخارى و مسلم)

(1848/141) M'aqil ibn Yassar ﷺ narrated to us: "I heard the Messenger of Allah ﷺ say: "Whoever is made the ruler of a people by God, and does not, sincerely, look after their welfare, he shall not smell the fragrance of Paradise." (Bukhari & Muslim)

Commentary: It tells that the ruler should take keen and sincere

interest in the welfare of his people. If he failed to do so and was neglectful of their needs and comforts, Paradise, and even its sweet smell would be denied to him.

In it, and some other Traditions, the ruler is described as *Ra'ee* and the subjects as *Raiyyah*. In Arabic, *Ra'ee* denotes the shepherd, and *Raiyyah*, the herd he guards. The two terms are enought to show what the concept of leadership and government is in Islam, and what are the duties of a leader or ruler.

The Doors of The Rulers Should Always Remain Open for The Petitioners

(١٨٤٩/١٤٢) عَنْ عَمرِو بْنِ مُرَّةَ اَنَّهُ قَالَ لِمُعَاوِيَةَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اِمَامٍ يُغْلِقُ بَابَهُ دُوْنَ ذَوِى الْحَاجَةِ وَالْخَلَّةِ وَالْمَسْكَنَةِ اِلَّا اَغْلَقَ اللهُ اَبْوَابَ السَّمَاءِ دُوْنَ خَلَّتِهِ وَ حَاجَتِهِ وَمَسْكَنَتِهِ. (رواه الترمذى)

(1849/142) It is narrated on the authority of Amr ibn Murrah ﷺ that he told Mu'awiya ﷺ that he heard the Messenger of Allah ﷺ say: "The ruler who will shut his door to the weak and needy bondsmen, God will shut the doors of the heavens at the time of his distress and privation. Help will not reach him from God in the hour of his need." (Tirmizi)

Commentary: The doors of the holy Prophet ﷺ, and, after him, of *Khulfa Rashideen*, always remined open for the suppliants and petitioners. They had a free access to them and could meet and place their difficulties before them without any trouble. But when the *Kharijis* took the terrorism and Sayyidina Uthman ﷺ was martyred by them and an attempt also was made on the life of Sayyidina Mu'awiya ﷺ, the latter placed restrictions on visitors. It was, then, that Sayyidina Amr ibn Murrah ﷺ related the above saying of the holy Prophet ﷺ to him. It is furhter mentioned in the same report that after it Sayyidina Muawiya ﷺ appointed an officer who used to listen to the needs and grievances of the people and pass them on to him.

The Order of The Ruler Should be Carried Out Provided That it is Not Against The *Shari'ah*

(١٨٥٠/١٤٣) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلسَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيْمَا اَحَبَّ وَكَرِهَ مَالَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَاِذَا اُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ. (رواه البخارى ومسلم)

(1850/143) It is narrated by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "It is is the duty of a Believer to listen and obey (the commands of) men in authroity, in matters he likes a well as in matters he does not like as long as he is not told to do a thing that is sinful. When, however, the person in authority, gives an order for something that is against the *Shariah*, the command to listen and obey will not apply."

(Bukhari and Muslim)

Commentary: It emphasises that if the ruler tells anyone to do a thing that may not be to his liking, but is not against the *Shariah*, it is his duty to carry it out, irrespective of his own inclintion or judement. there will, ostensibly, crop up difficulties and confusion at each step if it is not done. But if the ruler gives an order that is inimical to the letter or spirit of *Shariah*, the should not be obeyed. The commandment of God and his *Shariah* must prevail.

(١٨٥١/١٤٤) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَابِرٍ.

(رواه الترمذى و ابو داؤد و ابن ماجه)

(1851/144) It is narrated by Sa'eed Khudri ﷺ that Messenger of Allah ﷺ said: "To say a just word before a tyrannical ruler is the best of Jihad." Tirmizi, Abu Dawood and Ibn Majah

Commentary: Though in a war there is the danger of defeat and death, there is, also, the hope of victory. But one, positively, risks his life or at least invites punishemt if one dares speak out boldly before a cruel and unjust ruler. For this reason, perhaps, it has been called "the best of *Jihad*."

It is Not Wise to Have A Woman as Ruler

(١٨٥٢/١٤٥) عَنْ اَبِىْ بَكْرَةَ قَالَ لَمَّا بَلَغَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ اَهْلَ فَارِسَ قَدْمَلَّكُوْا عَلَيْهِمْ بِنْتَ كِسْرٰى قَالَ لَنْ يُّفْلِحَ قَوْمٌ وَلَّوْا اَمْرَهُمْ اِمْرَاءَةً

(رواه البخارى)

(1852/145) Narrates Abu Bakrah ﷺ that when the news reached the Messenger of Allah ﷺ that the people of Persia had made the daughter of Kisra (Cyrus[1]), their ruler, he remarked: "That country will not prosper which makes a woman its ruler."

(Bukhari)

Commentary: The difference between the physical, biological and mental charracteristics of the two sexes shows that the woman has not been created to perform the functions of a sovereign or Head of the Gvernment. If a woman is in power anywhere, it is contrary to the aim and design of Nature, and should be regarded as one of the many unnatural things that have been and are taking place in the world around us.

A Ruler Appoint His Successor or Leave it to Men of Influence And Discernment

Under the influence of the Western democratic system, some people have begun to imagine that there is no place of the nomination of his successor by the ruler under the Islamic scheme of things. This however, is the result of pure moral and intellectual servility and imitativeness. The correctness or otherwise of nomination depends, primarily on men and circumstances. If the ruler, honestly feels about a person that he is more suited to the high office, and the people, too, will accept him willingly, his appointment as the successor will not only be just, but also, expedient. Sayyidina Abu Bakr ﷺ had appointed Sayyidina Umar ﷺ to succeed him as the Caliph in a similar situation, and the holy Prophet ﷺ, too, had resolved to appoint Sayyidina Abu Bakr ﷺ as his successor, during his last illness, but then, it was revealed to him and he attained certitude that the latter was going to be the Caliph after him, it was the Will of God, and the choice of the

[1]. The surname of several Kings of Persia. It is, commonly, applied to Nausherwan who lived in the time of Justinian.

people, too, would fall upon him, and, hence, he refrained from making a formal announcement, yet by asking Sayyidina Abu Bakr ﷺ to lead the prayers, in his place, during the last days of his life, he had given an ample indication of it.

Be that as it may, should the ruler be sure in his mind that the designation of anyone as his successor will be better and wiser from the yiewpoint of Faith and the *Ummah*, he is entitled to do so, and the person so named will be the rightful Caliph. Nevertheless, if he feels that instead of making the nomination himself, it will be more expedient to entrust it to a council of leding men of the *Ummah*, as Sayyidina Umar ﷺ had done it too will be correct. The range of choice can also be enlarged if needed. From the practice of the holy Prophet ﷺ and the illustrious Caliphs who followed him immediately, it appears that it is the aim and purpose that matters. There is no fixed rule or method for the nomination or selection of the ruler. It can be decided upon as the circumstances require, and in accordance with the objectives of the Faith and the commandments of the *Shariah*.

(١٨٥٣/١٤٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ ادْعِيْ لِيْ اَبَا بَكْرٍ اَبَاكِ وَاَخَاكِ حَتّٰى اَكْتُبَ كِتَابًا فَاِنِّيْ اَخَافُ اَنْ يَّتَمَنّٰى مُتَمَنٍّ وَيَقُوْلُ قَائِلٌ اَنَا وَلَا وَيَاْبَى اللهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَا بَكْرٍ. (رواه مسلم)

(1853/146) Sayyidah Ayshah رضی الله عنها narrated to us, sying that during his illness, the Messenger of Allah ﷺ said to her: "(O Ayshah)! Send word to your father, Abu Bakr ﷺ, and brother, (Abdul Rahman ibn Abu Bakr ﷺ), to come and see me so that I may have the deed (concerning the Caliphate) written. I fear that someone, (desirous) of the Caliphate, will express the desire for it, and someone will claim that he deserves while he will not be deserving; and no one will be acceptable to God and the Believers except Abu Bakr ﷺ." (Muslim)

Commentary: It shows that when the holy Prophet ﷺ was mortally ill, he had decided to nominate Sayyidina Abu Bakr ﷺ as the Caliph after himself and have the instrument of Caliphate written, and he had also wanted to send for Sayyidina Abu Bakr ﷺ, and his son Sayyidina Abdul Rahman ibn Abu Bakr رضی الله عنهما,

for that purpose but then it was revealed to him that it had already been settled by God and the Believers were not going to choose anyone as the Caliph except Sayyidina Abu Bakr ﷺ. He, consequently changed his mind thinking that it would be better if Sayyidina Abu Bakr ﷺ became the Caliph by the choice of the Muslim and without being named by him.

Anyway, this much is clear from the above Tradition that nomination of the successor by the ruler was one of the ways the Holy Prophet ﷺ had thought and he had also spoken of it. When Sayyidina Abu Bakr ﷺ designated Sayyidina Umar ﷺ as his successor, he, perhaps was guided by it. Later, when Sayyidina Umar ﷺ entrusted the task to a council of advisers instead of makking the nomination himself he too had taken the inspiration from the conduct of the Holy Prophet ﷺ.

To sum up this Tradition tells both the methods of nomination and selection are correct for the appointment of the Caliph or ruler.

Caliphate on The Lines of Messengership Only for 30 Years

(١٨٥٤/١٤٧) عَنْ سَفِينَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خِلَافَةُ النُّبُوَّةِ ثَلَاثُوْنَ سَنَةً ثُمَّ يُؤْتِي اللهُ الْمُلْكَ مَنْ يَّشَاءُ. (رواه ابور داؤد)

(1854/148) It is narrated by Safinah ﷺ that the Messenger of Allah ﷺ said: "The Caliphate i.e., Leadership of the government in accordance with the rules, standards and practices of Messenger ﷺ will only last for thirty years. After it, the Lord will bestwo Kingship upon whosoever He likes."

(Abu Dawood)

Commentary: It had been revealed to the holy Prophet ﷺ that, among his followers, the system of government based, as far as possible, upon his ideals principles and course of conduct was going to endure only for 30 years after him and then monarchy would be established. The prediction proved to be true to the letter. Within thirtieth year of the Prophet's ﷺ death, Sayyidina Ali ﷺ was assassinated. After him his eldest son, Sayyidina Hasan ﷺ, became the Caliph, and in a few months, he made peace with Sayyidina Muawiya ﷺ for the sake of ringing to an end the civil

war among the Muslims, and relinquished Caliphate in his favour. If the few months of Sayyidina Hasan's ﷺ rule, too were included, it would make full thirty years. The Caliphate on the lines of Messengership, or *Khilafat Rahsida*, which has been described as Caliphate of Messengership in this Tradition, thus lasted only for 30 years, after which things began to change and gradually Caliphate took the form of Kingship.

Like the other prophecies of the holy Prophet ﷺ, this Tradition too is regarded a miracle of his, and a clear sign of his Messengership.

Proper Way of Counselling Kings And Rulers

(١٨٥٥/١٤٩) عَنْ عَيَاضِ بْنِ غُنْمٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ اَنْ يَّنْصَحَ لِذِیْ سُلْطَانٍ بِاَمْرٍ فَلَا يُبْدِلَهُ عَلَانِيَةً وَلٰكِنْ لِيَاخُذْ بِيَدِهٖ فَيَخْلُوْ بِهٖ فَاِنْ قَبِلَ مِنْهُ فَذَاکَ وَ اِلَّا كَانَ قَدْ اَدّٰی الَّذِیْ عَلَيْهِ. (رواه احمد)

(1855/149) It is narrated by Ayaad ibn Ghunm ﷺ that the Messenger of Allah ﷺ said: "Whoever wants to give advice to a ruler should not do so publicly, i.e., in the presence of others, but taking his hands, he should tell him what he wants in privacy. Now, if he accepts the advice, well and good and if he does not, the adviser will have done his duty." (Musnad Ahamd)

Commentary Prudence will demand that advice tendered, particualarly to those who occupy a high position and have the power to affect others in privacy. it will evoke trust in them and make them feel that the person giving the advice is a sincere well-wisher and has no axe to grind. On the contrary, if the advice is given in the presence of others, the person spoken to may feel hurt and humiliated and his reaction may be the worse of what is described.

The Tyranny of Rulers is The Result of Our Own Evildoing, And A Punishment From Allah

(١٨٥٦/١٥٠) عَنْ اَبِی الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ تَعَالٰی يَقُوْلُ اَنَا اللهُ لَا اِلٰهَ اِلَّا اَنَا مَالِکُ الْمُلُوْکِ وَمَلِکُ الْمُلُوْکِ قُلُوْبُ

الْمُلُوْكِ فِيْ يَدِىْ وَاِنَّ الْعِبَادَ اِذَا اَطَاعُوْنِىْ حَوَّلْتُ قُلُوْبَ مُلُوْكِهِمْ عَلَيْهِمْ بِالرَّحْمَةِ وَالرَّأفَةِ وَاِنَّ الْعِبَادَ اِذَا عَصَوْنِىْ حَوَّلْتُ قُلُوْبَهُمْ بِالسَّخْطَةِ وَالنِّقْمَةِ فَسَامُوْهُمْ سُوْءَ الْعَذَابِ فَلَا تُشْغِلُوْا اَنْفُسَكُمْ بِالدُّعَاءِ عَلَى الْمُلُوْكِ وَلٰكِنْ اَشْغِلُوْا اَنْفُسَكُمْ بِالذِّكْرِ وَالتَّضَرُّعِ كَىْ اَكْفِيَكُمْ مُلُوْكَكُمْ.

(رواه ابو نعيم فى الحلية)

(1856/150) It is narrated by Abu Darda ﷺ that the Messenger of Allah ﷺ siad: "God says: "I, alone, am God, and there is no Deity save Me. I am the King of Kings, the Lord of the Lords. The hearts of the sovereigns of the world are in my Plan, (and), (My practice is) that when My bondsmen obey Me, I incline the hearts of their rulers with love and compassion towards them and when they take to the path of transgression and disobedience, I turn the hearts of their rulers with anger and punishment against them, and then, they oppress them severely. Thus, do not engage yourselves in cursing the ruler, but turn to Me in remembrance and earnest repentance so that I may suffice for you in deliverance from the tyranny and despotism of the rulers." (Abu Na'eem)

Commentary: For everything that takes place in the world, good or evil, there are some apparent and some hidden reasons. In this Tradition, the holy Prophet ﷺ had declared, in the words of the Lord Himself, that the type of rulers people get, and the way they govern is, in fact, the outcome of their own deeds and actions. The standing command and proclamation of the Supreme Being, the Author of all things, is that "I am the King of Kings, the Lord of Lords. The hearts of the rulers are in My control, and My practice is that when people, on the whole lead a life of submission and obedience, I produce affection and benevolence for them in the hearts of their rulers, while if they, in general, take to the path of intersigence and wrong doing, I give rise to feelings of anger and cruelty in their rulers hearts. In fact, it is My Wrath and Displeasure, and the rulers are, only, the instruments. So, when the rulers are unjust and curel, do not curse them as it will avail nothing, but remember Me, feel genuinely sorry for your misdeeds, seek My forgiveness, and reform your ways. It is the only way to obtain relief from oppression and injustice of the rulers."

بسم الله الرحمن الرحيم

PREFACE (TO THE URDU)

(By: Mawlana Muhammad Zakariya Sanbhali, Teacher of Hadith at Dar ul-Uloom Nadwat ul-Ulama, Lucknow)

الحمد لله رب العٰلمين والصلوٰة والسلام على سيدنا محمد وعلٰى اله وصحبه اجمعين

The first volume of Ma'ariful Hadith was published in 1373 AH while this last (8th) is being published in 1421 AH, four years after the death of its compiler Mawlana Muhammad Manzoor Nu'mani. The delay in compiling it was caused by the illness of the Mawlana and his religious occupations. The 7th volume was published in 1402 AH, which means that there is a gap of nineteen years between the 7th and 8th.

In the first volume of Ma'ariful Hadith (which was the Kitab ul-Eeman) those Ahadith were presented which the scholars of Hadith include in the chapters of Faith in their books. These Ahadith are about faith and matters related to it and are presented here in a particular angle and order and are then explained. Ahadith concerning qiyamat (the Day of Resurrection) and Hereafter, Paradise and Hell, etc. are also included in this volume because they also concern faith and belief.

In the second volume, Ahadith are presented from the *Kitab al-Riqaq* and *Kitab al-Akhlaq*. The word riqaq means softening of hearts and this section includes the sayings, sermons, actions, conditions and events in the life of Allah's Messenger ﷺ which soften the heart. The Ahadith on *Zuhd* (piety) are included in the same section. These promote a disinclination for the world and a fear of the Hereafter. *Riqaq* and *Zuhd* have a very close relationship with Eeman and Ihsan, so they are presented just after the *Kitab ul-Eeman*.

In the *Kitab ul-Akhlaq* (Book of Manners) those Ahadith are presented first which disclose the importance of good manners in Islam and how bad a crime bad manners are. Then follow Ahadith on the different branches of good manners. They are generosity, kindness, self-sacrifice, mutual affinity, religious fraternity, mildness and polite speech, truthfulness, humility, modesty, patience and gratitude, sincerity and devotion. Then the Ahadith are mentioned that condemn bad manners and its different branches.

The third volume includes *Kitab Ut-Taharah* and *Kitab as-Salah*. The former comprises of Ahadith that place importance on purification and condemn impurity, and Ahadith on the different sections of purity like istinja (obstersion), wudu (ablution), bath, tayammum (dry ablution), etc.

Kitab as-Salah includes a section on significance of Salah (prayers), times of Salah, again congregational Salah, importance of mosque, correct observance of salah, prayers apart from the five prescribed times Friday, ed, on eclipse and drought, janazah (funeral), etc. In addition to the rules, there are Ahadith on the manner of the Prophet ﷺ observance of salah.

The fourth volume comprises *Kitab az-Zakah*, *Kitab us-Sawm*, and *Kitab ul-Hajj*. The *Kitab uz-Zakah* begins with an article by the Mawlana on the importance of *Zakah*. It also points out that the companions رضي الله عنهم had agreed that *jihad* and fighting should be made against the rejectors of *Zakah* and this was the first unanimous *ijtihad* (interpretation of law) of the ummah. Thereafter, Ahadith are presented on importance of *Zakah* on, injunctions concerning it and on optional charity.

Kitab us-Sawm begins with an article on the special position of fasting among the four duties in Islam. This is fllowed by Ahadith on merits of Ramadan and fasting therein, injunctions, *i'tikaf* (seclusion), taraweeh salah and optional fasts.

A brief introduction of Hajj begins the *Kitab ul-Hajj* telling us about the pilgrimage which is an imitation of the rites performed by Sayyidina Ibrahim عليه السلام. Then Ahdith follow. They are on the obligation and merits of Hajj and on precautions which the pilgrims must observe. Then the Ahadith are mentioned on

injunctions which if read carefully give a full picture of Hajj, on the Hajj performed by Allah's Messenger ﷺ which is called *Hajjat ul-Wada* (Farewell Pilgrimage) and finally on the merits of the *Harmayn* (the two scared mosques) the *Rawdah* (the grave of the Prophet ﷺ) and visit to it.

The fifth volume is entitled *Kitab al-Azkar wa ad Da'wat*. It is made up of supplications, words of remembrance, repentance and seeking Allah's fogiveness and recital of the Qur'an, and it shows their position in religion, their merit and etiquette.

The truth is that no other book (apart from those in Arabic language) presents such a heart warming introduction to these subjects as this does.

The subject-matter is preceded by a brief Foreword by Mawlana Nu'mani highlighting a particular aspect of the supplication of Allah's Messenger ﷺ. It is that his supplications are evidence of his prophethood and we can invite non-Muslims to Islam by pointing this out to them. This is also instrumental in satisfying the Muslim heart. The Ahadith in this volume reflect upon the merits and blessings of *Zikr* (remembrance) of Allah, virtues of certain particular words of remembrance, reality of supplication and its etiquette. This is followed by prayers of the Prophet ﷺ on different occasions, and the book concludes with Ahadith on invocations on the Prophet ﷺ and the different forms and words of invocation on him.

The sixth volume has within its two covers Ahadith on social manners, family life and rights of different people. The Mawlana has stressed in the Foreword the importance of rules of social life and giving right of fellow-men. He has warned of punishment that awaits those who lag behind in this regard. In fact, apart from rights of society, there are Ahadith on rights of animals too. The discussion then centres round etiquette of meeting people and of assemblies encompassing salam (greetings), handshake, embracing, entering the house, mutual conversation, laughing, humour, sneezing and yawning, eating, drinking and clothing. The last includes hijab (veil) and how much of a person's body need be covered. The seventh volume continues the subject of social living like marriage and divorce, economic factors, culture and everyday

issues. These are explained in detail. The sphere of Kitab ul-Mu'amlat (mutual dealings) is very wide. There are Ahadith on benefits of lawful earnings, on inauspiciousness of unlawful livelihood and interests or usury and on buying and selling.

The subject extends to gifts and merits thereof, *waqf* (endowment) in the cause of Allah, discharge of justice, management of government, etc.

Now, the eighth volume is in your hands. Its first content is Kitab ul Ilm made up of the Prophet's Ahadith on the worth and merit of religious knowledge, and on the ultimate fate of those who seek religious knowledge with worldly ends in mind or who do not put their religious knowledge into practice.

Next after Kitab ul-Ilm is *Kitab ul-I'tisam bil Kitab wa as-Sunnah*[1] (firm attachment with the Book of Allah and the Prophet's sunnah and it includes staying away from bid'ah or innovative practices). The Prophet's ﷺ Ahadith in this regard are explained in detail and difference between sunnah and bid'ah is pointed out. The position of Sunnah and the need to observe it as rigidly as the Book of Allah are also mentioned.

There are, therefore, Ahadith on 'commanding good and forbidding the disapproved,' showing the reward that awaits those who walk this path, and the account-taking from those who shun it although they have the ability to discharge this duty. There are also Ahadith on the merits of *jihad* as an effective tool to command the good. The honourable author has penned down an effective essay on jihad in the light of the Qur'an and Sunnah.

Kitab ul-Fitan follows. It includes Ahadith on the future plight of the ummah through depletion of religious knowledge and trials. This is, as it were, an admonition to the ummah to be ready to protect themselves from the trials before they face them. The ummah may try to create conditions that are not conducive to depletion of knowledge etc. But, if they happen to face such a situation then they are shown how they may tackle it. This kitab also includes signs of the last day. Thus Ahadith in this section also tell us about the mischief of dajjal, coming of Imam Mahdi عليه السلام and descent of Sayidina Isa عليه السلام. These Ahadith are explained very

❶. Book of Holding Fast to The Qur'an & The Sunnah

well so that they view of the *ahl ul-Sunnah* is vouchsafed and the false notions are rejected. There is an excellent exposition of the belief of ahl us-sunnah correct in relation to the shi'a beliefs about Imam Mahdi. There is also a clear rejection of the Qadyani's baseless ideas about Sayyidina Isa. It is very essential to study this in order to counter the Qadyani mischief throughout the world. Indeed, it would benefit the scholars, too.

Kitab ul-Manaqib and fada'il follows. It includes the Prophet's sayings on the excellentces of some people and their virtues which Allah revealed to the Prophet and his high station which Ahadith he has related in rder to proclaim Allah's favours on him or to let the ummah know the truth.

There are Ahadith, and explanation thereof, on the subject of his birth, commissioning and age. The scholarly angle of the discussion should help the students of higher classes and, in fact, the ulama too.

There also are Ahadith on the Prophet's excellent manners, his illness and death. His valuable instructions on death bed illness are also mentioned.

Ahadith on the virtues of Sayyidina Abu Bakr are also reproduced and explained. They also mention him as the Khalifah of Allah's Messenger. Then, Sayyidina Umar's virtues are mentioned and these Ahadith are explained. Thet are followed by Ahadith on the virtues of both these Sahabah (companions) together.

Next are Ahadith on the virtues of the Prophet's two sons-in-law. Sayyidina Uthman and Sayyidina Ali respectively Ahadith on the virtues of the rightly guided caliphs are in the order of their succession to that office and also the rank and station they are held in by the *ahl us-sunnah*. The wrong notions held by the *Shia* about Sayyidina Ali are also rejected in easy and clear to understand language.

They are followed by the Ahadith on the virtues of the remaining six companions of the ashrah mubashshirat (the ten who were given glad tidings). They are: Sayyidina Talhah, Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas, Sa'eed ibn Zayd and Abu Ubaydah ibn Jarrah. The Ahadith are then explained.

The virtues of the *ahl-bayt nabavi* (Prophet's household) come after that. Here are included the noble wives and the noble daughters of the Prophet ﷺ. The Mawlana has discussed the word ahl bayt from a high scholarly angle. Here, the Mawlana could cmpile Ahadith on only these Mothers رضی الله عنهن of the Faithful: Sayidah Khadijah رضی الله عنها, Sayyidah Sawdah رضی الله عنها, Sayyidah Ayshah رضی الله عنها and Sayyidah Hafsah رضی الله عنها. This much, too, he could execute after long delays because of numerous reasons and illnesses. Only Allah knows how he did it and He will reward him in accordance with His Exalted station.

After that, the Mawlana instructed me to complete this work. Although this is a great honour for me yet if he had finished the task himself then reader would not have detected the difference they now observe.

The Mawlana's knowledge and understanding enabled him to present the most difficult of subjects in very simple, easy to understand manner. Allah had blessed him with that. It seemed as though it was a representation of أَلَنَّا لَهُ الْحَدِيدَ

{And We softened for him iron} (Saba, 34:10)

As for me, I cannot hope to match that.

In the begining, I wrote down my work and showed it to him but even that soon became difficult because of his illness. So, the merits of the remaining wives of the Prophet ﷺ, all his daughters and other people of his house are penned down by me. After that I have mentioned the companions ﷺ.

I have selected the companions and the sequence of listing them according to how they are known and according to the frame of my mind. It is very possible that some of those whom I have not mentioned may happen to be of a higher status than those I have selected.

It has been the Mawlana's practice that he concluded his Preface to the Ma'riful Hadith with these instructions.

"The Prophet's Ahadith should not be studied merely to gain the knowledge. Rather, it should be done to refresh one's faith and to seek guidance for one's deeds. At the same time, one must arouse love for Allah's Messenger ﷺ and his greatness. One must read the Ahadith as though one is seated in the Prophet's assembly

and he speaks while the rest listen to him. If we do that, the heart and soul will certainly get some share of the light and blessing and the faithful conditions that were the lot of those fortunate people of the Prophet's ﷺ time whome Allah had favoured with opportinity to listen to him directly and gain spiritual wealth therefrom.

I have seen my teachers and religious elders perform ablution out of respect before undertaking lessons in Ahadith, or pursuing them. May Allah enable me and readers of this book to observe this part of the etiquette."

I believe that if the Maulana had written this Preface then he would have repeated the foregoing two paragraphs in this volume too. So, I request readers to observe the Maulana's instructions.

و آخر دعوانا ان الحمد لله رب العلمين

FOREWORD

PERFECTION OF *'MA'ARIF'*

ربنا لک الحمد

(O Our Lord, praise belongs to You)

The Ma'arif ul-Hadith has been completed. Allah Ta'ala has favoured us by enabling us to publish the last volume. The writing down of this book commenced in 1361 AH (1942 CE). Allah put down in the heart of one of His slaves that just as someone was of service to the Qur'an in the Urdu language according to the needs of this time so too the Hadith should be served keeping needs of these times in mind. The thought proved to be auspicious and Divine enablement helped along. In spite of long intervals, the series was carried on and in 1373 AH (1954 CE), the first volume was brought out. Thus, with long and short intervals — for, the compiler Maulana عليه الرحمة found little time to sit still and compile the work ...... the subsequent volumes did turn out until in 1402 AH (1982 CE) the seventh was published. But, this eighth took a lot of time, a delay of twenty years, so that even the traveller lost his life, meanwhile. But, finally, it did arrive!

In short, this last volume is being published after the death of the compiler (1417 AH, 1997CE). If he were alive to see this volume out, only Allah knows in what words he would have shown gratefulness to Him. What would have been his sentiments in writing down this Foreword? There could hardly be any of his readers who would not have realised that Allah had bestowed the Mawlana with a high sense of gratefulness. Just as he wrote of himself as 'worthless and humble', in practical life too, he regarded himself just that! Hence, whenever he accomplished a task, he considered that as Allah's favour and offered deep gratitude. To be thankful was the cherished food of his soul and if he had lived to see this work completed, he would have seized the opportunity of

being thankful. He wrote in the Preface to the Fourth volume that in every era and according to the needs of time and people, Allah has enabled lovers of Hadith to be of service to it. Then, in acknowledgement of his being able to put in some effort he praised and thanked Allah in these words:

> "The tongue is unable to thank Allah who caused His unworthy and sinful slave to join those people who have done some service to Hadith. Glory be to Allah, even a poor old woman had the opportunity to stand in the queue with her life savings ...... yarn spun by herself ...... as one of the contenders! Praise belongs to You, O Lord!"

...... Anyway, thanks are offered to Allah thousands of times that we did not let His slave's task to go unaccomplished but caused the Mawlana's successors to finish it and be thankful:

اِعْمَلُوْٓا آلَ دَاوُدَ شُكْرًا (سورة سبا ٣٤:١٣)

{O Household of Dawood! Work you with thanks!} (Saba, 34:13)

Praise belongs to You, O our Lord!

Some of the reasons for the delay in completing the book are worth mention. Apart from unsound health in the four years 1982 to 1986 CE, he had to face extraordinary emergent tasks. There were some problems in the Dar ul-Uloom, Deoband, of whose council he was a member. When that was solved to some extent, the Islamic world faced a revolution at the hands of Ayatullah Khumayni and the Mawlana had to do what his age and health did not allow: He engaged in constant research for a complete year to prepare a book that every literate Muslim might have seen.[1]

In 1986, however, he resumed work on Ma'arif ul-Hadith. But the speed of work was much slow. There were too many breaks and a complete year's break in 1990. Something was done in 1991-92 but since 1993 onwards there was a complete suspension of work. No more was there strength. The traveller struggled to cover the ground, the last few steps, and die at the destination. The last chapter of the book was almost complete but two years were lost in hope. The will of the Creator has its own secrets. It was destined that the final touches be put by Mawlana Muhammad

❶. *Irani Inqilab Imam Khumayni aur Shi'at.*

Zakariya and the Mawlana gave up hopes of finishing the book himself so entrusted to him in 1995. He was the most suitable of our family members to take over this task. He did complete the work.

A glance at the contents of this last volume told me how terrible the Mawlana may have felt at being unable to complete it. The last chapter begins with the virtues of the Prophet ﷺ the four Khalifas, the Mothers of the faithful and the Prophet's offspring ending, with the cream of the companions ؓ. This last volume is made up of four books but the last of these is twice the length of the remaining three. One who reads it seems to travel through Paradise. For, he reads about the beginnings of prophethood, about his rank in the sight of Allah and about meeting him on the day of Gathering, about his intercession, his sermons, his leadership in Salah and in governance, about his lofty manners and praiseworthy qualities which are a practical example of the Qur'an, and, finally, about his departure from this world to companion of High. The readers also read about the caliphs, their ranks in the sight of the Prophet ﷺ, their nearness to him and their characteristics. Then, the lives of the remaining six companions are traced to make up the ten who were given the glad tidings of Paradise. They are the respected men: Talha ؓ, Sa'eed ibn Zubayr ؓ, Abu Ubaydah ibn Jarrah ؓ. Then, the reader is told about the pure life of the People of his house — his wives and children; that is his family life. In the end, some memorable events are narrated of these great people which are reproduced from the chapters of *Manaqib* in the Books of Sahah.

In short, the author must surely have gone through much mental agony on being unable to pen down these final but faith reviving parts of his book. He could not write beyond the virtues of Sayyidah Ayshah رضی اللہ عنہا but that was Divine Will.

Let not these lines leave an impression that this chapter contains life events alone. There are important issues too which are treated herein. In the portion describing the Prophet's final illness and death there is also a scholarly discussion on *Hadith Qirtas*, also the issue of the Khalifat of the Prophet ﷺ which distinguishes the limits of shiasm and sunnism.

There are other discussions. The pattern of this volume is not different from the previous and the reader will throughout come across scholarly diversions which provide the answer without going into cumbersome debates. A disputed point is not presented as such and a reader who is not aware of differences of opinion on an issue will not even realise that he has read a solution to it. It is like a doctor treating a patient without letting him realise that his illness was mortal. In fact, the author had himself touched on this point in the third volume in its foreword he had said:

> "The aim before me in translating and explaining Ahadith in this volume is the same that had motivated me in the first two volumes. It is that the minds of the age should comprehend the greatness of the Prophet's ﷺ teachings and be moved to abide by them and thry should receive their portion of light as the companions ؓ had from his teachings. Hence, I have by-passed purely technical and scholarly debates intentionally and have sufficied to mention the spirit and aim of the Hadith as best as I could and to observe the method of Shah Waliullah رحمة الله عليه in describing the main point and wisdom where necessary."

The third volume had Ahadith about Salah. Under this subject, there are many juristic and disputed issues but the author — the honourable Mawlana — has tried to keep away from a discussion even here. His words are:

> "In order to save readers from mental confusion and exertion, I have done my best to refrain from debate-style arguments even where something had to be said."

Some More Peculiarities:

As already stated, this series of *Ma'arif ul-Hadith* is a selection of Ahadith on the basis of present-day needs. The other peculiarity is the sequence and arrangement of the Ahadith selected. In every chapter, the Ahadith are placed in such a sequence that if one Hadith contains something that should be elaborated upon and there is another that elaborates it then they are placed together, the explanatory following the one that is explained. Thus, the need to explain the Hadith separately is done away with but if that is

necessary then a short note is found to be enough. The Mawlana did this very adeptly. He has written in the foreword to the third volume:

> "The Ahadith were selected and put in arrangement after much contemplation. Those who have an insight on Ahadith and who are aware of present day demands on learning and religion will observe that, besides translation and explanation, the selection of Ahadith and their arrangement by themselves became a task."

Even the translation and explanation of Ahadith is a peculiar kind of service to Hadith. The peculiarity lies in the selection of words of translation and style of writing to suit the demands of time. The same foreword spoke about it thus:

"The most significant peculiarity of our times is that man's way of thinking and scholastic temperament are influenced very much by the advancement in western learning and ideology. Therefore, there lies a responsibility on the trustees of the teachings of the Prophet ﷺ to present those teachings to the masses keeping in mind the changes and demands of the twentieth century.

Apart from that, the provision of appropriate headings has made it very easy for the present mind to understand Ahadith. The headings by themselves convey the message of the Ahadith. Another feature which is helpful to all readers but more so to the scholars are the initial introductory notes to every chapter. These are helpful in understanding the Ahadith in the chapter and prepare the mind to comprehend what follows. These notes are more helpful when the subject concerns a field beyond our experiences and observation in this world. These subjects are among those things that have been ridiculed by the western mind. The notes do not question the western thought. They merely arouse the simple nature in man whereby he should not find difficulty in understanding and believing in the sayings of the Prophetsعليهم السلام. If man's nature has lost ability to accept Truth then no argument can be helpful. These notes ase also a complete example of ما قل وما دل (what is said and what is pointed out). They are a mirror of the honourable Mawlana's ability and insight.

However, the Mawlana does not take credit for the

distinguishing features of the book. He leaves that for Shah Waliullah رحمة الله عليه . The Mawlana was exceptionally influenced by the two great pious men of India: Shaykh Muhammad Sarhandi, Mujaddid Alf Thani رحمة الله عليه (1034 AH) and Shah Waliullah رحمة الله عليه Dehlavi (1176 AH). In the very beginning of his magazine al-Furqan which was launched in 1934 corresponding to 1353 AH, he published two special numbers (editions) on each of these two righteous men. The Mawlana has been influenced by these two pious men in all fields of his life but we may say about the *Ma'ariful Hadith* that it bears a stamp of Shah Waliullah's influence. The same may be said of his work *Irani Inqilab, Imam Khumaini aur Shi'at* that it bears the stamp of the Mujaddid. We have seen a hint to the influence of Shah Waliullah on *Ma'ariful Hadith* in the foregoing selection from the third volume. In the same volume at the same place, he refers to Shah Waliullah's *Hujjat ullah al Baligah* and says,

> "(In my view,) the material that is found in this book to convince the minds of our times is not found in any other book of the libraries of Islamic world."

And he goes on to say:

> "Since I have kept before me the twentieth century in mind and the peculiarities of this era in writing the exposition of Hadith in this series —— so relative to other commentaries, I have borrowed more from *Hujjatullah al-Baligah*."

The singular position of Shah Waliullah and his book is recognised by scholars but, generally, this book is regarded as a work on Islamic philosophy. It was for the first time that the book's value above all other expositions of Ahadith was known through the pages of *Ma'ariful Hadith*. This means that the respected Mawlana is not only attached naturally and deeply to the philisophy of Shah Waliullah but he was careful also to go deep into the labyrinth of the sciences.

I do not possess the ability to pass judgement on the *Ma'arif ul Hadith* and confirm that the Mawlana had the insight into those sciences. This is for someone well-versed in the philosophy of Shah Waliullah to examine the Ma'arif and pass judgement. However, I can cite as evidence an endeavour by the Mawlana to

master these sciences. When Mawlana Ubaydullah Sindhi رحمة الله عليه was allowed to return to India after being exiled, he visited us very soon thereafter in 1939 or 1940 when we resided in Bareli and I was about 12 years old. He resided with us many days. The background was that Mawlana Muhammad Manzoor Nu'mani رحمة الله عليه (my father)had met Mawlana Ubaydullah رحمة الله عليه Sindhi at a function in a Madrassah and had learnt that he was well-versed in Shah Waliullah's philosophy. So, my father requested him for an appointment to get explanation from him of some portions of the *Hujjatullah al-Baligah* which he could not fathom well. Mawlana Sindhi had promised to visit him in Bareli and discuss the book. This incident is evidence of the Mawlana's (my father's) deep interest in Shah Waliullah's philosophy. Anyway, this was also an example of the well going up to the thirsty! [1]

Therefore, apart from other things, it is a distinction of this book that all the Ahadith have been explained in the light of the philosophy of Shah Waliullah. We can thus say that it is a new kind of experience in teaching Ahadith which has the means of curing the mind of our times. In fact, there is an aspect of the light and guidance of the Hujjatullah about which the respected compiler رحمة الله عليه has lamented that our religious institutions neglect it. Further, though he had learnt at these very institutions yet he could reconcile himself to abide by this above guidance when he wrote down this book. He lamented in these words in the third volume:

> "The method employed by Shah Waliullah in this book to explain the Ahadith and disclose the wisdom thereof is enough to convince the modern mind. The second peculiarity is that it brings to lime light the juristic and interpretive differences of the juristis and scholars of this ummah so that it becomes

❶. Talking of Bareli makes me think that my father had much consideration for the modern mind and he was also careful to accommodate it as far as possible. This was perhaps the result of his fourteen year residence in Bareli. Our stay in Bareli was at a place where only two or three families of relatives resided close by. All of them were connected in some way to the elite of Deoband but had been educated in English-medium schools and colleges. There were among them professors, teachers and government officers. In contrast, my father was a preacher who had first hand opportunity to study the mind of this strata of society. And he found the remedy of this illness in the thought of Shah Waliullah.

obvious that the different approaches of the scholars are but branches of the same tree, or tributaries of a single large river. The source is one and there is no contradiction or real dispute. It is sad that our institutions of learning have not yet adopted the Waliullah approach although that is the most appropriate blessing of Allah for these modern times."

In other words, search for common ground in the varying opinions of our scholars is that to which Shah Waliullah has guided us. The Mawlana then used this opinion in this book when he came across those differences in explaining the Ahadith herein. He has thus shown practically how we can benefit from Shah Waliullah's guidance.

Turning now to the peculiarities of this book, it is its simple approach which allows people to benefit from it in large numbers. However, there is also a strong fear that this same simple approach may have bacome a barrier for our scholars who do not seek from it the advantage that is possible to gain although the brain-taxing book the *Hujjatullah* is its bascis source, and the author himself is, without doubt, a widely learned and farsighted scholar of his times. In truth, this book is useful and worthwhile for the common scholar, and it is deserving of study. It is an essence of the knowledge of the last individual of his kind, and is preserved in the shape of this book. Surely, praise belongs to Allah!

The book does not only provide authentic explanation of more than two thousand Ahadith thereby removing the obstacles between the sould-natured modern-educated section and the Prophet's Ahadith, but the arrangement of the selection is tantamount to an exposition of the entire religion so that it is seen as one natural religion. We can hand it over to anyone so that he may learn Islam as a religion from Allah. Having said that, we will not be exaggerating in the least that a man who is thus introduced to the true religion will acknowledge in his heart that success lies under the feet of the unlettered Prophet, Sayyidina Muhammad ﷺ.

The Petitinoer before Allah
the son of the compiler
Ateeq
London, 5 Muharram 1422 AH
(31 March, 2001)

كتاب العلم

KITABUL ILM

BOOK OF KNOWLEDGE

According to religious terminology and usage in Qur'an and Hadith, knowledge is only that which Allah has sent down through His Prophets عليهم السلام for the guidance of mankind.

The first obligation on man, after he has believed in Allah's Prophet and Messenger and his mission, is to try to learn and find out the teachings and guidance of the Prophet, and the do's and dont's. The entire edifice of religion depends on this knowledge. Hence, the first obligation after *Eeman* (or belief) is to learn it and teach it.

The learning and teaching may be accomplished by oral conversation and observation as the Companions ﷺ did in the times of the Prophet ﷺ and the immediate years after his death. They acquired all their knowledge in this manner. They heard the Prophet's ﷺ sayings, observed his deeds and actions, or acquired it in the same manner from those of his companions ﷺ who had benefitted from him.

The same may be said of the knowledge of most of the Tabi'een رحمة الله عليهم (the successors of the Companions ﷺ). They received it through companionship and hearing.

Knowledge may also be acquired through reading and writing, and books. This had become the method of imparting knowledge in times thereafter. Books were read and prescribed, as they are today.

Allah's Messenger ﷺ has said, "It is *fard* (an absolute obligation) for every man who believes in me as Allah's Messenger and accepts Allah's religion, Islam, to acquire necessary knowledge of religion." The Prophet ﷺ also said that the effort of a man in

acquiring this knowledge is a kind of jihad in the path of Allah and a means to attaining nearness to Him. He also said that neglect in this regard and carelessness was a punishable crime. This knowledge is a legacy of the Prophets عليهم السلام, particularly Allah's Messenger and it is the dearest and most precious asset of the universe. Thus, the fortunate ones who acquire it and give its rights are indeed heirs of the Prophets عليهم السلام. All creatures, including the angels in the heavens, the ants on earth and fish in the oceans, love them and pray for them. Allah, the Exalted, has created them with that nature. As for those people who use this sacred legacy of the Prophets عليهم السلام for wrong ends, they are the worst criminals who deserve Divine displeasure and wrath.

نعوذ بالله من شرور انفسنا ومن سيئات اعمالنا

(We seek refuge in Allah from the mischief of our souls and from our evil deeds.)

After this brief introduction, let us now read the following Ahadith of Allah's Messenger ﷺ on the subject of knowledge and learning and teaching.

It is Fard For Every Muslim To Seek & Acquire Knowledge

(١٨٥٧/١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ

رواه البيهقي فى شعب الايمان وابن عدى في الكامل ورواه الطبرانى فى الاوسط عن ابن عباس وفى الكبير والاوسط عن ابى مسعود وابى سعيد وفى الصغير عن الحسين

(1/1857) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "To seek knowledge and acquire it is *fard* (an obligation) on every Muslim."

(Bayhaqi in Sha'b ul-Eeman, Ibn Adi in Kamil. Tabarani has reported it in Mu'jam Awsat on the authority of Ibn Abbas ﷺ, and in Mu'jam Kabir and Mu'jam Awsat on the authority of Abu Mas'ood ﷺ and Abu Sa'eed al-Khudri ﷺ, and in Mu'jam Saghir on the authority of Sayyidina Husayn ﷺ.) [1]

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❶. Kanz ul-Ummal, v5 p200. Jama'al-Fawa'id, v1 p40. Though this Hadith is very famous and even the layman can be heard (continued on next page.)

Commentary: A Muslim is one who has accepted the religion of Islam, and he resolves to live according to Islamic teachings and guidance. This can only be possible if he acquires the necessary information about Islam. Hence, it is *fard* — in fact, the first obligation — for every Believer and Muslim that he should acquire that much knowledge as is necessary. This is the only message of the Hadith, and, as we have stated earlier, this knowledge may also be acquired only through conversation, listening and companionship, and through other means of education too. Anyway, the Hadith does not mean to say that it is *fard* for every Muslim to become a scholar, but, all it means is that a man should derive that much knowledge as is necessary for him to spend his life according to Islam.

In some books, this Hadith has the additional word مسلمة after the words كل مسلم. However, it has been confirmed that the addition of مسلمة is neither proved nor correct. The word Muslim embraces both male and female Muslims.

Those Who Do Not Know Religion Must Learn From Those Who Know & They Must Teach Them

(١٨٥٨/٢) عَنْ اَبْزٰى الْخُزَاعِيِّ وَالِدِ عَبْدِالرَّحْمٰنِ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَثْنٰى عَلٰى طَوَائِفَ مِنَ الْمُسْلِمِيْنَ خَيْرًا، ثُمَّ قَالَ مَابَالُ اَقْوَامٍ لَايُفَقِّهُوْنَ جِيْرَانَهُمْ وَلَايُعَلِّمُوْنَهُمْ وَلَايَعِظُوْنَهُمْ وَلَا يَاْمُرُوْنَهُمْ

(Continued from previous page...) quoting it and it is reported in many books of Hadith from different Companions رضى الله عنهم (and its message allows for no doubt about its authenticity) yet it is surprising that none of its lines of transmission is sound on the standard of the muhadditheen (scholars of Hadith). Each sanad (line of transmission) is weak and all the earlier muhadditheen classified it as da'eef (weak).

Neverthless, Hafiz Suyuti has said, "Ihave found about fifty different lines of transmission of this Hadith in the books of Hadith and have collected them. So, because of the plenty of sources, I classify it as Saheeh (authentic) although my predecessor muhadditheen have classified it as weak."

Hafiz Sakhawi has said that Ibn Shaheen has reported this Hadith on the authority of Sayyidina Anas رضى الله عنه on a sanad all whose narrators are reliable (so that the Hadith is Saheeh even on the Standard of the muhadditheen)

(a'zab al-mawarid fi takhreej jama' al-fawaid, reference: Fayad al-Qadeer v4 p268)

وَلَايَنْهَوْنَهُمْ وَمَابَالُ اَقْوَامٍ لَايَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ وَلَايَتَفَقَّهُوْنَ وَلَايَتَّعِظُوْنَ، وَاللّٰهِ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَيُفَقِّهُوْنَهُمْ وَيَعِظُوْنَهُمْ وَيَاْمُرُوْنَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ وَيَتَفَقَّهُوْنَ وَيَتَّعِظُوْنَ اَوْلَاُعَاجِلَنَّهُمْ بِالْعُقُوْبَةِ فِيْ دَارِالدُّنْيَا...... ثُمَّ نَزَلَ فَدَخَلَ بَيْتَه' فَقَالَ قَوْمٌ مَنْ تَرَوْنَهُمْ عَنٰى بِهٰؤُلَاءِ؟ فَقَالُوْاتَرَاهُ عَنٰى بِهِ الْاَشْعَرِيِّيْنَ، هُمْ قَوْمٌ فُقَهَاءُ وَلَهُمْ جِيْرَانٌ جُفَاةٌ مِنْ اَهْلِ الْمِيَاهِ وَالْاَعْرَابِ...... فَبَلَغَ ذٰلِکَ الْاَشْعَرِيِّيْنَ، فَاَتَوْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا يَارَسُوْلَ اللّٰهِ ذَكَرْتَ قَوْمًا بِخَيْرٍ وَذَكَرْتَنَا بِشَرٍّ فَمَابَالُنَا؟ فَقَالَ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَلَيُفَقِّهَنَّهُمْ وَلَيَعِظَنَّهُمْ وَلَيَاْمُرَنَّهُمْ وَلَيَنْهَيَنَّهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ وَيَتَّعِظُوْنَ وَيَتَفَقَّهُوْنَ اَوْلَاُعَاجِلَنَّهُمْ بِالْعُقُوْبَةِ فِيْ دَارِالدُّنْيَا فَقَالُوْ يَارَسُوْلَ اللّٰهِ اَبِطَيْرُ غَيْرِنَا؟ فَاَعَادَ قَوْلَه' عَلَيْهِمْ وَاَعَادُوْا قَوْلَهُمْ اَبِطَيْرِغَيْرِنَا؟ فَقَالَ ذٰالِکَ اَيْضًا، فَقَالُوْا اَمْهِلْنَا سَنَةً فَاَمْهَلَهُمْ سَنَةً لِيُفَقِّهُوْهُمْ وَيُعَلِّمُوْهُمْ وَيَعِظُوْهُمْ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَائِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنَ مَرْيَمَ ذَالِکَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ○ كَانُوْا لَايَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَاكَانُوْا يَفْعَلُوْنَ○ (المائده ٥:٧٨-٧٩)

رواه ابن راهويه والبخاری فی الواحدان وابن السكن وابن مندة والطبرانی فی الكبير

(2/1858) Sayyidina Abza al-Khuza'ee ﷺ, father of the well-known companion, Abdur Rahman ﷺ, has reported that one day Allah's Messenger ﷺ spoke (from the minbar of the mosque). He praised a party of Muslims (for they discharged their responsibilities well.) He then said (while warning and rebukng other groups of Muslims), "What is wrong with those people (and what excuse do they have) who do not explain and teach religion to their neighbours (the Muslims who are not familiar with religion), and they do not admonish them, and they do not command the approved and forbid that which is wrong?" (He also said,) "And what is wrong with those people (and what excuse do they have who are not familiar with religiojn and its injunctions) who do not try to learn religion, to gain an understanding and to benefit from the admonition of their neighbours (the Muslims who have acquired an understanding and knowledge of religion)?" (He then

emphasised on oath saying,) "The people (who have knowledge of religion) must surely try to teach religion to their neighbours (who have no knowledge) and to grow an understanding of religion in them, and admonish them, and enjoin the reputable and forbid the disreputable. And, I stress upon them (who are not familiar with religion and its injunctions) that they should learn religion from their neighbours (who know religion and have an understanding thereof), and gain from them its understanding, and benefit from their admonition otherwise (if both of these parties do not abide by my guidance) I will get them punished in this very world."

Then (after this admonishing sermon) he got down from the minbar (pulpit) and went into his house. The people then asked each other, "What do you say? who are those people (whom the Prophet admonished)?" Some people thought that be referred to the Asha'ries (the people of Abu Musa al-Ash'ary's tribe), for, they are learned (in religion) while, in their neighbour-hood near the springs of water, the dwellers are Beduvin who are absolutely ignorant (and fully unaware of religion).

The Ash'aries came to know of the whole story. So, they presented themseelves before the Prophet ﷺ and submitted, "O Messenger of Allah! (we have learnt that) you mentioned some people with praise, but blamed us. What have we done (and what is our fault)?" He said, "(All I say is that) those people (who know religion) are responsbile to teach their neighbours (who do not know religion), and create in them an understanding of religion, admonish them and enjoin that which is pious and forbid that which is evil. And those who do not know religion, it is their duty that they should learn from their neighboiurs (who know) and benefit from their admonition and gain and understanding of religion from them, or else I will get them punished in this very world." The Ash'aries said, "Will we have to endure punishment for the crime and negligence of other people?" In reply to that, the Prophet ﷺ merely repeated what he had said. The Ash'aries again submitted that which they had said earlier, "Will we be punished for the negligence of other people." The Prophet ﷺ said, "Yes, they too! (That is, if those who know religion are sloth in teaching it to their ignorant neighbours then they will receive punishment for that)." The

Ash'aries then submitted, "Then give us respite for one year." So, he gave them one year's respite to do that work and teach religion to their neighbours, and create an awareness of religion, and try to reform them through admonition. He then recited to them these verses of *surah al-Ma'idah*:[1]

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِىْٓ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوا وَّكَانُوْا يَعْتَدُوْنَ O كَانُوْا لَايَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ O

{Cursed were those who disbelieved from among the children of Isra'il by the tongue of Dawood, and of Isa son of Maryam. That was because they disobeyed and used to transgress the limits. They used not to forbid one another any wickedness they did. Evil indeed was what they used to do} (5:78-79)

(مسند ابن راهویه. کتاب الوجدان للبخاری صحیح ابن السکن. مسند ابن منده. معجم کبیر للطبرانی)

(Musnad Ibn Rauyah. Kitab al-Wijdan by Bukhari. Saheeh Ibn us-Saken. Musnad Ibn Mandah. Mu'jam Kabir by Tabarani)

Commentary: The explanation that was necessary to understand the Hadith has been put into parenthesis with the translation.

We learn from this Hadith that the Prophet ﷺ had devised a way to teach and train people their religion whereby those people who were learned should impart knowledge as a responsibility on them to those of their neighbouring people who were not familiar with religion. They should do that for the sake of Allah alone, and they should try to reform and train them in religion. And, they should make the teaching of religion a regular part of their life.

On their part, those Muslims who are unaware of religion must make it an essential duty to establish a link with those people who are learned in religion and they must learn from them and benefit from their sermons and admonition. The Prophet ﷺ declared that negligence in this regard is a punishable crime.

This was an arrangement of religious education that allowed everyone to gain a working knowledge of religion without going to a school or madrasah, without possessing a book, paper or pen and without having to write down anything. In fact, he could also toil

[1]. Translation from: A study of al-Quran al-Karim, Lal Muhammad Chawla.

and perfect his knowledge depending on his own ability. The Companions ﷺ and most of the tabi'een رحمة الله عليهم (successors after them) obtained knowledge in this way. Indeed, their learning was deeper and more reliable than our knowledge from text books. Whatever knowledge the ummah possessed after them, and subsists among us, is their legacy. It is said that the ummah did not maintain that arrangement after them. If that arrangement had remained with us then no section of the ummah, no member — in fact, no individual — would have been deprived of religious knowledge today. It was a blessing of that system of education that life continued to be moulded in an atmosphere of learning.

The concluding portion of the Hadith tells us of the request of the Ash'ary tribe to the Prophet ﷺ to allow them a year's time to impart religious knowledge to the neighbours. The Prophet ﷺ acceded to their request so that they launched what was 'a year's teaching project' for the entire population.

There is no doubt that if Muslims in every country and every locality, the elite and the commoners, adopt this method and strive with dedication towards this end then faith would be enlivened and necessary awareness would be common in every section of Muslim society.

The Prophet ﷺ concluded his speech with recital of two verses of surah al-Ma'idah. These verses tell us that those people of the Banu Isra'il who were cursed by the Prophets Dawood عليه السلام and Isa عليه السلام were guilty of a particular crime: they did not care to stop each other from sin and evil, and did not try to push a religious and moral reform. This shows that this crime is so serious that the perpetrator is liable to be cursed by Allah and His Messengers.

These verses are the Qur'an's confirmation of the warning and reproof of the Prophet ﷺ to the negligent people. In other words, he recited these verses to let the people know that whatever he had said in his sermon and insisted upon was exactly the guidance Allah gave in these verses of the Qur'an.

The Rank of Religious Knowledge & of Its Students & Teachers

(١٨٥٩/٣) عَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

يَقُوْلُ مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ بِهٖ عِلْمًا سَلَكَ اللّٰهُ بِهٖ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ وَاِنَّ الْمَلٰئِكَةَ لَتَضَعُ اَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَاِنَّ الْعَالِمَ يَسْتَغْفِرُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ وَاِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَائِرِ الْكَوَاكِبِ وَاِنَّ الْعُلَمَاءَ وَرَثَةُ الْاَنْبِيَاءِ وَاِنَّ الْاَنْبِيَاءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّلَا دِرْهَمًا وَاِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَافِرٍ (رواه احمد والترمذى وابى داؤد وابن ماجه والدارمى)

(3/1859) Sayyidina Abu ad-Darda ﷺ reported that he heard Allah's Messenger ﷺ say, "If anyone will walk on a path to learn (religion) then Allah will let him walk on one of the roads of Paradise in return for that." (And he also said,) "The angels of Allah lower their wings in expression of pleasure (respect and honour) for the seekers of knowledge. And for the scholar of religion, all the creatures of the heaven and earth and even the fish in the depth of water seek forgiveness of Allah. And, the excellence of the scholar over the worshippers is like the excellence of the full moon over all the stars in the heaven. The scholars are the heirs of the Prophets and the Prophets did not leave behind dinars and dirhams, but they left behind only knowledge. So, he who acquired it has indeed acquired a great success, a great good fortune."

(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood, Sunan Ibn Majah, Musnad Darami)

Commentary: In fact, the Prophet ﷺ have brought only that knowledge which serves as a guidance to Allah's creatures, and that alone is their legacy. They have brought that from Allah and that, as we have stated earlier is the most valuable asset of this universe. Tabarani has related in Mu'jam Awsat that Sayyidina Abu Hurayrah ﷺ once passed through a market where people were occupied in their business. He asked them, "What is wrong with you? You are occupied here while the Prophet's legacy is being distributed in the mosque. They rushed towards the mosque, but came back to say, "Nothing is being given out there. Some people are occupied in salah, some other in reciting the Qur'an and yet others describe the lawful and unlawful — that is, injunctions of *Shari'ah*." Sayyidina Abu Hurayrah ﷺ said, "Exactly this is the

Prophet's legacy and what he has left behind."(Jama'al Fawa'id v1 p37)

(١٨٦٠/٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِىْ طَلَبِ الْعِلْمِ فَهُوَ فِىْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ (رواه الترمذى والضياء المقدسى)

(4/1860) Sayyidina Anas ؓ reported that Allah's Messenger ﷺ said, "He who goes out (of his house or country) to seek knowledge is on the path of Allah till he returns."
(Jami' Tirmizi, Mukhtarah by Diya al-Maqdici)

(١٨٦١/٥) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ وَاَهْلَ السَّمٰوٰتِ وَالْاَرْضِ حَتَّى النَّمْلَةَ فِىْ جُحْرِهَا وَحَتَّى الْحُوْتَ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ (رواه الترمذى)

(5/1861) Sayyidina Abu Umamah ؓ reported that Allah's Messenger ﷺ said, "Allah showers His Mercy on, and the angels and the dwellers of the heavens and the earth including ants in their nests and fish (in water) pray for, the creature who teaches men that which is good and religion." (Jami' Tirmizi)

(١٨٦٢/٦) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِىْ مَسْجِدِهٖ فَقَالَ كِلَاهُمَا عَلٰى خَيْرٍ وَاَحَدُهُمَا اَفْضَلُ مِنْ صَاحِبِهٖ، اَمَّا هٰؤُلَاۤءِ فَيَدْعُوْنَ اللّٰهَ وَيَرْغَبُوْنَ اِلَيْهِ فَاِنْ شَاۤءَ اَعْطَاهُمْ وَاِنْ شَاۤءَ مَنَعَهُمْ، وَاَمَّا هٰؤُلَاۤءِ فَيَتَعَلَّمُوْنَ الْفِقْهَ اَوِالْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ اَفْضَلُ وَاِنَّمَا بُعِثْتُ مُعَلِّمًا ثُمَّ جَلَسَ فِيْهِمْ (رواه الدارمى)

(6/1862) Sayyidina Abdullah Ibn Amr al-Aas ؓ reported that Allah's Messenger ﷺ came across two groups in his mosque. He said, "Both the groups are engaged in that which is good", (pointing towards one, he added,) "these people are engaged in supplication and prayers to Allah Who will answer them if He Wills, but may refuse them, if He Wills (for, He is The Independent Master). And, "(pointing to the other group,) "these people are engaged in learning religious knowledge and teaching the ignorant, hence, their rank is higher. And, I have been sent only as a teacher." He then sat down among them.
(Musnad Darami)

(١٨٦٣/٧) عَنِ الْحَسَنِ مُرْسَلاً قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَ هُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّيْنَ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ (رواه الدارمی)

(7/1863) Sayyidina Hasan Basari ﷺ reported in arsaal[1] from that Allah's Messenger ﷺ said, "As for him who dies while he was seeking religious knowledge so that he may revive Islam there will be only one degree-between him and the Prophets in Paradise." (Musnad Darami)

(١٨٦٤/٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلَيْنِ كَانَا فِيْ بَنِيْ إِسْرَائِيْلَ اَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ وَالْآخَرُ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ اَيُّهُمَا اَفْضَلُ؟ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضْلُ هٰذَا الْعَالِمِ الَّذِيْ يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ (رواه الدارمی)

(8/1864) Sayyidina Hasan Basri رحمة الله عليه reported in arsaal from that Allah's Messenger ﷺ was asked about two men of the Banu Isra'il. One of them would remain seated after offering the Fard Salah and teach pious things to the people. The other observed fasting during the day and stood up in the night in supererogatory salah. (He was asked,) "Which of the two was superior?" He said, "The scholar who offers the fard salah and then sits down to teach religion and piety to the people. He has excellence over the one who fasts in the day and stands up in the night in the same way as I have excellence over an ordinary man among you." (Musnad Darami)

Commentary: The foregoing Ahadith describe the extraordinary greatness and excellences of knowledge, students or seekers of knowledge, the ulama (scholars) and the teachers. The 'Why' of that and the secret behind that is that this knowledge is sent down by

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❶. Sayyidina Hasan al-Basari was a Tabi'ee who did not see the Prophet ﷺ. He learnt Ahadith from different Companions رضی الله عنهم . He has reported this Hadith and a following one directly from the Prophet ﷺ without refering to the Companion رضی الله عنه through whom he learnt it. Such method of reporting by the tabi'een is called arsaal while such Hadith is called mursal.

Allah and it is the light of guidance which has come to us through His Messenger ﷺ. Ever since his death, the sacred knowledge that he had brought (and is found in the Quran and Hadith) officiates for him over the ummah; and the ulama and teachers who have acquired it represent the Prophet ﷺ as living men. They are not Prophets but, as heirs of Prophets, look after the office of prophethood and they fulfil the task of the Messenger ﷺ. They are, as it were, his supporters and tools. It is this peculiarity that has raised them to the high degree and made them worthy of extraordinary Divine blessings which the foregoing Ahadith describe. However, there is a condition attached to it as we will see in the Ahadith to follow. It is that learning and teaching knowledge should be purely for Allah's sake, and with the reward of the Hereafter in mind. If wordly gains are in mind then that is the worse of sins and, according to an authentic Hadith, the place of such people is Hell. اللهم احفظنا (O Allah, protect us!)

A Clarification

It is necessary at this stage to clarify certain things. Today, religious knowledge is imparted through religious institutions (madrasah) and Dar ul-Uloom. The result is that certain words have come to have a restricted implication in the religiouis circles.

Taalib Ilm (student, seeker of knowledger) seems to imply only those students who study here Aalim (scholar) or mu'allim (teacher) brings to mind the ulama and teachers in religious institutions. When these meanings are absorbed by the mind. they are also applied to the same words in the foregoing Ahadith and those that will follow so that the excellences and merits reserved for these people in the Ahadith are attributed by the mind to those for whom the meanings are absorbed. The exceptional rewards from Allah are also so attributed. The truth is, as we have mentioned earlier, there was no such method of imparting education in the Prophet's ﷺ time and, after him during the lives of the companions and even the tabi'een ؓ. There were no madrasahs or Dar ul-Uloom and there were no teachers and students to teach and read books. In fact, there existed no books at all. Knowledge was imparted only through Companionship and

listening. The Companions ؓ acquired their knowledge only in this way. (These included the front rank ulama and fuqaha among them, for example, the four rightly guided Khalifah and Mu'az ؓ ibn Jabal, Abdullah ؓ ibn Mas'ood, Ubayy ؓ ibn Ka'b, Zayd ؓ ibn Thabit, etc.) Their successors, the tabi'een, acquired knowledge from them in the same manner. Then the great ulama and fuqaha gained knowledge from them in the same way through companionship and hearing. Without doubt those people are the first and foremost deserving of the tidings in the Ahadiths. I submit that even today if any creature of Allah takes up sincerely the unconventional way of learning and teahing religion, like companionship and hearing, then indeed he brings himself within the ambit of the Ahadith and the glad tidings. In fact, he enjoys a degree of excellence over the conventional students and teachers, for, the latter may have some worldly gains in mind but he who joins a group with reformation or learning in mind surely does not hope to procure worldly benefits from that. Therefore, the unconventional approach of such people is without deceit only for Allah's sake with only the Hereafter in mind.

Such deed as is done only to gain His pleasure enjoys esteem in the sight of Allah. I have seen such men of Allah even in our times. Many among them are such from whom people like us (whom others consider ulama) can learn a lesson.

I found this clarification necessary here because we entertain the foregoing misconception of the nomenclatures *aalim, muallim* and *talib ilm* (scholar, teacher, student) and put only these people within the ambit of the Ahadith, though it is done unintentionally.

Those Who Seek Religious Knowledge For Worldly Gains Will Go To Hell & Will Be Deprived of The Fragrance of Paradise Too

(٩/١٨٦٥)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَايَتَعَلَّمُهٗ اِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ يَعْنِىْ رِيْحَهَا (رواه احمد و ابوداؤد وابن ماجه)

(9/1865) It is reported by Sayyidina Abu Hurayrah ؓ that

Allah's Messenger ﷺ said, "As for him who acquires that knowledge through which Allah's pleasure is sought (knowledge of religion, the Book and Sunnah) but he does not acquire it except to derive worldly benefit, he will be deprived of the odour of Paradise on the Day of Resurrection."

(Musnad Ahmad, Sunan Abu Dawood, Ibn Majah)

(١٠/١٨٦٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ الْعِلْمَ لِغَيْرِ اللّٰهِ وَاَرَادَ بِهٖ غَيْرَ اللّٰهِ فَلْيَتَبَوَّءْ مَقْعَدَهٗ مِنَ النَّارِ (رواه الترمذى)

(10/1866) Sayyidina Abdullah ibn Umar رضي الله عنه rerported that Allah's Messenger ﷺ said, "If anyone acquires religious knowledge not for Allah's pleasure but for other than Allah (like for worldly or personal objectives) then he should find his adobe in Hell." (Jami' Tirmizi)

Commentary: Allah Ta'ala sent religious knowledge through His Prophets عليهم السلام and, finally, through Sayyidina Muhammad ﷺ, the seal of Prophets, and His last sacred Book, the Qur'an. He did this that His slaves may use its Light and guidance to walk on the path of Allah's pleasure into His House of Mercy, Paradise. However if a wretched man makes this sacred knowledge a means of deriving worldly advantage and gaining his personal desires, not the pleasure of Allah, then he is unjust to this sacred knowledge sent by Allah through His Messenger. This is the worst kind of disobedience. The Prophet ﷺ has decleared in these Ahadith that this man's punishment is deprivation of even the odour of Paradise and consignment to Hell. اللهم احفظنا (O Allah, protect us!)

The Example of An Unpracticing Aalim

(١١/١٨٦٧) عَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْعَالِمِ الَّذِىْ يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسٰى نَفْسَهٗ كَمَثَلِ السِّرَاجِ يُضِيْئُ النَّاسَ وَيُحَرِّقُ نَفْسَهٗ (رواه الطبرانى والضياء)

(11/1867) Sayyidina Jundub رضي الله عنه reported that Allah's Messenger ﷺ said, "The example of the scholar who preaches piety to other people but forgets himself is like the lantern that gives light to the people but simply burns itself out."

(Mu'jam Kabir of Tabarani. Mukhtarah by Diya al-Muqadisi)

(١٨٦٨/١٢) عَنْ اَبِىْ هُرِيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ عَالِمٌ لَمْ يَنْفَعْهُ عِلْمُهُ،......

(رواه الطيالسى فى مسنده وسعيد بن منصور فى سننه وابن عدى فى الكامل والبيهقى فى شعب الايمان)

(12/1868) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The worst of punishment to anyone on the Day of Resurrection will be the lot of the scholar whose knowledge did not benefit him (because he did not model his practical life according to his learning).

(Musnad Abu Dawood. Tiyalsi. Sunan Sa'eed ibn Mansoor. Kamil ibn Adi Sha'b al-Eeman by Bayhaqi)

Commentary: There are certain sins which are regarded as serious crime and deserving of severe punishment by both Believers and infidels. Examples of these are: plundering, robbery, murder, rape, bribery, cruelty to orphans, widows, etc. There are also sins which people generally do not consider as serious but they are grave in the sight of Allah and equal to, or more serious than the former. Polytheism and disbelief are among them. It is the same with misuse of religious knowledge (which is the legacy of the Prophet) using it for worldly advantage or not conducting oneself according to it. The first kind involves a creature wronging other creatures, so even disbelievers recognise it as a sin. The second kind, however is violation of rights of knowledge, guidance and *Shari'ah* of Allah and His Messenger which is a kind of wrong committed with them. Only those slaves of Allah recognise their seriousness and severity who are aware in their hearts of the greatness of Allah, His Messenger and religion, *Shari'ah* and the knowledge taught by them.

The fact is that it is as great a sin to use religious knowledge not for Allah's pleasure and reward in the Hereafter but to further worldly ends as polytheism, disbelief and hypocrisy are. That is why the punishment is what the foregoing Ahadith prescribe. May Allah cause the holders of religious knowledge to respect the sayings of His Messenger in this regard Aameen.

كتاب الاعتصام بالكتاب والسنة

KITABUL A'TISAAM BIL KITAB WAS SUNNAH

BOOK OF HOLDING FAST TO THE QUR'AN AND THE SUNNAH

Sticking to Book of Allah & Prophet's Teachings And Shunning Bid'ah

After the Prophet's ﷺ death, the Qur'an and the Sunnah are the source of guidance for mankind. They are as though representatives of his sacred being. The bettlerment of the *ummah* and their success lies in abiding by them. Allah's Messenger ﷺ guided the *ummah* from different angles and stressed upon them to refrain from innovation and bid'ah. Here are some of his sayings in this regard.

(١٨٦٩/١) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَّا بَعْدُ فَإِنَّ خَيْرَالْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَالْهَدْىِ هَدْىُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّالْأُمُوْرِ مُحْدَثَاتُهَا وَكُلّ بِدْعَةٍ ضَلَالَةٌ (رواه مسلم)

(1/1869) Sayyidina Jabir ﷺ ibn Abdullah reported that Allah's Messenger ﷺ said (during his sermon), "To proceed! The best of all words is the Book of Allah, and the best of guidance is the guidance of Muhammad (Allah's Messenger). And, the worst of affairs are innovations in religion, and every bid'ah (innovation) is the wrong path." (Saheeh Muslim)

Commentary: This Hadith of Sayyidina Jabir ﷺ is found in Saheeh Muslim in the chapter on the Friday sermon transmitted by different lines of transmission. The words of the Hadith indicate that the narrator, Sayyidina Jabir ﷺ had heard them often from the Prophet ﷺ during the Friday sermons.

This saying of the Prophet ﷺ is among his brief comprehensive sayings. The *ummah* have been given guidance in very few words which are enough to keep them on the right path till the last Day. Surely, the Book of Allah, the *sunnah* and the path of Muhammad ﷺ are enough to guide the *ummah* on matters of

belief, deeds, manners and feelings etc. This duty is described in the words: enjoin that which is virtuous and forbid that which is wrong. That leaves one passage for the wrong path and it is to describe as religion what Allah and His messenger have not included in religion, and to wrongly assume it as a means to nearness of Allah and success in the Hereafter. This is the most dangerous net used by the enemy of religion, the devil. He destroyed the earlier people mostly through this ploy, examples being idol-worship doctrine of trinity, calling Sayyidina Isa ﷺ as Allah's son, the concept of expiation of sins and terming the monks as lords besides Allah. Allah's Messenger ﷺ was informed that his *ummah* too would face similar misleading temptations, in the same way as had been presented to the earlier *ummah*. Therefore, he repeatedly said in his sermons that only Allah's Book and his sunnah should be followed, for, only that is guidance and a means of success. He also said that innovations should be shunned, for, no matter how appealing bid'ah may seem, it is nothing but misleading and destructive. This is the essence of the saying of the Prophet ﷺ reported by Sayyidina Jabir ؓ.

What is Bid'ah

The Concluding sentence of this saying of the Prophet ﷺ is كل بدعة ضلالة (every bid'ah is error). Some of the recognised ulama and exponents of Hadith have gone by the exact dictionary meaning of the word bid'ah and defined it as anything that was not found in the times of the Prophet ﷺ and finds no mention in the Qur'an and Hadith. But, they observed later that there were many things that were not found in the times of the Prophet ﷺ and are not mentioned in the Qur'an or Hadith but they are strongly essential from the religious point of view and none of the ulama had classified them as bid'ah or declared as unlawful. The examples of such things are: application of diatrical marks on the Qur'an, putting down punctuation marks in it so that the common man may recite it correctly; compilation of Hadith and *Fiqh* and books, composing books in different languages on different religious subjects; establishing religious schools and madrasah; etc. These things were not found in the Prophet's time and are not mentioned

anywhere in the Qur'an or Hadith. Hence, if we go by the foregoing explanation of bid'ah then all these things will be classified as bid'ah and use of all inventions like the train, car, aeroplane, etc. will become bid'ah and, therefore, unlawful. But this is not so.

The sholars then explained that bid'ah were of two kinds. First is against the Book, sunnah and principles of *Shari'ah*. This is *bid'ah sayiah* (evil innovation) which is what the Prophet ﷺ described in the phrase كل بدعة ضلالة. Thus every evil innovation is misleading.

The second kind of bid'ah is not contrary to the Book, sunnah or principles of *Shari'ah* but in line with it. So, it is *bid'ah hasanah* (good innovation). Sometimes, depending on its kind, it is *wajib* (obligatory) to abide by it, but at other times it is *mustahabb*, *mustahsin* or *mubah* (various degrees of approved nature). Thus, *bid'ah hasanah* include the placing of diatrical marks on the Qur'an, marking sections and punctuations, compiling Ahadith, and writing religious books in various languages and publishing them, establishing religious schools, etc. They are not disallowed but are mubah and permitted.

However, the ulama are not all agreed on this definition. The accomplished and the examining among them asserts that bid'ah is a purely religious terminology like the words *Eeman*, *kufr*, *salah*, *zakah*, etc., and it encompasses everything that is given a religious colour and made part of religion. Thus if such a deed is regarded as a religious practice and worship which entitles one to reward and Allah's pleasure but there is no evidence for it in *Shari'ah*, in the Book or Sunnah, in *qiyaas*, or *ijtihaad* (analogy and independant reasoning) then it is *bid'ah*.

Obviously, therefore, the new things that were not found in the Prophet's ﷺ times including the inventions, and which are not religious in nature do not fall in the definition of bid'ah. Thus, train automobile, aeroplane, etc. may be used to travel as also other new things. In the same way, the new instruments, tools or means that help promote religious matters are not part of *bid'ah* and this includes placing diatrical marks, etc. on the Qur'an, writing and composing religious books on Hadith, expositon thereof, etc. in

different languages. The opening of madrasah and religious schools, libraries, etc. also do not come in the ambit of *bid'ah*. Although they did not exist in the times of the Prophet ﷺ, they are valid in the eyes of *Shari'ah* because important religious functions and religious duties are easity discharged through them. For instance, ablution is prescribed by *Shari'ah* and water is needed for that. So, it is wajib to look out for water or drawn it out from a well. It is a firm principle of religion and *Shari'ah* that if anything has to be done to perform a *fard* or *wajib* then that too becomes *wajib*. Hence, all those similar things which are mentioned above are outside the scope of bid'ah and are, in fact, essential and wajib.

This explanation and definition of bid'ah is the only correct one. And thus every bid'ah is error as stated in the Hadith under discussion.

The renowned scholar of the ninth century, Imam Abu Ishaq Ibrahim Shatbi has discussed this subject very exhaustively in his book *al-I'tisam*. He has firmly rejected the first kind of definition and classification of bid'ah into hasanah and sayiah. The valumnous book deals only on this subject. Imam Rabbani Mujaddid Alf Thani رحمة الله عليه has also rejected strongly the classification of bid'ah into two kinds — *hasanah* and *sayi'ah*, calling it a serious mistake by the ulama who have classified it in this manner. He has said that there is no such thing as *bid'ah hasanah*. Bid'ah is always *sayi'ah*. If anyone imagines brilliancy through a bid'ah then that is a wrong impression he gets, for, bid'ah always spells darkness. Mawlana Shabbir Ahmed Uthmani رحمة الله عليه has also discussed this subject in his exposition of Saheeh Muslim by the title Fath al-Muslim, and it is worth studying.

(١٨٧٠/٢) عَنْ عائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا مَالَيْسَ مِنْهُ فَهُوَرَدٌّ (رواه البخارى و مسلم)

(2/1870) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "If anyone introduces into this religion of ours anything that is not found in it then what he introduces is rejected." (Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet ﷺ is a fundamental statement about *bid'ah*. It rejects all novelties and introductions

(whatever of deeds or belief) in religion as means to gain Allah's pleasure and reward, there being no basis for them or a clear command or hint for them and not even an independent reasoning of authority. This is what the words فی امرنا هذا and ما لیس منا mean. Thus every invention and introduction that is not concerned with religion and is not regarded as a means to gaining Allah's pleasure and reward does not fall under the purview of this Hadith. They will not be bid'ah in the terminology of Hadith. These things include new kinds of food, dress, houses, means of transport etc. Similarly, the novelties in wedding ceremonies, wrong amusements and extravagant expenditure which no one regards as religious practices do not attract the ruling of this Hadith. Only those customs that are regarded as religious and hope is placed in them for reward fall in the ambit of this Hadith. They are rejected and *bid'ah*. Most of the rites during death and sorrow are of this kind and they include the observance of the third day, tenth day after death and soon to the annual anniversary. The fatihah on Thursday, the days of the 11th, 12th for spiritual leaders, the placing of wreath on graves, the urs, etc all fall in this category because they are regarded as part of religion and reward is expectred thereagainst.

More destructive than these practical *bid'ah* are the *bid'ah* in belief. These include the belief that the Prophet ﷺ and the spiritual men know the unseen and are omnipresent, that they respond to one calling them from a long distance and come to their help. Apart from bid'ah this is also *shirk* or polytheism about which Allah has declared in His Book that polytheists will never be forgiven:

"إِنَّ اللّٰهَ لَايَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذَالِكَ لِمَنْ يَّشَآءُ" (النساء ٤:٤٨)

{Surely, Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will.}
(an-Nisa, 4:48)

(١٨٧١/٣)عَنْ عِرْبَاضِ بْنِ سَارِيَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً ذَرَفَتْ مِنْهَا الْعُيُوْنُ وَوَجِلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ كَاَنَّ هٰذِهٖ مَوْعِظَةُ مُوَدِّعٍ فَاَوْصِنَا فَقَالَ اُوْصِيْكُمْ بِتَقْوَى اللّٰهِ وَالسَّمْعِ وَالطَّاعَةِ وَلَوْ كَانَ عَبْدًا حَبْشِيًّا

فَإِنَّهُ مَن يَّعِشْ مِنْكُمْ بَعْدِىْ فَسَيَرَى اِخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِىْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْرِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

(رواه احمد وابوداؤد والترمذى وابن ماجة الا انهما لم يذكر الصلوٰة)

(3/1871) Sayyidina Irbad ibn Sariyah ﷺ reported that after leading them in salah one day, Allah's Messenger ﷺ turned his face towards them and delivered a very effective sermon which caused their eyes to drop tears and their hearts to tremble in fear. One of them said, "O Messenger of Allah, this is like a sermon delivered by one who bids farewell and departs. (So, if that is so then) do instruct us (on important matters)." He said, "I instruct you to always fear Allah and keep away from disobedience to Him, to listen and obey to one in authority (the Khalifah or Ameer) even if he is a black slave. For, he who survives me will come across serious disputes. (So, in that case,) make it incumbent on yourself to abide by my guidance and the guidance of my rightly-guided Khalifahs (caliphs) and hold fast to that and grip that with your teeth. And, keep yourself away from new things introduced (into religion), for, every new thing in religion is *bid'ah*, and every *bid'ah* is error." (Musnad Ahmad, Sunan Abu Dawood, Jami, Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith does not need any explanation. The words indicate that the Prophet ﷺ spoke them during his last days. The Companions ﷺ surmised from the subject-matter of his sermon and the out-of-ordinary style of delivery that he had a premonition that he would depart from this world not long thereafter. Therefore, one of them requested him to leave them some instructions to follow after him. So, he gave them the instructions. The first thing he said was that they should observe *taqwa* (a God-fearing attitude) and not disobey Allah. Next, they should obey the Khalifah and Ameer even if they belonged to a lower starata of society. The importance of *Taqwa* in religion is obvious and Allah's pleasure and success in the Hereafter depend on it. And in the world, the *ummah* can live in an organised manner only if they obey the *Khalifah* or Ameer, otherwise there would be

disorder and anarchy. Which might lead to civil war. (However, the Prophet ﷺ had said often that if the Ameer or Khalifah or anyone in authority ordered something against Allah's or the Messenger's instructions then he should not be obeyed (لا طاعة لمخلوق في معصية الخالق)

The Prophet ﷺ then said that those who will live long, would witness many disputes among the *ummah*. The only course of salvation at such times would be to follow his guidance and the guidance of his rightly-guided caliphs and adhere to that firmly and refrain from innovation and *bid'ah*, for, every *bid'ah* is error, and nothing else.

This Hadith is one of the miracles of the Prophet ﷺ. He disclosed to his Companions ؓ, when no one could even think of it, that serious differences would crop up among his people. Indeed, those of his Compaions ؓ who were alive between 25 and 39 years after him experienced the turmoil. Thereafter, the differences and in-fighting kept increasing. Today, in the 15th century Hijrah, we find intense division and disputes within the Muslim community. May Allah enable us to stick to the Truth, to guidance and the Prophet's sunnah.

Adherence to Allah's Book & Teahings of The Prophet ﷺ

(١٨٧٢/٤) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ......

(رواه في شرح السنة وقال النووى في اربعينه هذا حديث صحيح رويناه في كتاب الحجة باسنادٍ صحيح مشكوٰة المصابيح)

(4/1872) Sayyidina Abdullah ibn Umar ؓ [1] reported that Allah's Messenger ﷺ said, "None of you can be (true) Believer unless his desire becomes subservient to what I have brought (of guidance and teachings)."

(Imam Muhiyusunnah رحمة الله عليه reported this Hadith in Sharah as-sunnah and Imam Nawavi رحمة الله عليه has stated in Arba'een that it has an authentic line of transmission. It is also reported in Kitab al-Hujjah on authentic line of transmission)

Commentary: The message of the Hadith is that a true Believer is one whose heart and mind, and desires and inclinations obey the

1. However, in Misbah, the name is Abdullah ibn Amr رضي الله عنه.

guidance and teachings (Which is the Book and the sunnah) that the Prophet ﷺ has brought. This is natural corollary of believing in him and accepting him as Allah's Messanger. If anyone does not experience this condition then he lacks true faith, and he should work to bring himself to that standard.

(١٨٧٣/٥)عَنْ مَالِكِ بْنِ اَنَسٍ مُرْسَلاً قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيْكُمْ اَمْرَيْنِ لَنْ تَضِلُّوْا مَاتَمَسَّكْتُمْ بِهِمَا كِتَابُ اللّٰهِ وَسُنَّةُ رَسُوْلِهِ

(رواه فى المؤطا)

(5/1873) Sayyidina Imam Maalik ibn Anas reported in arsaal from that Allah's Messanger ﷺ said, "I have left two things among you. As long as you adhere to them strongly, you will never go astray. (they are:) the Book of Allah and His Messenger's *sunnah.*" (Muwatta Imam Maalik)

Commentary: The gist of the Hadith is the Prophet's ﷺ saying, "After me, the Book of Allah and my *sunnah* that I have brought will officiate for me." As long as the *ummah* keeps to them firmly they will be safe from falling into error and will be stead fast on the guided path.

We have stated repeatedly in this series of Ma'ariful Hadith that sometimes a tabi'ee or a taba' tabi'ee (successor to the companions, or his own successor — the epigones) reported a Hadith without naming the interlinking narrators. Such reporting is called *arsaal* and such Hadith is called *mursal*. Imam Maalik رحمة الله عليه has reported this Hadith in his Muwatta in this manner while he himself was a taba' *tabi'iee* which means that he never had opportunity to meet any sahabi (companion) but met the tabi'een and heard the Hadith from one of them. These people reported a Hadith in this manner only when they knew that the Hadith was authentic and acceptable. however, the same Hadith has been reported in some other books in about the same words with all the names of those in the line of transmission. Kanz ul-Ummal has reproduced the report of Sayyidina Abdullah ibn Abbas ﷺ on the authority of Bayhaqi that Allah's Messenger ﷺ said:

يَاَيُّهَا النَّاسُ اِنِّىْ تَارِكٌ فِيْكُمْ مَااِنِ اعْتَصَمْتُمْ بِهٖ لَنْ تَضِلُّوْا اَبَدًا كِتَابُ اللّٰهِ

وَسُنَّةَ نَبِيِّهٖ ۔

"O people! I will go away leaving behind (the means of guidance) which if you adhere to then you will never go astray — Allah's Book and His Prophet's *sunnah*."

(Kanz ul-Ummal, v1p187)

In the same book, another Hadith has been reported by Sayyidina Abu Hurayrah ﷺ with similar words on the authority of Sayyidina Abu Hurayrah ﷺ. (Kanz ul-Ummal v1 p173)

Like Allah's Book, The Sunnah Too is Wajib to Observe

It was disclosed to the Prophet ﷺ that sometime in future some mischievous people will try to mislead his *ummah* and tell them that only Allah's Book is a religious evidence necessary to follow. They will say that nothing besides that, even the Prophet's teachings and guidance are not *wajib* to follow. So, he forewarned the *ummah* about this mischief and gave them guidance.

(١٨٧٤/٦) عَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلاَ اِنِّىْ اُوْتِيْتُ الْقُرْآنَ وَمِثْلَه' مَعَه' اَلاَ يُوْشَكُ رَجُلٌ شَبْعَانُ عَلىٰ اَرِيْكَتِهٖ يَقُوْلُ عَلَيْكُمْ بِهٰذَا الْقُرْآنِ فَمَا وَجَدتُّمْ فِيْهِ مِنْ حَلَالٍ فَاَحِلُّوْهُ وَمَا وَجَدتُّمْ فِيْهِ مِنْ حَرَامٍ فَحَرِّمُوْهُ وَاِنَّ مَاحَرَّمَ رَسُوْلُ اللّٰهِ كَمَا حَرَّمَ اللّٰهُ

(رواه ابوداؤد والدارمي وابن ماجه)

(6/1874) Sayyidina Miqdam ﷺ ibn Ma'dikarib reported that Allah's Messenger ﷺ said, "Beware! I have been given by Allah the Qur'an (for guidance) and with it something like it also. Beware! Soon some satiated people (will arise) who sitting (comfortably) on their glorious couch will say to the people, "Keep to the Qur'an alone. What it has made lawful, treat it as lawful, and what it has declared as unlawful treat it as unlawful (for only that is lawful and unlawful what the Qur'an has described. Nothing else." Reciting this misleading concept, the Prophet ﷺ added,) "The turn is that whatever Allah's Messenger has declared as unlawful is just like that which Allah has declared unlawful in the Qur'an."

(Sunan Abu Dawood, Musnad Darami, Sunan Ibn Majah)

Commentary: Let us explain here that the *wahy* (revelation) that Allah sent to His Messenger ﷺ was of two kinds ❶ In the form of determined words and tet, known as *wahy matluw* (revelation that is recited), and this is the Qur'an ❷ In the form of inspiration of the subject-matter which the Prophet ﷺ then described in his own words or displayed through his actions known as *wahy ghayr matluw* (revelation that is not recited), and this was represented in the Prophet's general religious guidance and sayings. In short, these are also based on *wahy* and are *wajib ul-ittiba'* (obligatory to be followed).

Thus Allah had inspired the Prophet ﷺ with knowledge that such people would arise in his *ummah* as would mislead the people and challenge the *Shari'ah* by saying that religious commands are only found in the Qur'an and everything else is not a religious command. In the Hadith under discussion, Allah's Messenger ﷺ has forewarned his *ummah* of this mischief and aserted, "In order to guide, I have been given by Allah the Qur'an and with it the commands besides it through *wahy ghayr matluw* and that is as wajib to obey as the Qur'an.

The truth is that those people who reject the Prophet's ﷺ Ahadith as religious evidence wish to get rid of the entire editice of Islamic *Shari'ah*. The Qur'an contains only the fundamental teachings and commands, but the necessary explanation without which they cannot be followed are found in the Prophet's deeds and words which are Ahadith. For example, the command to observe salah is found in the Qur'an, but, how may one offer it? when? how many units at the different times? The answers to these questions are not found in the Qur'an but are provided in the Ahadith alone. Again, the Qur'an commands us to pay *Zakah* but does not say how much and how many times. It is the same with most of the commands in the Qur'an.

In short, denial of Hadith as a religious necessity is a denial of the entire religious setup.That is why the Prophet ﷺ was careful to forewarn the *ummah*. This Hadith is thus the Prophet's ﷺ miracle too in that he foretold about the *fitn* (mischief) of rejection of Hadith by some of his ummah while there was not even a hint of such a thing in his own times and even the times of the *taba'*

tabi'een (successors of the successors of Prophet's ﷺ Companions ﷺ.)

(١٨٧٥/٧) عَنْ اَبِىْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اُلْفِيَنَّ اَحَدَكُمْ مُتَّكِئًا عَلىٰ اَرِيْكَتِهٖ يَاتِيْهِ الْاَمْرُ مِنْ اَمْرِىْ مِمَّا اَمَرْتُ بِهٖ اَوْنَهَيْتُ عَنْهُ فَيَقُوْلُ لَا اَدْرِىْ مَاوَجَدْنَاهُ فِىْ كِتَابِ اللّٰهِ اِتَّبَعْنَاهُ

(رواه احمد و ابوداؤد والترمذى وابن ماجه والبيهقى فى دلائل النبوة)

(7/1875) Sayyidina Abu Rafi' ﷺ reported that Allah's Messenger ﷺ said, "Let me not see anyone reclining on his couch (arrogantly) when something from me comes to him of what I have commanded to do or disallowed to do, and he says: I know not; what we find in the Qur'an is only what we will follow." (Musnad Ahmad, Sunan Abu Dawood, Jami' Tirmizi, Sunan Ibn Majah, Dala'il un Nabuwah of Bayhaqi.)

Commentary: This Hadith conveys the same message as conveyed by the Hadith of Sayyidina Miqdam ﷺ ibn Ma'dikarib. The text of both the Ahadith suggest that the main persons behind the mischief (of rejection of Ahadith) will be people who are well-off by worldly standards and their life-style will be arrogant — a sign that the luxuries of life have caused them to neglect Allah and the Hereafter. May Allah protect us from every kind of mischief and error.

The Prophet's ﷺ Conduct Alone Is the Best Example

(١٨٧٦/٨) عَنْ اَنَسٍ قَالَ جَاءَ ثَلٰثَةُ رَهْطٍ اِلىٰ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْئَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اُخْبِرُوْا بِهَا كَاَنَّهُمْ تَقَالُّوْهَا فَقَالُوْا اَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللّٰهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ فَقَالَ اَحَدٌ اَمَّا اَنَا فَاُصَلِّي اللَّيْلَ اَبَدًا وَقَالَ الْاٰخَرُ اَنَا اَصُوْمُ النَّهَارَ اَبَدًا وَلَا اُفْطِرُ وَقَالَ الْاٰخَرُ اَنَا اَعْتَزِلُ النِّسَاءَ فَلَا اَتَزَوَّجُ اَبَدًا فَجَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ فَقَالَ اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا؟ اَمَا وَاللّٰهِ اِنِّىْ لَاَخْشَاكُمْ لِلّٰهِ وَاَتْقَاكُمْ لَهٗ لٰكِنِّىْ اَصُوْمُ وَاُفْطِرُ وَاُصَلِّىْ وَاَرْقُدُ وَاَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِىْ فَلَيْسَ مِنِّىْ (رواه البخارى و مسلم)

(8/1876) Sayyidina Anas ﷺ reported that three men (of his Companions ﷺ) came to the wives of the Prophet رضی اللہ عنہن and asked them to describe his worhisp (like how long he observed salah, fasting, etc.) When they were told of that, (it seemed that) they considered it very little and said to each other, "How do we compare with Allah's Messenger ﷺ. All his sins have been forgiven (as stated in the Qur'an, so he does not need to worship more than he does. But, we are sinners and need to engage in worshp as much as we can)." Thus, one of them resolved to occupy in salah all night always. The second committed himself to fast every day without fail and the third vowed to keep away from women all his life and never to marry any woman. (When the Prophet ﷺ learnt of it,) he went to his three Companions and asked them if they were the ones who had spoken in that way. "Listen! By Allah, I fear Him more than you do and abstain from displeasing Him more than you do, but (in spite of that) my condition is that (I do not always keep fast, but) I observe fasting as I also go without fasting, (I do not engage in salah all night but) I offer salah and also go to sleep and (I have not adopted a life of celibacy,) I marry women and live a married life with them. (This is my way and) if anyone follows a path other than mine then he is not mine."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: Obviously, these three Companions had a wrong notion that total abstinence from the world and its pleasures was the only way to obtain Allah's pleasure and forgiveness in the Hereafter and entry into Paradise. They had imagined that the Prophet ﷺ lived such a life, so, when they learnt the true facts from the Prophet's ﷺ wives رضی اللہ عنہن, they considered that too paltry but, out of respect and faith, they attributed that to his high rank with Allah. They regarded their own case as common-place and resolved to live a strict ascetic life. The Prophet ﷺ removed their mis-understanding and informed them that he was more fearful of Allah and more worried about the Hereafter than they but he did not spend the whole night in prayer and all his days in fasting and he had wives with whom he spent married life. He said, "This is the pattern of life that I have brought as a Prophet and Messenger from Allah. So anyone who veers from this path and turns his face away is not mine."

To occupy solely in worship, remembrance and glorification of Allah is the condition of the angels, for, Allah has created them in this way. They have no demands of their souls to satisfy and zikr and worship is to them as breath is to us. We are children of Sayyidina Adam ﷺ and we have varied demands on us of our own souls, of eating and drinking. Allah has taught us through His Prophets عليهم السلام that we may worship Him and observe His limits and injunctions as part of our religious obligations, and within those limits, we may also meet our worldly obligations and personal desires and mutual rights. This is a very difficult propositoin but it is also the pattern of the Prophets عليهم السلام and that is the beauty of it! This is why they are more excellent than the angels, and the best of their examples is the exemplary character of the last of Prophets, Sayyidina Muhammad ﷺ.

The Hadith does not mean to suggest that excess of worship is something wrong. It only asserts that the thinking of the three Companions ﷺ was wrong. Their conception was the product of a mistaken mind and against the example of Prophet Muhammad ﷺ. They had not realised that his life was an example for the *ummah* to emulate, as part of the mission of prophethood. Certainly, this conduct of the Prophet ﷺ was superior for him than optional worship. In spite of that, he sometimes stood in worship so long that he had swelling on his feet and if he was reminded that he need not stand that long in worship, he would say:

(Shall I not be a grateful slave?). "اَفَلاَ اَكُوْنَ عَبْدًا شَكُوْرًا"

In the same way, he sometimes fasted for days together without having meals for iftar (breaking fast) and sahri (begining fast) in what was called *sawm wisal* (continuous fasting). In short, it would be wrong to interpret this Hadith of Sayyidina Anas ﷺ and other similar Ahadith to mean that over working oneself in worship was disapproved. Only celibacy and monasticism are not approved and are contrary to the method and teachings of Muhammad ﷺ.

Obeying The Prophet ﷺ Is The Only Way to Salvation

(١٨٧٧/٩) عَنْ جَابِرٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ اَتٰى رَسُوْلَ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَاةِ فَقَالَ يَارَسُوْلَ اللّٰهِ هٰذِهٖ نُسْخَةٌ مِنَ التَّوْرَاةِ، فَسَكَتَ، فَجَعَلَ يَقْرَءُ وَوَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ، فَقَالَ اَبُوْبَكْرٍ ثَكِلَتْكَ الثَّوَاكِلُ مَاتَرٰى مَابِوَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرَ عُمَرُ اِلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْبَدَالَكُمْ مُوْسٰى فَاتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِىْ لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيْلِ وَلَوْ كَانَ حَيًّا وَاَدْرَكَ نُبُوَّتِىْ لَاتَّبَعَنِىْ (رواه الدارمی)

(9/1877) Sayyidina Jabir ﷺ ibn Abdullah reported that Sayyidina Umar ﷺ ibn al-Khattab (one day) brought a copy of Torah to the Messenger ﷺ of Allah and said, "O Messenger of Allah! This is a copy of Torah." Allah's Messenger ﷺ said nothing. Sayyidina Umar ﷺ began to read it (to the Prophet ﷺ). The face of Allah's Messanger ﷺ gradually changed colour (but he continued to read without being aware that the Prophet's face was turning red). Sayyidina Abu Bakr ﷺ (who was also present there checked Sayyidina Ummar ﷺ and) said, ثکلتک الثواکل "Do you not observe the Messenger's face?" So, he looked up at his face and said, "I seek refuge in Allah from His wrath and His Messenger's wrath! We are pleased with Allah (with our heart and soul) as our Lord, with Islam as our religion, and with Muhammad as our Prophet and Messenger." Allah's Messenger ﷺ then said, "By Him Who holds Muhammad's life in His Hand, if (Allah's Messenger) Musa were to come before you (in this world) and you were to desert me and follow him then you would go astray from the Right Path into error. And (listen!), if (Allah's Prophet) Musa were alive in the times of my prophethood then he too would have followed me (annd abided by my *Shari'ah*)." (Musnad Darami)

Commentary: The words نسخة من التوراة mean a portion or few pages of the Arabic translation of Torah. The words of Sayyidina Abu Bakr ﷺ when calling Sayyidina Umar's ﷺ attention to the Prophet's ﷺ anger ثكلت الثواكل mean literally "May those who weep, weep over you!" When these words are spoken at the time of anger, they only expreess anger and do not convey the literal meaning.

There are such idioms in every language. In urdu, for istance, mothers call their children *mu'aa* when they are angry. Although it means the dead, it only is an expression of anger.

The Prophet's ﷺ anger stemmed from the possibility of doubt that even though the Qur'an was there and the last of Prophets ﷺ was the guide, Torah or any other ancient Scripture was sought for guidance. The fact, however, was that the Qur'an and the teachings of Muhammad ﷺ had done away with the need of anything else to gain Divine awareness and guidance. Those portions of the earlier scriptures that were of a perpetual nature for mankind were preserved in the Qur'an too:

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ (المائده ٥:٤٨)

{Confirming that which was before it of the Book, and a guardian there of} (al-Ma'idah, 5:48)

This is the attribute of the Qur'an. Besides, the era of Torah and other earlier Scruptures was over. With the revelation of the Qur'an and commisioning of Prophet Muhammad ﷺ salvation and pleasure of Allah can be had only through them. It was to this fact that the Prophet ﷺ referred when he said on oath that even if Sayyidina Musa عليه السلام to whom the Torah was revealed were alive and people followed him instead of Prophet Muhammad ﷺ then they would not be on right-guidance but on error, and, in fact, Sayyidina Musa عليه السلام, too, would have followed the Prophet ﷺ if he were alive in the Prophet's ﷺ times as one of his *ummah*.

Sayyidina Umar رضي الله عنه was one the closest of the Prophet's ﷺ Companions رضي الله عنهم. Hence, even this minor slip from him displeased the Prophet ﷺ.

(١٠/١٨٧٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ اَهْلُ الْكِتَابِ يَقْرَؤُنَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُوْنَهَا بِالْعَرَبِيَّةِ لِاَهْلِ الْاَسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُصَدِّقُوْا اَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوْهُمْ وَقُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا الْاٰيَة

(رواه البخاری)

(10/1878) Sayyidina Abu Hurayrah رضي الله عنه reported that the people of the Book used to recite the Torah in Hebrew but explained it to the Muslims in Arabic. So, the Prophet ﷺ instructed (the Muslims) that they should neither confirm nor reject the People

of the Book (when they related anything from the Torah), but they may say only (as per Allah's guidance, what the Qur'an says):

{We believe in Allah, and that which has been revealed to us and that which was revealed to Ibrahim, and Ismail, and Ishaq, and Yaqub, and the tribes (their descendants), and that which Musa and Isa were given, and that which (all the other) Prophets were given from their Lord; we differentiate not between any of them, and to Him we submit in Islam}
(al-Baqara, 2:136)

اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَا اُنْزِلَ
اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ
مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ
مِنْ رَّبِّهِمْ لَانُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهٗ مُسْلِمُوْنَ O
(سورة البقره آية ١٢٦)

Commentary: The truth is that there had been some interpolation in Torah and Injeel. Therefore, the Prophet ﷺ said that neither should they be believed nor rejected. Rather, the Muslims should believe and declare before other people that they believed in all the Prophets of Allah and the revelations that those Prophets had received and that they did not differentiate between any of the Prophets. They should assert that they were slaves of Allah who followed His Commands and it was one of His Commands that they should abide by the Qur'an and the Last Prophet ﷺ to whom it was revealed. Just as it is a Command of Allah, so too it is commonsense that they should believe in all His Prophets and Books, but they should obey the Prophet and Messenger who has come to them and abide by his *Shari'ah*.

(١٨٧٩/١١) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
لَيَاتِيَنَّ عَلٰى اُمَّتِيْ كَمَا اَتٰى عَلٰى بَنِيْ اِسْرَائِيْلَ حَذْوَالنَّعْلِ بِالنَّعْلِ، حَتّٰى اِنْ كَانَ
مِنْهُمْ مَنْ اَتٰى اُمَّهٗ عَلَانِيَةً لَكَانَ فِيْ اُمَّتِيْ مَنْ يَّصْنَعُ ذٰالِكَ، وَاِنَّ بَنِيْ اِسْرَائِيْلَ
تَفَرَّقَتْ عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ مِلَّةً وَتَفْتَرِقُ اُمَّتِيْ عَلٰى ثَلٰثٍ وَّسَبْعِيْنَ مِلَّةً، كُلُّهُمْ
فِي النَّارِ اِلَّا مِلَّةً وَاحِدَةً، قَالُوْا مَنْ هِيَ يَارَسُوْلَ اللّٰهِ؟ قَالَ مَا اَنَا عَلَيْهِ وَاَصْحَابِيْ
(رواه الترمذى)

(11/1879) Sayyidina Abdullah ﷺ ibn Amr ibn al-Aas reported that Allah's Messenger ﷺ said, "The same evils that had infected the Banu Isra'il will infect my *ummah* — evil for evil — to such an extent that if anyone among the Bnu Isra'il had intercourse with his mother openly then there would be someone in my *ummah* who would perpetrate the same sin. And, the Banu Isra'il were divided into seventy-two sects which my *ummah* will divide into seventy-three sects. And all of them will belong to Hell except one sect (which will belong to Paradise)." The Companions ﷺ asked him to identify the sect and he said, "The one that will follow the path on which I walk and my Companions walk." (Jami' Tirmizi)

(There is a Hadith of similar context in Musnad Ahmad and Sunan Abu Dawood reported by Sayyidina Mu'awiyah ﷺ.)

Commentary: The Prophet ﷺ has not merely foretold something in this Hadith, rather, he has struck a cautionary note for the *ummah*. Everyone of his ummah must ensure that he observes the same beliefs and ideology and path which the Prophet ﷺ taught and his Companions ﷺ observed. Only they will get salvation and an assurance to enter Paradise.

This group has distinguished itself with the identification Ahl us-sunnah wa al-Jama'ah (those who are attached to Allah's Messenger ﷺ and the company of his Companions ﷺ. As for the other seventy-two sects about whom the Hadith says كلهم في النار (all of them will be in the Fire), we cannot pinpoint them exactly but they are those whose religious thought and belief differs from ما انا عليه واصحابى (That on which I am and my Companions are). We can, however, give the example of the *zaydiyah*, *Mu'tazaliyah*, *Juhayniyah* and the rejectors of Hadith and the *mubtadiyeen* whose mischief has not gone to the limits of disbelief.

It is also worth considering here that those people who are absolutely outside the folds of Islam are, therefore, also not included in the seventy-two sects of the *ummah*. These are the ancient ones who believed in *Musaylmah Kazzab*, the false Prophet and, in our times, the *Qadyanis*. The seventy-two sects though they are within the *ummah* yet they have diverted from the Prophet's and his Companion's path (ما انا عليه واصحابى) and have adopted an

adulterated form of belief. Nevertheless they have not rejected anything of the basic necessities of religion and have not believed in anything that could throw them out of the sphere of Islam (so they continue to be within Islam)

The saying كلهم في النار (all of them will be in the Fire) describes their fate because they corrupted their belief and went into error. They become liable to go to Hell because of that. As for the seventy-third sect following the Prophet's and his Companion's path they are described as people of Paradise. They will deserve to go there because of their belief and steadfastness.

Nevertheless, the division into sects to which the Hadith refers does not concern performance of pious deeds and evil actions. Division into sects is based on beliefs and thought. The righteous deeds deserve reward and evil calls for punishment, but this Hadith does not deal with that subject.

Attachment to Sunnah During Turmoil

(١٢/١٨٨٠)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُتَمَسِّكُ بِسُنَّتِىْ عِنْدَ فَسَادِ اُمَّتِىْ لَهٗ اَجْرُ شَهِيْدٍ (رواه الطبرانى فى الاوسط)

(12/1880) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "One who holds fast to my sunnah in times of corruption among my *ummah*, will get the reward of a martyr." (Mu'jam Awsat by Tabarani)

Commentary: We learnt from the forgoing Hadith of Sayyidina Abdullah ibn Amr ﷺ and other numerable Ahadith that it was disclosed to the Prophet ﷺ that his *ummah* too will come in the grip of corruption like the earlier peoples and there will be times when depravity and indecency will become common. Most of the people will follow the devil and foresake the Prophet's guidance. Obviously, it will call for a strong will to stick to the Prophet's sunnah in such an atmosphere of corruption. Thus who adhere to the sunnah will face a very difficult time and have to make a lot of sacrifice. These resolute, pious people are given glad tidings in the Hadith of Sayyidina Abu Hurayrah ﷺ. They will be raised to the rank of martyrs and get reward commensurate with that rank.

It must be borne in mind here that we use the word *sunnah* in a very special and limited sense. But, in the Hadith, the word *sunnah* means the Prophet's practice and his guidance. And it includes belief, the fard obligations and the wajib obligations.

Observation: The Hadith in Mishkat al-Masabeeh quotes Sayyidina Abu Hurayrah in these words:

مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهُ اَجْرُ مِاْةِ شَهِيْدٍ

(the words 'reward of a martyr' are replaced by 'reward of a hundred martyrs'). However, no authority has been quoted. So, the Hadith of Mu'ajam Awsat Tabarani seems more reliable. But Allah knows best.

Effort to Revive Sunnah & Reform The Ummah:

(۱۸۸۱/۱۳) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى سُنَّةً مِنْ سُنَّتِيْ اُمِيْتَتْ بَعْدِيْ فَقَدْ اَحَبَّنِيْ وَمَنْ اَحَبَّنِيْ كَانَ مَعِيَ (رواه الترمذی)

(13/1881) Sayyidina Ali ﷺ reported that Allah's Messenger ﷺ said, "He who revives one of my sunnah after it had been forgotten after my death has, indeed, loved me. And, he who loves me will be with me." (Tirmizi)

Commentary: As long as a sunnah of the Prophet ﷺ is observed and it is common, it is said to be alive. But, if it is not observed and unknown commonly then it is said to have been put out of existence. Then, if a faithful person of the *ummah* struggles to revive it and make it common again then the Prophet ﷺ has said about such a man that he loves him and has fulfilled the right of love, and, in the Hereafter, he will be with the Prophet ﷺ as a friend.

(۱۸۸۲/۱٤) عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى سُنَّةً مِنْ سُنَّتِيْ قَدْ اُمِيْتَتْ بَعْدِيْ كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلُ اُجُوْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ اَنْ يُنْقَصَ مِنْ اُجُوْرِهِمْ شَيْئًا (رواه الترمذی)

(14/1882) Sayyidina Bilal ﷺ ibn al-Harith Muzaniyyi reported that Allah's Messenger ﷺ said, "If anyone revives one of my sunnah which had been made extinct after my death then he will

get a reward equal to the reward of all those people who will put it into practice without anything being deducted from their reward." (Jami' Tirmizi)

Commentary: Let us try to understand this Hadith through an example. Suppose, Muslims of some place had stopped paying *zakah*, or made it a practice to deny daughters share from their father's legacy. Then, a man of Allah reformed them and revived the practice and *zakah* began to be paid and daughters were given their inheritance according to *Shari'ah*. Then, the reward that will acrue to each man who observes these practices will be added up and a reward equal to the sum will be given to the person who revived the practice. This reward will be a special blessing from Allah and nothing whatsoever will be deducted from the reward of the performers of the deeds. Let us see a practicle example of our own times. The Prophet ﷺ had drawn a programme whereby every Muslim should acquire necessary know-how of religion — whether he is young or old, rich or poor, literate or illetrate. He should then follow religion and, according to his own condition and ability, encourage other people to do the same. However, with the vicissitudes of time and some historical factors this programme faded into oblivion. The result was that a very limited number of sincere ulama and men of religion were the only ones who cared for religion. Then a sincere slave of Allah of our times and faithful member of the Prophet's ﷺ *ummah* revived the programme of working for religion among the masses. He struggles hard for that and devoted his entire life for that. The result is before our eyes. (The 14th century of Hijri has ended and 15th begun.) In different countries of the world, different levels of Muslims — hundreds of thousands in numbers — who had no close relationship with Islam neither on the theoritical side nor the practical side and had no moment of thought for the Hereafter, suddenly have only the Hereafter before them. They try to make their own lives according to the Commands of Allah and His Messenger and to bring other people to the same fold. They make sacrifice in this path and endure hardship. Without doubt this is a great example of revival of sunnah. May Allah approve of it and may effuse guuidance among the *ummah* through this, and then among all mankind

"وَمَا ذَالِکَ عَلَی اللّٰهِ بِعَزِیْزٍ".

(۱۸۸۳/۱۵) عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدِّیْنَ بَدَأَ غَرِیْبًا وَسَیَعُوْدُ کَمَا بَدَأَ فَطُوْبیٰ لِلْغُرَبَاءِ وَهُمُ الَّذِیْنَ یُصْلِحُوْنَ مَا اَفْسَدَ النَّاسُ مِنْ بَعْدِیْ مِنْ سُنَّتِیْ (رواه الترمذی)

(15/1883) Sayyidina Amr ibn Awf ﷺ reported that Allah's Messenger ﷺ said, "Religion (Islam) began as a stranger. And (a time will come when), it will return to that condition as it had begun. So, may the *ghuraba* be happy. They are those who will rectify the corruption and diorder that the people will create after me in my *sunnah*." (Jami Tirmizi)

Commentary: The word *gharib* (pl. ghuraba) means allien, a stranger who has no one to look after him.

The meaning of the Prophet's ﷺ saying is that when Islam was first introduced to the people and, on the Command of Allah, the Prophet ﷺ presented it to the people of Makkah, its tenets, its deeds and its way of life were strange and allien for the people. It was like a stranger in a new country who had no one knowing him. Then the tables were turned gradually until the people of Madinah embraced it together and soon it spread all over the Arabian peninsulla. Other countries of the world also welcomed it. However, as we have stated earlier Allah had disclosed to His Messenger that just as other people were overtaken by a decline, his ummah too will face a decline. Most of them will adopt evil, misleading ways and wrong customs. The original form which the Prophet had preached will remain among very few people and it will again revert to its initial condition a stranger in foreign land. The Prophet ﷺ has forewarned to *ummah* of the difficult times to come and has said that the faithful men of his *ummah* who retain the original Islam and try to rectify the wrong deserve praise. He has called them غربا (ghuraba).

Doubtless, this Hadith aptly described the condition of those who call themselves Muslims in our times. A large majority of the *ummah* is unaware of the basic teachings of religion. They are involved in clear polytheism, like grave worship. They neglect the basic duties like salah and *zakah* and do not distinguish between

lawful and unlawful in their diurnal dealings. There are very few people who refrain for Allah's sake from false cases and false witnessing. A large number of ulama and righteous men have succembed to selfishness and love of wealth. We can count all the evils that were found among the Jew and Christian priests and monks which brought the curse of Allah on them. At such a time of mischief and corruption those sincere people who adhere to the original Islam and keep to the Prophet's guidance and *sunnah* and constantly worry about correcting the wrong in the *ummah* deserve praise and glad tidings. May Allah enable me and the readers to join that group of commendable people.

"اَللّٰهُمَّ اجْعَلْنَا مِنْهُمْ وَاحْشُرْنَا فِىْ زُمْرَتِهِمْ"

(O Allah, cause us to be among them and raise us in their group)

Prophet's Personal Opinion In Worldly Matters

The Commands that Allah's Prophets give in their capacity as Prophet or Messenger are *wajib ul-Ita'at* (obligatory to obey) whether they concern rights of Allah or rights of the creatures, worship or mutual dealings, manners or social conduct — any department of life. Sometimes, however, they did give their personal opinion on matters concerning the world only. The Prophet ﷺ has himself made it clear that such suggestions are not obligatory to obey. In fact, it is not necessary that such opinions should be correct always. There may be a mistake. The Next Hadith says the same thing.

(١٦/١٨٨٤)عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَدِمَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَأْبِرُوْنَ النَّخْلَ فَقَالَ مَاتَصْنَعُوْنَ؟ قَالُوْا كُنَّا نَصْنَعُهُ، قَالَ لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوْا لَكَانَ خَيْرًا فَتَرَكُوْهُ فَنَقَصَتْ فَذَكَرُوْا ذَالِكَ لَهُ، فَقَالَ اِنَّمَا اَنَا بَشَرٌ اِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ دِيْنِكُمْ فَخُذُوْهُ وَاِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ رَاْيٍ فَاِنَّمَا اَنَا بَشَرٌ (رواه مسلم)

(16/1884) Sayyidina Rafi' ؓ ibn Khadeej reported that Allah's Messenger ﷺ (when he migrated to Madinah) found out that the people grafted the date-palm trees. He enquired, "What is it

that you do? (why do you do?)" They submitted, "We have been doing it all along." He said, "It may be good for you perhaps, if you do not do it." So they stopped the practice, but the yield declined. Then they reported that to the Prophet ﷺ and he said, "I am but a human being. So, when I command you concerning something about religion, make it a point to obey (and act on it) but if I tell you anything as a personal opinion then I am a human being." (Muslim)

Commentary: Madinah was a centre of date production (as it is today too). When he performed the *hijrah* and came to Madinah, the Prophet ﷺ found that the Madinans combined the male tree of dates with the female in a particular way. This was called *Taabeer*. Date was not grown in Makkah or anywhere around it. So, this practice was a new thing for the Prophet ﷺ. He asked them why they did that but they could not give the wisdom behind their practice other than that they had been doing it all along, and their fore fathers had been doing it. The Prophet ﷺ took it as a wasteful practice of *jahiliyah* and suggested that if they gave it up they might find it better. They obeyed the Prophet ﷺ and abandoned the *Taabeer* but the result was a low produce. They mentioned that to the Prophet ﷺ and he said:

إِنَّمَا اَنَا بَشَرٌ إِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ دِيْنِكُمْ فَخُذُوْهُ وَإِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ رَاىٍ فَإِنَّمَا اَنَا بَشَرٌ

"(I am but a human being……) Everything I say is not a religious guidance or based on *wahy* (revelation) but it is from a mortal. When I command you on a religious matter that becomes obligatory for you to obey but when I give you an opinion on worldly matters that is an opinion from a human being and may be mistaken. What I had said about *Taabeer* was my personal opinion and personal suggestion."

The fact is that Allah has placed certain peculiarities in different things and only He knows about that. Although, He had put the power to increase production in *Taabeer* yet He had not taught His Messenger ﷺ about that because that was not necessary, for, he had not come to teach gardening but to give guidance leading to Allah's pleasure and Paradise. He was given that knowledge.

This Hadith tells us also that it is wrong to hold and believe that Allah's Messenger ﷺ had knowledge of everything of the world. Those who imagine that he had such knowledge are unaware of the high station of the Prophet ﷺ.

With this Hadith the *Kitab ul-I'tisam bil Kitab wa as sunnah* is complete.

INVITATION TO PIETY
Enjoining What is Good and Forbidding What is Evil

The Prophets عليهم السلام are sent sent by Allah only that they may invite His slaves to piety and. virtue and to guide them to approved deeds and manners and to prevent and save them from every kind of evil. Thus, those slaves will be worthy of Allah's mercy and pleasure in the Hereafter and be safe from His wrath. This mission is entitled in the words of the above caption.

With the termination of the office of prophethood on the death of Sayyidina Muhammad ﷺ, the responsibility of carrying on the mission rests on the shoulders of his *ummah* till the Last Day. The Qur'an says:

{And let there be of you a community who invite to goodness, and enjoin what is right and forbid what is wrong. And those — they are the prosperers.} (Aal Imran, 3:104)

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَO (آل عمران:٣: ١٠٤)

{You (O Believers) are the best community raised up for mankind; you enjoin what is right, and forbid what is wrong, and you believe in Allah}

(Aal-Imran, 3:110)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ.

(آل عمران ٣: ١١٠)

The entire responsibility for the mission of the Prophet ﷺ rests with the *ummah* for ever now. He has disclosed to us that those people who discharge this responsibility faithfully are entitled to great blessing. Those that are lethargic in this regard wrong themselves and will suffer terrible consequences. Let us read the following Ahadith in the light of this preamble.

Reward For Invitation to Good

(١٨٨٥/١٧)عَنْ اَبِیْ مَسْعُوْدِالْاَنْصَارِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلٰی خَيْرٍ فَلَه' مِثْلُ اَجْرِ فَاعِلِهٖ...... (رواه مسلم)

(17/1885) Sayyidina Abu Mas'ood al-Ansari reported that Allah's Messenger said, "He who leads (anyone) to a pious task will get a reward equal to the reward of the person who does that pious work.." (Saheeh Muslim)

Commentary: Le us explain this Hadith through the example of a man who does not observe salah. Your efforts induced him to resume this obligation as also recital of Qur'an and remembrance of Allah (*Zikr*) which too he had been neglecting. He also began to pay zakah which he had hither to avoided. Now, whatever reward he will get in the Hereafter for his observance of these things during jhis life, Allah will bestow as much reward as a prize to you (in terms of the tidings of this Hadith) because of your tableegh (propagation) which prompted him to piety. The fact is that whatever reward one can earn through Tableegh cannot be matched through any other effort. In the terminology of religious elders this is the *tareeq nabuwat* (emulation of prophethood) provided it is done purely for Allah's sake and only for His pleasure.

(١٨٨٦/١٨)عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعٰی اِلٰی هُدیً کَانَ لَه' مِثْلُ اُجُوْرِ مَنْ تَبِعَه' لَايَنْقُصُ ذَالِکَ مِنْ اُجُوْرِهِمْ شَيْئًا وَمَنْ دَعٰی اِلٰی ضَلَالَةٍ کَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلُ اٰثَامِ مَنْ تَبِعَه' لَايَنْقُصُ ذَالِکَ مِنْ اٰثَامِهِمْ شَيْئًا (رواه مسلم)

(18/1886) Sayyidina Abu Hurayrah reported that Allah's Messenger said, "If anyone invites (people) to the path of piety then he will get a reward equal to the reward earned by all those people who listened to him and walked on the pious path and performed the pious deed, and, because of that, nothing will be deducted from their reward. (And in the same way,) if anyone leads (people) to the wrong path (and bad deeds) then he will have the sin equal to the accumulated sin of all those people who prepetrate the bad deed and follow the wrong path on his lead, and, because of that, nothing will be reduced from the sin

(and punishment) of those people." (Saheeh Muslim)

Commentary: This Hadith not only conveys glad tidings to the inviters to Truth but also warns those who invite others to wickedness. The truth is that the forturnate people who are enabled to invite others to the right guidance are the servants of the mission of the Prophet ﷺ and, in fact, all the Prophets عليهم السلام and they are soldiers of their armies. As for the unfortunate who invite to the wrong path and evil deeds, they are agents of the devil and men of his army. Their fate is spelled out in the Hadith.

(١٨٨٧/١٩)عَنْ اَبِيْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّهْدِيَ اللّٰهُ عَلٰى يَدَيْكَ رَجُلاً، خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرُبَتْ.

(رواه الطبراني في الكبير)

(19/1887) Sayyidina Abu Rafi ﷺ reported that Allah's Messenger ﷺ said, "That Allah should guide anyone at your hands is better for you than everything on which the sun rises and sets." (Tabarani in Mu'jam al-Kabeer)

Commentary: Obviously, there is no portion of the world on which the sun does not rise or set. Thus, the Hadith implies that if Allah guides even one man through your effort then it is better and more beneficial for you than that you get all the world from east to west. May Allah cause us to have faith in these sayings and conduct ourselves accordingly.

Encouragement To Command Virtue & Forbid Evil & Warning Against Lethargy

(١٨٨٨/٢٠)عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ اَوْ لَيُوْشِكَنَّ اللّٰهُ اَن يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهٖ ثُمَّ لَتَدْعُنَّهُ وَلَا يُسْتَجَابُ لَكُمْ . (رواه الترمذي)

(20/1888) Sayyidina Huzayfah ﷺ reported that the Prophet ﷺ said, (O Believers!) By Him Who has my life in His Hands, it is incumbent upon you that you should enjoin what is virtuous and that you should forbid what is evil (that is, urge other people to do pious things and guide them to piety, and prevent them from doing evil and bad deeds) otherwise (because of your slackness

in this regard) Allah will send His punishment on you. Then you will pray to him but your prayer will not be accepted."

(Jami' Tirmizi)

Commentary: The Prophet ﷺ has said in very clear words that if his people neglect their duty to enjoin the pious and forbid the evil then Allah will cuase them to suffer trials and punishment. Then if they supplicate Him to ward off the punishment, their supplication will not be accepted.

In my humble view. there is no doubt that the plight of the *ummah* for many past centuries during which they have experienced trials and punushment and the prayers of their righteous men are unanswered is mostly due to the near suspension of the responsibility imposed upon them by the Prophet ﷺ on Allah's Command. The responsibility concerns the carrying of the programme he had initiated and entrusted his *ummah* with — to command the right and forbid the evil. The proportion of those who carry out this mission is not even one to every one thousand Muslims.

(١٨٨٩/٢١) عَنْ اَبِىْ بَكْرِنِ الصِّدِّيْقِ اِنَّكُمْ تَقْرَؤُنَ هٰذِهِ الْاٰيَةَ "يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَّنْ ضَلَّ اِذَااهْتَدَيْتُمْ" فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ النَّاس اِذَا رَاَوْ مُنْكَرًا فَلَمْ يُغَيِّرُوا يُوْشِكُ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابِهٖ. (رواه ابن ماجه والترمذى)

(21/1889) Sayyidina Abu Bakr Siddiq ؓ said: You recite the verse

"يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَنْ ضَلَّ اِذَااهْتَدَيْتُمْ"

(المائده ٥:٥ ١٠)

{O you who believe! Guard your own souls. He who has gone astray cannot harm you if you are rightly guided} (5:105)

(He referred to this verse and went on to say that no one should misinterpret this verse, for,) I had heard Allah's Messenger ﷺ say, "When people (become so wicked that when they) see the *Shari'ah* being violated they do nothing to correct it then there is the risk that Allah would soon take them to task for that."

(Sunan Ibn Majah, Jami' Tirmizi)

Commentary: This is the 105th verse of al-Ma'idah that Sayyidina

Abu Bakr ﷺ has quoted. The apparent meaning of this verse may perhaps be misinterpreted by some people to believe that their responsibility ceased after putting themselves on the correct path and that they have no responsibility to guide other people.

Sayyidina Abu Bakr ﷺ dispelled this misconception when he asserted that he had heard the Prophet ﷺ say that when people become so indifferent as to look the other way when Allah's and His Messenger's commands are violated then they might soon face Allah's punishment.

In the light of this Hadith and other Ahadith and text of the Qur'an, the above verse of al-Ma'idah would be interpreted to mean: O believers! when you are on guidance, obeying Allah and His Messenger (Which includes enjoining the right and forbidding the wrong and working within your capacity to reform and guide Allah's slaves) then you are not responsible for those ungodly people who do not pay heed to you and continue in their wrong ways.

(The Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ "مَنْ رَاىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ...... الحديث" "He among you who sees a wrong done must correct it with his hand...... to the end," has been recorded in *Kitab ul-Eeman* of *Ma'riful Hadith*. Its message is that if anyone sees the *Sha'riah* being violated then if he can he must stop it by force. But, if he cannot then he must give an oral advice and a piece of mind. If he does not have even that much strength then he must consider it evil in his heart and have a disliking for it in his heart.

(۱۸۹۰/۲۲)عَنْ جَرِيْرِبْنِ عَبْدِاللّٰهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ رَجُلٍ يَكُوْنُ فِىْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِىْ يَقْدِرُوْنَ عَلٰى اَنْ يُغَيِّرُوْا عَلَيْهِ وَلَايُغَيِّرُوْنَ اِلَّا اَصَابَهُمُ اللّٰهُ بِعِقَابٍ قَبْلَ اَنْ يَمُوْتُوْا

(رواه ابوداؤد وابن ماجه)

(22/1890) Sayyidina Jarir ﷺ ibn Abdullah reported that he heard Allah's Messenger ﷺ say, "If a man among a people commits deeds that are sinful and contrary to *Shari'ah* and those people possess power to correct him but do not correct him (and let him alone as he is) then Allah will involve them in some punishment before they die." (Sunan Abu Dawood, Sunan Ibn Majah)

Commentary: If anyone has the ability to reform and guide the erring one but he does not try that and remains listless then he is committing a sin for which Allah may punish him before the Hereafter in this very life. "اللهم اغفرلنا وارحمنا ولا تعذبنا!" (O Allah, forgive us, and have mercy on us, and do not punish us.)

(١٨٩١/٢٣)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلىٰ جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَن اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا، فَقَالَ يَارَبِّ اِنَّ فِيْهِمْ عَبْدُكَ فُلَاناً لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ تَعَالىٰ اَقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَه' لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ. (رواه البيهقى فى شعب الايمان)

(23/1891) Sayyidina Jabir ﷺ reported that Allah's Messenger ﷺ said that Allah Commanded Jibreel ﷺ to uproot a certain settlement with all its inhabitants. He submitted, "O Allah! There lives in that place Your so-and-so slave who has never disobeyed You even for the time it takes an eye to flicker." Allah Commanded him to turn over that settlement on that slave and the other inhabitants, for, "Never for a moment, too, did this slave's face change colour for My sake."(Sha'b al-Eeman,by Bayhaqi)

Commentary: There was a place whose dwellers were sinful, on the whole and they did such disobedient deeds as invited Allah's wrath on them. There was, however, a slave who was very obedient to Allah and never committed a sin but at the same time he never felt bad about the evil deeds of other people in the locality and his forehead never showed wrinkles over their wicked conduct. In the sight of Allah, this too was a crime of equal intensity to warrant for him the same punishment.

(١٨٩٢/٢٤)عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْاَرْضِ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا (رواه ابو داؤد)

(24/1892) Sayyidina Urs ﷺ ibn Amirah has reported that the Prophet ﷺ said, "If sin is committed on a land and the people who live there disapprove of it then (in the sight of Allah) they are like those who are not present there (which means that they will not be taken to task for the sin). And, as for those people

who do not live there but they approve of the sin, they are like those who were present there (and partners in sin)."

Commentary: When read with the other Ahadith of this chapter, the Prophet's ﷺ saying would mean that no blame would attach on those who dispapprove disobedience to Allah's and His Messenger's commands and try their best to prevent the disobedience and correct it. or. atleast, entertain a deep revulsion to it in their heart: it does not matter if their disapproval and attempts do not bear fruit. They will not be questioned even if the evil persists. (Insha Allah. they will be rewarded!) And, as for those who do not feel repelled at the violation of *Shari'ah* then, even if they are not at the place of disobedience, they are wrong-doers and partners in sin. May Allah cause us to examine ourselves in the light of these sayings of the Prophet ﷺ.

(١٨٩٣/٢٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدْهِنِ فِىْ حُدُوْدِ اللّٰهِ وَالْوَاقِعُ فِيْهَا مَثَلُ قَوْمٍ إِسْتَهَمُوْا سَفِيْنَةً فَصَارَ بَعْضُهُمْ فِىْ اَسْفَلِهَا وَصَارَبَعْضُهُمْ فِىْ اَعْلَاهَا فَكَانَ الَّذِىْ فِىْ اَسْفَلِهَا يَمُرُّ بِالْمَاءِ عَلَى الَّذِيْنَ فِىْ اَعْلَاهَا، فَتَاَذَّوْا بِهٖ فَاَخَذَ فَاسًا فَجَعَلَ يَنْقُرُ اَسْفَلَ السَّفِيْنَةِ فَاَتَوْهُ فَقَالُوْا مَالَكَ؟ قَالَ تَاَذَّيْتُمْ بِىْ وَلَابُدَّلِىْ مِنَ الْمَاءِ، فَاِنْ اَخَذُوْا عَلٰى يَدَيْهِ نَجَّوْهُ وَنَجَّوْا اَنْفُسَهُمْ وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا اَنْفُسَهُمْ. (رواه البخاری)

(25/1893) Sayyidina Nu'man ؓ ibn Bashir reported that Allah's Messenger ﷺ said, "The example of those people who show flexibility in regard to Allah's limits and commands concerning them (and do not enforce checks on violation) and of those people who violate the limits of Allah and disobey His Commands is like the example of a group of people who draw mutual lots and board a ship. Some of them got to occupy the lower deck while others got the upper deck. So, one of the lower deck passed through those on the upper deck while he carried water whereby they experienced inconvenience (and expressed their displeasure). So, the man of the lower deck took a hammer and began of bore a hole in the bottom of the ship (so that he could fetch water directly from the sea without going up). Those in the upper deck came to him and asked what is wrong with

you? He said: You find (my coming and going for water) inconvenient to you (and you showed anger) but water is indispensible (for life. I bore the hole to fetch water." Allah's Messenger ﷺ) said, "If the shipmates hold his hand (and prevent him from boring the hole) then they will save him from destruction and themselves too. But, if they leave him to do what he does then they will consign him to death and themselves too. (All of them will drown)."

Commentary: Necessary explanation has been provided within brackets in the translation. It is very easy to understand Hadith. It discloses that the piety of the pious will not help them when Allah's punishment descends on a wrong-doing people if the pious do not preach to them. In this regard, the Qur'an also says:

"وَاتَّقُوْا فِتْنَةً لَّاتُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَاصَّةً وَاعْلَمُوْا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ"O (الانفال ٨: ٢٥)

{And fear the trial which shall not afflict in particular the evil doers alone among you. And know that Allah is severe in retribution} (al-Anfal, 8:25)

Conditions In Which Responsibility To Preach is Waived

(١٨٩٤/٢٦) عَنْ اَبِیْ ثَعْلَبَةَ الْخُشَنِيِّ فِیْ قَوْلِهٖ تَعَالیٰ "يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَنْ ضَلَّ اِذَااهْتَدَيْتُمْ" قَالَ اَمَا وَاللّٰهِ سَاَلْتُ عَنْهَا خَبِيْرًا، سَاَلْتُ عَنْهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلِ ائْتَمِرُوْا بِالْمَعْرُوْفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتّٰیٓ اِذَا رَاَيْتَ شُحًّا مُطَاعًا وَهَوًی مُتَّبَعًا وَّدُنْيَا مُؤْثَرَةً وَاِعْجَابَ كُلِّ ذِیْ رَاْیٍ بِرَاْيِهٖ فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَ فَاِنَّ مِن وَّرَائِكُمْ اَيَّامًا اَلصَّبْرُ فِيْهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمَرِ، لِلْعَامِلِ فِيْهِنَّ مِثْلُ اَجْرِ خَمْسِيْنَ رَجُلاً يَعْمَلُوْنَ مِثْلَ عَمَلِكُمْ (رواه الترمذی)

(26/1894) Sayyidina Abu Tha'labah ؓ al-Khushani reported about Allah's words:

"يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَنْ ضَلَّ اِذَااهْتَدَيْتُمْ" (المائدة ٥: ١٠٥)[1]

[1]. Translation is found in Hadith No. 33

that (in response to a man's question) he said that he had asked about this verse to that being who was best aware (of its meaning, message and Allah's Command), the Messenger ﷺ of Allah. So he said, "(Do not misinterpret this verse) Rather, stick to enjoining that which is right and forbidding that which is wrong till you see that the temptation to stinginess and amassing wealth is predominant and (instead of Allah's and His Messenger's commands) personal desires are obeyed, and (the Hereafter is forgotten and) only this life is made the ambition, and, everyone is slave to this own opinion and self projection. At such a time, worry about yourself and leave aside the masses (to Allah) because, after that, such a time will also come that (Keeping to religion and following *Shari'ah*) with patience and stead-fastness will be (as difficult) as to pick up burning charcoal. In those days, those who abide by *Shari'ah* will earn a reward equal to the reward of fifty men who perform deeds as you do." (Jami' Tirmizi)

Commentary: Abu Umayyah Sha'bani رحمة الله عليه, a *Tabi'ee*, had asked Sayyidina Abu Tha'labah Khushani ﷺ about the same 105th verse of al-Ma'idah about which we have seen Sayyidina Abu Bakr's ﷺ words above. He replied that he himself had asked Allah's Messenger ﷺ about this verse (because the words could be misconstrued to imply that it was enough .for one to correct his own life to righteousness and no responsibility lay on him to preach to other people). The Prophet ﷺ corrected the impression by his words narrated in the Hadith. The gist of that is that apart from worrying about oneself, one must worry about setting other people too on the right course. He must command that which is virtuous and forbid the disapproved, for, that is a religious duty and Allah's Command. So, that must be constantly done until the *ummah's* condition worsens to the extent that stinginess becomes its nature, and wealth is like a god to it, and instead of the Commands of Allah and His Messenger personal desires are preferred, and the Hereafter is neglected while the present life is made the sole aim, and self-conceit and vanity is the only guide-line. At such a time, preaching would be meaningless and there would be no hope of getting results. Therefore, one must stop worrying about other people and sit down to reform oneself and

keep away from sin.

The Prophet ﷺ concluded by saying that a time would come later when it would be as difficult to keep to righteousness and practice religion as it is difficult to hold burning charcoal in the hand. Thus, to keep oneself on religion would itself be like a *jihad.* The responsibility to preach to others would cease. About those who conduct themselves on true religion in such adverse, uncompromising times, the Prophet ﷺ said, "They would get as much reward as fifty of you get now."

Jihad & Martyrdom

As we know, Allah sent all the Prophets and Messenger so that they may teach the True Religion His Slaves. It is the invitation to worship Allah and lead a noble, righteous life, and to try to abide by it. It would spell reformation and sucess for them in this world and the next and it would be an assurance of Allah's pleasure and mercy and Paradise.

It is stated in the Qur'an and it is our belief that all Prophets عليهم السلام gave this invitation in their respective times and worked hard towards this end. But each one of them faced stiff opposition from their people who not only did not believe in them but also prevented others from believing. Those among the unbelievers who were pwerful persecuted the Prophets عليهم السلام and the believers. They were more harmful than snakes and scorpions with the result that on such people Allah's punishment descended and they were exterminated out of existence.

"وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ O" (النحل ١٦:٣٣)

{And Allah wronged them not, but they used to wrong themselves} (an-Nehl, 16:33)

The Qur'an has spoken of such people in detail.

The Prophet ﷺ — *Khatam an Nabiyeen* — Sayyidina Muhammad ﷺ was the last of Prophets عليهم السلام. He also invited people to the True Religion. Some pious-natured creatures of Allah accepted his call and gave up the life of disbelief and idolatory, of sin and immodesty. But most of the chiefs and notables gave a stiff opposition and presecuted the Prophet ﷺ himself and those who

had believed with him particularly, the poor and weak. The wicked people of Makkah like Abu Jahl and Abu Lahb etc. deserred to receive punishment like the ancient people and to be put out of existence, but Allah has made the Prophet ﷺ not only as *Sayyid al-Mursaleen* (chief of the Messengers) and *Khatam an Nabiyeen* (seal of the Prophets) but also as *Rahamat ul lilaalameen* (Mercy to the worlds). Therefore, He had assured him that even his worst enemies would not receive punishment from the heavens but their strength would be weakened by the force of the Believers themselves, who would be regarded as armies of Allah. When that moment drew near, the command was issued to make *hijrah* to Madinah. This was the beginning of the second stage of the call to True Religion. Allah Commanded the faithful to be prepared to lay down their lives and sacrifice all they had to annihilate the enemies of Islam. This is called *jihad wa-qital fi sabeel Allah* and to lay down one's life on this path is martyrdom.

Readers would have understood from this introduction that the armed struggle of the Believers against disbelief and disbelievers (whether offensive or defensive) would be regarded as *jihad* in the cause of Allah, by Allah and His Messenger and *Shari'ah* only if the aim is protection and help of the True Religion, or clearing the way of it and entitling Allah's slaves to His mercy and Praradise. However, if war is fought to annex land and recieve wealth, or to raise aloft the banner of one's people or country then that is not *jihad* in the cause of Allah.

Readers would have learnt also that in the *Shari'ah jihad* is a great mercy. While the rejectors and persecutors of previous Prophets' عليهم السلام suffered heavenly punishment in the past, now that will never descend till the Last Day. So, *jihad* is like a replacement for that. But Allah knows best.

Here now are the Ahadith that enumerate the excellences of *jihad* and martyrdom.

(١٨٩٥/٢٧)عَنْ اَبِىْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَضِىَ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلاً وَّجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا اَبُوْسَعِيْدٍ فَقَالَ اَعِدْهَا عَلَىَّ يَارَسُوْلَ اللّٰهِ فَاَعَادَهَا عَلَيْهِ ثُمَّ قَالَ وَاُخْرىٰ يَرْفَعُ اللّٰهُ

بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، قَالَ وَمَا هِيَ يَارَسُوْلَ اللّٰهِ؟ قَالَ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ (رواه مسلم)

(27/1895) Sayyidina Abu Sa'eed ﷺ al-Khudri reported that Allah's Messenger ﷺ said (one day), "He who being pleased and happy believes from his heart sincerely in Allah as his Owner and Lord, in Islam as his religion and in Muhammad as Allah's Messenger and the guide (of mankind) is assured of Paradise." (On hearing this good tiding from the Prophet ﷺ, the narrator) Abu Sa'eed ﷺ Khudri was much happy and he requested (the Prophet ﷺ), "O Messenger of Allah! Do repeat the same thing." So, he said that all over again (and with that) he (also) said, "There is one more religious deed (which is so great in Allah's sight that) Allah will elevate the doer of that deed a hundred degrees in Paradise, each two degrees will be as far away as heaven and earth are." (Hearing that) Abu Sa'eed ﷺ al-Khudri asked, "Messenger of Allah! What is that deed?" He said, "It is *jihad fi sabeel lillah, jihad* in the cause of Allah, jihad in the cause of Allah!" (Saheeh Muslim)

Commentary: Thus if anyone believes from the core of his heart that Allah is his Lord, Sayyidina Muhammad ﷺ is the Messenger and Islam is his religion then his life will be an Islamic life, he will be obedient to his Lord, and follower of the Prophet ﷺ. He gave the glad tidings to these slaves of Allah that they will be admitted to Paradise which is assured to them. Sayyidina Abu Sa'eed ﷺ al-Khudri was deeply happy on receiving this good news (perhaps Allah had blessed already with the features described by the Prophet ﷺ), so, he requested (happy that he was) to be retold of this tiding. When he repeated the words, the Prophet ﷺ added that Allah would elevate the performer of another deed to a rank a hundred degrees higher in Paradise. When he asked what that deed was, the Prophet ﷺ said, "اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ" "*Jihad fi sabeel illah*, jihad in the way of Allah, jihad in the way of Allah."

The Prophet ﷺ repeated that three times and it shows how high he held *jihad* in his heart. How much he enrcouraged us to it!

The facts of the Hereafter, Paradise, and Hell which the Qur'an

speakes of will be known to us truly when we make it there, for, we have no example for that here in this world. We must believe what we are told by Allah and His Messenger about these things.

(١٨٩٦/٢٨) عَنْ اَبِىْ هُرِيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْلَا اَنَّ رِجَالاً مِنَ الْمُؤْمِنِيْنَ لَاتَطِيْبُ اَنْفُسُهُمْ اَنْ يَتَخَلَّفُوْا عَنِّىْ وَلَا اَجِدُمَا اَحْمِلُهُمْ عَلَيْهِ مَاتَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُوْ فِىْ سَبِيْلِ اللّٰهِ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوَدِدْتُ اَنْ اُقْتَلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ (رواه البخارى و مسلم)

(28/1896) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "By Him in whose Hand my soul is, were it not that most & men among the Believers dislike to be left behind me when I go for *jihad* and I do not have enough means of conveyance for them, I would certainly not remain behind any sariya (expedition going for *jihad*, and would have taken part in every jihad). By Him in whose Hand my soul is, it is my longing that I should be martyred in the path of Allah, brought back life; martyred again, brought back to life, again; martyred once again, again brought to life; and martyred once again."
(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith brings out the greatness of *jihad* and martyrdom in the path of Allah. The Prophet ﷺ said that it was a desire in his heart that he should accompany every party that goes forward to wage *jihad* but, he could not because there were many devoted Muslims who would not be pleased to stay behind while he advanced. Besides, he did not have enough means of conveyance for all of them. Therefore, not accompany the expedition on *jihad*. He said in expression of his longing to take part in jihad. "By Him Who holds my life, it is my desire that I should be killed by the enemy on the battle-field. Then Allah should give me life again, only to be killed again in His path and He may revive me again. And, I may be martyred in that way again, and give life once more, and I may give that up again and get martyred.

(١٨٩٧/٢٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ اَنْ يَرْجِعَ اِلَى الدُّنْيَا وَلَهٗ مَافِى الْاَرْضِ مِنْ شَيْءٍ اِلَّاالشَّهِيْدُ يَتَمَنّٰى اَنْ يَرْجِعَ اِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرٰى مِنَ الْكَرَامَةِ

(رواه البخاری و مسلم)

(29/1897) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "After being admitted to Paradise, no one would like to be returned to earth even if he is given everything in it (and he is made owner thereof). However, one who was martyred in the path of Allah and admitted to Paradise would cherish that he should be sent back to earth and he should be martyred (not once but) ten times in the cause of Allah. He will make that wish because he will see how the martyrs are honoured and welcomed in Paradise (and what rank they are given)."

(Saheeh Bukhari, Saheeh Muslim)

(١٨٩٨/٣٠)عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَتْلُ فِىْ سَبِيْلِ اللّٰهِ يُكَفِّرُ كُلَّ شَيْءٍ اِلَّا الدَّيْنَ (رواه مسلم)

(30/1898) Sayyidina Abdullah ﷺ ibn Amr al-Aas reported that the Prophet ﷺ said, "To be martyred in Allah's cause is an expiation for all sins except debt." (Saheeh Muslim)

Commentary: The shortcomings of a man in obeying Allah's Commands and in giving rights and his faults and sins will all be atoned by giving up his life in the path of Allah and being martyred. Of course, if he has a debt or any right payable to a fellow-man then such things will not be forgiven even through martyrdom. This Hadith tells us of the greatness of martyrdom but also the seriousness of rights of fellow-men. May Allah enable us to learn from it.

(١٨٩٩/٣١)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشَّهِيْدُ لَايَجِدُ اَلَمَ الْقَتْلِ اِلَّاكَمَا يَجِدُ اَحَدُكُمْ اَلَمَ الْقَرْصَةِ.

(رواه الترمذی والنسائی والدارمی)

(31/1899) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, The one who is martyred in the cause of Allah feels only that much pain as much one of you feels on being stung by an ant."(Jama'i Tirmizi, Sunan Nasa'i, Sunan Da'rami)

Commentary: When anyone is operated upon, he is injected with pain-killing medicine or he is anaesthetize so that he loses sensation and feels no pain. Thus, the slave of Allah who is martyred undergoes such a condition that the only sensation he gets is like the stinging of an ant.

In Jami' Tirmizi itself there is a Hadith which says that when a man is martyred in the path of Allah. he is shown, at the very time. his place in Paradise (يرى مقعده من الجنة). The sight of Paradise itself is so very pleasing that the pain of being killed cannot be felt often that.[1]

(٣٢/١٩٠٠) عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَىٰ فِرَاشِهِ.

(رواه مسلم)

(32/1900) Sayyidina Sahl ﷺ ibn Hunayf reported that Allah's Messenger ﷺ said, "If anyone supplicates Allah with a true heart to grant him martyrdom then Allah will raise him to the station and rank of the martyrs even though he may die on his bed." (Saheeh Muslim)

Commentary: In our times, the door to Fighting for Allah and

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❶. There is an incident of current period. Mawlana Thanavi's رحمة الله عليه Khalifah Mawlana Mufti Muhammad رحمة الله عليه Hasan Amritsari had migrated to Lahore from Amritsar on the portion of the Sub-continent. Here he established Jami'Ashrafiyah. He had a wound on his feet which soon spread upto his knees and his thighs. The doctors decided that his leg must be amputated from his thigh down. The Mawlana consented to that and was brought to the operation tables. According to procedure, the doctors prepared to anaesthetize him, but he told them that it was not necessary and they might carry on without making him un-conscious. The Doctors explained to him that it was a long operation and his bone would also be severed and it was necessary to put him under anaesthesia. The Mawlana was unrelenting and insisted that they should carry on without onaesthetizing him. He took a rosary in hand and turned his face on the other side. The Doctors submitted to his demand and commenced the operation without applying anaesthesia. It took then about two and a half hours during which the Mawlana lied down with the rosary in hand. The doctors were very surprised and amazed, for, this thing was beyond their imagination. Later on. one of them, who had become devoted, asked the Mawlana, "What is the secret?" He said, "At that time, Allah had shwon me the reward against the pain and He had engrossed me in its sight." Some of the witnesses of this operation would still be alive in Lahore. Allah's affairs are far beyond our imaginations.

martyrdom is shut. However, this Hadith tells us that to those people who keep the merits of martyrdom in mind and pray to attain it, Allah will grant them the position of martyrs in view of their request and intention.

(۱۹۰۱/۳۳)عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجَعَ مِنْ غَزْوَةِ تَبُوْكَ فَدَنَا مِنَ الْمَدِيْنَةِ فَقَالَ اِنَّ بِالْمَدِيْنَةِ اَقْوَامًا مَاسِرْتُمْ مَسِيْرًا وَلَاقَطَعْتُمْ وَادِيًا اِلَّا كَانُوْا مَعَكُمْ قَالُوْا يَارَسُوْلَ اللّٰهِ وَهُمْ بِالْمَدِيْنَةِ ؟ قَالَ وَهُمْ بِالْمَدِيْنَةِ حَبَسَهُمُ الْعُذْرُ. (رواه البخاری و رواه مسلم عن جابر)

(33/1901) Sayyidina Anas ﷺ reported that when they returned from the Battle of Tabook and had approached Madinah Allah's Messenger ﷺ said, "There are some people in Madinah who were with you in this whole journey. When you crossed some valley, even then they were wityh you. "Some of the colleagues of the journey pointed out, "O Mssenger of Allah! They were in Madinah (how then were they with us in the journey?)" He said, "Yes, they resided at Madinah itself and could not accompany us for some reason and helpnessness."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: There were some of the Companions ﷺ in Madinah who wished to accompany the Prophet ﷺ in the expedition of Tabook. They were determined but they could not join because of some reason. As their intention to accompany was sincere, they were recorded by Allah among the participants. In a version of this hadith the words are اِلَّا شَرَكُوْ كُمْ فِي الْاَجْرِ (because of their sincere intention those Believers were your partners in the reward). According to this Hadith, anyone who intends to join in a pious work but cannot do that under some compulsion, Allah will reward him because of his intention.

(۱۹۰۲/۳۴)عَنْ اَبِيْ مُوْسىٰ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوْفِ. (رواه مسلم)

(34/1902) Sayyidina Abu Musa al-Ash'ari ﷺ reported that Allah's Messenger ﷺ said, "The gates of Paradise are under the shade of swords."

(Saheeh Musilm)

Commentary: In the field of *jihad* where swords are swung overhead and the warriors who place their lives in the way of Allah are martyred, there alone are the gates of Paradise, wide open. He who is martyred in Allah's path enters Paradise through these gates at the same moment. From this report of Saheeh Muslim it seems that Sayyidina Abu Musa al-Ash'ary ﷺ had narrated this saying of the Prophet ﷺ during a *jihad* when fighting was in full swing. It is narrated further down that on hearing him a slave of Allah got up. He seemed to be in bad condition and he asked, "O Abu Musa did you hear the Prophet ﷺ say this with your own ears?" He confirmed that he had himself heard him say that. The man then went to his friends and said, "I have come to convey to you my last greeting. Accept my fare-well *salaam*." He threw away the sheath of his sword and with the naked sword pierced into enemy ranks. He fought till he was martyred and attained his ambition. According to this saying of the Prophet ﷺ, he entered into Paradise through one of its doors.

(١٩٠٣/٣٥)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُجَاهِدِ فِىْ سَبِيْلِ اللّٰهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِاٰيَاتِ اللّٰهِ لَايَفْتُرُ مِنْ صِيَامٍ وَّلَاصَلٰوةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِىْ سَبِيْلِ اللّٰهِ . (رواه البخارى و مسلم)

(35/1903) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The *mujahid* (warrior) in the path of Allah is equal (in the sight of Allah) to the man who observes fasting regularly, stands before Allah in worship and recites the verses of Allah, not resting from tiredness through fasting and worship. (He is thus equal in Allah's sight) till he returns home."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The man who leaves home to participate in *jihad* is constantly in worship like one who fasts continuously and stands in worship and recites Allah's verses.

(١٩٠٤/٣٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَيْنَانِ لَاتَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللّٰهِ وَعَيْنٌ تَحْرِسُ فِىْ سَبِيْلِ اللّٰهِ

(رواه الترمذى)

(36/1904) Sayyidina Abdullah ibn Abbas ﷺ reported that Allah's Messenger ﷺ said, "There are two eyes that the fire of Hell cannot even touch, the eye that weeps in fear of Allah and the eye that kept guard (and vigil during the night) in *jihad* and served as such." (Jami' Tirmizi)

(١٩٠٥/٣٧) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَغَدْوَةٌ فِىْ سَبِيْلِ اللّٰهِ اَوْرَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا۔ (رواه البخارى و مسلم)

(37/1905) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "To get out in the way of Allah on a morning, or on an evening is better than the world and whatever it contains." (Saheeh Bukhari and Saheeh Muslim)

Commentary: This means that to go out in Allah's way even for a little while is better than the world and everything in it. We must believe that compared to the reward that we shall get for it in the Hereafter the world and whatever is in it is nothing. The world and its contents are emphemeral but that reward is ever-lasting.

(١٩٠٦/٣٨) عَنْ اَبِىْ عَبْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَغْبَرَّتْ قَدَمَا عَبْدٍ فِىْ سَبِيْلِ اللّٰهِ فَتَمَسَّهُ النَّارُ۔ (رواه البخارى)

(38/1906) Sayyidina Abu Abs ﷺ reported that Allah's Messenger ﷺ said, "It cannot be that once a man's feet become dusty on walking in the path of Allah, the fire of hell would touch them." (Saheeh Bukhari)

Commentary: Imam Tirmizi has also transmitted this Hadith of Abu Abs ﷺ with the addition that one of its narrators, Yazeed ibn Abu Maryam, reported that he was going (towards the Tami' Masjid) to offer the Friday salah and he met Abayah ibn Rifa'ah tabi'ee who said to him:

"اَبْشِرْ فَاِنَّ خُطَاكَ هٰذِهٖ فِىْ سَبِيْلِ اللّٰهِ سَمِعْتُ اَبَا عَبْسٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اغْبَرَّتْ قَدَمَاهُ فِىْ سَبِيْلِ اللّٰهِ فَهُمَا حَرَامٌ عَلَى النَّارِ"

"Glad tidings to you that your feet (with which you walk up to the Jami' Masjid) are walking on the path of Allah. And I have heard Abu Abs say that Allah's Messenger said: If anyone's feet walk in the path of Allah and become dusty then

they are forbidden to the fire (and it cannot even touch them)"

Abayah ibn Rifa'ah, tabi'ee, discloses through this statement that the words in the path of Allah' do not restrict their application to *jihad* and fighting alone but encompass a greater field; to go to offer salah and to run about in service of religion and of what places Allah are also *jihad*. Similarly, the Hadith of Sayyidina Anas ﷺ before that (لَغَدْوَةٌ فِيْ سَبِيْلِ اللهِ اَوْرَوْحَةٌ ......الخ) encompasses everyone who strives sincerely for Allah and His religion.

(١٩٠٧/٣٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُوَ وَلَمْ يُحَدِّثْ بِهٖ نَفْسَهٗ مَاتَ عَلٰى شُعْبَةٍ مِنْ نِفَاقٍ. (رواه مسلم)

(39/1907) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "He who dies without ever having participated in *jihad*, or thought of it (or formed an intention to participate) has died on a mode of hypocrisy." (Saheeh Muslim)

Commentary: The Qur'an says in surah al-Hujrat:

{The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard with their riches and their lives in the way of Allah. Those — they are the truthful ones.} (al-Hujarat, 49:15)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ اُوْلٰٓئِكَ هُمُ الصّٰدِقُوْنَ○ (الحجرات ٤٩:١٥)

This verse declares that *jihad* in the path of Allah is a necessary part of true faith. The true Believers are only they whose lives and Records of Deeds contain *jihad* (if not a practical participation then, at least, a wish and an intention). Therefore, one who departs from this world without these things has departed not as a True Believer but as a kind of hypocrite.

(١٩٠٨/٤٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللّٰهَ بِغَيْرِ اَثَرٍ مِنْ جِهَادٍ لَقِيَ اللّٰهَ وَفِيْهِ ثُلْمَةٌ. (رواه الترمذى وابن ماجه)

(40/1908) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "If anyone is presented before Allah without any trace of jihad on him then he has met Him with

defect and a blot (on his religion)." (Jami' Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith too may be explained in the same way as the one before it. In studying this Hadith and others like it, we must remember that in the terminology of Qur'an and Hadith *jihad* is not merely fighting and war with weapons. Rather, it is to undertake any kind of effort to help and support religion at any time necessary; such a struggle is *jihad* for that occasion. The slaves of Allah who struggle according to the needs of time and sacrifice their life and property are *mujahids* (warriors) on the path of Allah. We will speak on this in detail later on.

(٤١/١٩٠٩) عَنْ زَيْدِ بْنِ خَالِدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِياً فِيْ سَبِيْلِ اللّٰهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِيْ اَهْلِهِ فَقَدْ غَزَا۔

(رواه البخاری و مسلم)

(41/1909) Sayyidina Zayd ibn Khalid reproted that Allah's Messenger ﷺ said, "If anyone provides a participant of *jihad* in the way of Allah with equipment of *jihad* then (in the sight of Allah) he too has participated in *jihad* and battle. And, if anyone deputises for a warrior and looks after his family then he too has participated in *jihad*. (Both these kinds will receive a reward for *jihad* and they will be recorded with Allah as *mujahids*)

(Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet ﷺ outlines the principle that one who equips a person who is engaged in helping out religion in a large way, or looks after his family in his absence is, indeed, entitled to a full reward and is regarded as being in service of religion. Those of us who cannot directly take part in a large-scale religious mission can, at least, help out those who participate and their dependants. We will then be in the same category as those who are in the fore-front and in active participation and get a full reward. May Allah enable us!

(٤٢/١٩١٠) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُو الْمُشْرِكِيْنَ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ وَاَلْسِنَتِكُمْ۔(رواه ابوداؤد، والنسائی، والدارمی)

(42/1910) Sayyidina Anas reported that the Prophet ﷺ said, "Wage *jihad* against the polytheists and idolaters with your life,

property and tongue." (Sunan Abu Dawood, Sunan Nasa'i Sunan Darmi)

Commentary: Wage *jihad* according to the opportunity and demands of time against the disbelievers and polytheists to bring them to believe in unity of Allah and to the True Religion and to weaken them so that the call of Truth may be made unhindered. Use your life and wealth to this end and speak with the tongue too. The wide context of *jihad* includes spending money for the call to Truth and speaking with the tongue (and using the pen).

A Clarification:

The word *jihad* is used in Urdu only to descrbie the armed war fought for Allah and His Messenger and for the religion against the enemies of Allah. However, In Arabic and the terminology of the Qur'an and Hadith, *jihad* is to struggle firmly and use possible strength against the rivals to achieve a goal. This struggle may turn out into a war, or into any other form. (The word is used in the Qur'an often in this sense.)

The Prophet ﷺ stayed at Makkah for about thirteen years after being made Prophet. During this entire period, not only was it not permitted to him to wage *jihad* through the sword and engage in war but also these things were disallowed. The command applied was "كُفُّوْا اَيْدِيَكُمْ......" (withhold your hands from fighting and war). The surah al-Furqan was revealed during the Makkan period. The Prophet is told:

"فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا" (الفرقان ٢٥:٥٢)

{So (O Prophet), obey not the disbelievers but strive against them with a great striving, with this (Qur'an)} (25:52)

The Prophet ﷺ is told not to submit to them but continue to wage a powerful *jihad* (struggle) against them with the Qur'an. This verse, obviously, does not speak of *jihad* with the sword or warfare, but through the Qur'an the struggle of calling them and preaching of them. And, the verse calls it *jihad*; in fact, *jihad kabeer* and *jihad azeem*.

Surah al-Ankaboot too was revealed at Makkah before *hijrah*. It has a verse:

"وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهٖ إِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ" (العنكبوت ٢٩:٦)

{And whosoever strives, strives only for himself. Surely Allah is Independant of (His) creatures.} (29:6)

The person who engages in *jihad* (in the cause of Allah) truly wages it for his own benefit. (Allah does not benefit from it in the least.) Allah is Independant.

In the same surah, its last verse says:

"وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ○"

{And those who strive hard for Our cause, We shall certainly guide them in Our ways. And surely Allah is with the good-doers} (29:69)

Obviously, both these verses of Surah al-Ankaboot do not use the word *jihad* in the sense of fighting with the sword. Rather, it is striving and toiling in Allah's way and for His pleasure in whichever from it be. Every sincere struggle for Allah and giving up life and property, luxury and comfort and full utilisation of the capabilities given by Allah are different stages of *jihad* in the path of Allah. The opportunity to engage in that is available always and in every corner of the world.

Of course *jihad* with the sword and fighting in the path of Allah is a superior kind of *jihad* from certain angles. The giving up of life and martyrdom in this path is a greatest honour for a Believer, for which the Prophet ﷺ himself expressed his earnest longing as we have seen earlier. The next Hadith throws more light on it.

(١٩١١/٤٣) عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ (رواه الترمذى)

(43/1911) Sayyidina Fudalah ؓ ibn Ubayd reported that he heard Allah's Messenger ﷺ say, "The *mujahid* (warrior) is he who wages *jihad* against his own self." (Jami' Tirmizi)

Commentary: The Qur'an says: "إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ" {Surely human soul incites to evil} (Yusuf, 12:53) Thus, the slave of Allah who fights against his base desires — instead of obeying them, he obeys the Commands of Allah — it is about him that the Prophet ﷺ has

said in this Hadith that he is the true *mujahid* (warrior). In the same way, in this series of Ma'arif ul-Hadith in Kitab al-Mu'ashirah when speaking of treatment of parents, the Hadith has been narrated in which the Prophet ﷺ has described service to parents as *jihad* (ففيهما فجاهد)

The Sphere of Martyrdom

Just as the word *jihad* has a vast connotation, so too Allah's Messenger ﷺ said that the word martyrdom had a wide meaning. Thus many who are not killed in the battle-field by the disbelievers but die suddenly in accidents, etc. are also included among martyrs.

(١٩١٢/٤٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَعُدُّوْنَ الشَّهِيْدَ فِيْكُمْ قَالُوْا يَارَسُوْلَ اللّٰهِ مَنْ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ، قَالَ اِنَّ شُهَدَاءَ اُمَّتِىْ اِذًا لَقَلِيْلٌ مَنْ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ وَمَنْ مَاتَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِى الطَّاعُوْنِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِى الْبَطْنِ فَهُوَ شَهِيْدٌ (رواه مسلم)

(44/1912) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ asked (his Companions ؓ), "Whom do you regard as *shaheed*[1] (martyrs) among yourselves?" They said, "O Messenger of Allah! The *shaheed* is he who gets killed in the cause of Allah. He said, "In that case the martyrs of my *ummah* will be very few. (Listen!) He is a martyr who is killed in Allah's way, and he who dies on the way of Allah (like the journey for *jihad*), he too is a martyr. And he who dies in plague is a martyr too. And, he who suffers from a stomach disease is also a martyr (the stomach disease could be: chlorea, gastro-enteritis, diarrhoea, dropsy, etc.) (Saheeh Muslim)

Commentary: The fact is that the *shaheed* (martyrs) are really those who are killed in the battlefield by the disbelievers and polytheists. (There are special commands about them in *Shari'ah*. For example, they are not given bath and are buried in the garments they wear). However, Allah, the merciful that He has included in this definition some of those who die from unusual disease or

[1]. The word is *shaheed* (singular) and *shuhada* (plural) but we have *shaheed* in English for singular and plural.

accidents. He has promised to give them the rank of *shaheed* in the Hereafter. Some are mentioned in the above Hadith and others will be mentioned in the Ahadith to follow. To make a distinction, the first kind are called *shaheed Haqiqee* and the other kinds *Shaheed Hukmee*, the commands of bath and shroud do not apply to the second kind. Their bodies are treated like ordinary deaths.

(١٩١٣/٤٥) عَنْ اَبِىْ هُرِيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشُّهَدَاءُ خَمْسَةٌ اَلْمَطْعُوْنُ وَالْمَبْطُوْنُ وَالْغَرِيْقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيْدُ فِىْ سَبِيْلِ اللّٰهِ. (رواه البخارى ومسلم)

(45/1913) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The *shaheed* are of five kinds ❶ Those who die of plague, ❷ Those who die from stomach ailment. ❸ Those who die from drowning. ❹ And, those who die under crumbling buildings, etc. ❺ And, the *shaheed* in the way of Allah (on the field of *jihad*). (Saheeh Bukhari, Saheeh Muslim)

(١٩١٤/٤٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ غُرْبَةٍ شَهَادَةٌ (رواه ابن ماجه)

(46/1914) Sayyidina Ibn Abbas ﷺ reported that Allah's Messenger ﷺ said, "Death during journey is martyrdom." (Sunan Ibn Majah)

Commentary: If we ponder over these Ahadith, we will learn that Allah through His Mercy has given the rank of martyrdom in some form to those who die a sudden death or a painful or pitiful death. He will give them reward of some kind of martyrdom. This is a great glad tiding for those who die in this way and a great consolation for their heirs. May Allah cause us to believe.

In these present times many accidents take place whether of automobiles or railways or aeroplanes. There are also sudden deaths through heart-related ailments.

We have full faith in Allah's Mercy that He will treat all of them with kindness. Surely, Allah's Mercy is very vast.

كتاب الفتن

KITABUL FITAN

(BOOK OF TRIALS AND AFFLICTIONS)

RELIGIOUS DECLINE & TRIALS FACED BY THE *UMMAH*

At the same time as the Prophet ﷺ gave guidance to the *ummah* on different religious matters that we have seen so far, he also warned them of decline in religion, changes and trials; and he also gave guidance for such occasions. Allah had revealed to him that just as earlier people had suffered religious decline and they had gone into error, so too his *ummah* will go through a similar period and deprive themselves of Allah's blessings. Thus, the Prophet ﷺ had opportunity to guide his people in this regard.

Sayings of the Prophet ﷺ on this subject are found in Books of Hadith in their section. Book or Chapter of *Fitn*. They are not merely foretellings but their aim is to forewarn the *ummah* of the trials they would face and to guide them on how to save themselves from the effects of the trials.

The Ahadith that follow may be read in the light of this preamble and we must examine ourselves and seek guidance from them.

(١٩١٥/١) عَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتّٰى لَوْ دَخَلُوْا جُحْرَ ضَبٍّ تَبِعْتُمُوْهُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ اَلْيَهُوْدَ وَالنَّصَارٰى؟ قَالَ فَمَنْ؟ (رواه البخاری ومسلم)

(1/1915) Sayyidina Abu Sa'eed ﷺ al-Khurdi reported that Allah's Messenger ﷺ said, "Certainly you (my ummah) will follow in the footsteps of the earlier people — span for span, and cubit for cubit — and if they had entered the bear's den, you too would do the same thing." Some one asked, "O Messenger of Allah, do you mean the Jews and Christians?" He said, "Who else?" (Bukhari and Muslim)

Commentary: The word cubit is the length from finger tips to the elbow which is equal to two spans, and the full expression means step by step. So, the Prophet's ﷺ saying means: Some people of my *ummah* will follow the earlier communities step by step so that they will do the same things the earlier ones had done and commit the same wrongs they had committed. If the earlier people had done some foolish things like going into a bear's den, someone from my *ummah* too will try the same foolish thing. (They will thus ape them in everything.) When someone asked if by earlier communities he meant the Jews and Christians, the Prophet ﷺ comfirmed that.

This, as we have said earlier, is more a warning to protect themselves than a prediction.

(١٩١٦/٢) عَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ شَبَّكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ وَقَالَ كَيْفَ اَنْتَ يَاعَبْدَاللّٰهِ بْنَ عَمْرٍو إِذَا بَقِيْتَ حُثَالَةٌ قَدْ مَرِجَتْ عُهُوْدُهُمْ وَاَمَانَاتُهُمْ وَاخْتَلَفُوْا فَصَارُوْا هٰكَذَا، قَالَ فَكَيْفَ يَارَسُوْلَ اللّٰهِ؟ قَالَ تَاخُذُ مَاتَعْرِفُ وَتَدَعُ مَاتُنْكِرُ وَتُقْبِلُ عَلىٰ خَاصَّتِكَ، وَتَدَعُهُمْ وَعَوَامَّهُمْ.

(رواه البخاری)

(2/1916) Sayyidina Abdullah ibn Amr ؓ reported that one day the Prophet ﷺ interlaced his fingers of one hand into those of another and asked, "O Abdullah! What will be your state and reaction when only the dregs or the worst kind of people remain. They will cheat in their convenants and dealings and they would have (serious) disagreements (and bickerings). They will intermingle mutually (just like my fingers are now interlaced.)" Abdullah ibn Amr ؓ submitted, "O Messenger of Allah, how should I conduct myself then (at that time.)" The Prophet ﷺ said, "The course or deed that you find correct and approved, choose that and shun that which you consider wrong. Keep all your attention on yourself (and think of yourself). And abstain from the dregs and incapable people who fight among themselves and their masses." (Saheeh Bukhari)

Commentary: The word in the Hadith حثار means dregs. It is used here for the worst of men who have no human quality, and are absolutely incapable. They would deceive people.

Sayyidina Abdullah ibn Amr al-Aas ﷺ was a young Companion and very pious. It was the Prophet's ﷺ method of teaching that he put a question to his Companions ﷺ who then enquired from him the correct answer. Accordingly, Abdullah asked the Prophet ﷺ for the correct answer and he informed him. The gist of his guidance was: when you find such people then think about yourself and turn away from them.

At this point, we must remember that whatever guidance the Prophet ﷺ wished to give to the Muslims till the Last Day, he addressed the Sahaba ﷺ (Companions) and left the message with them. May Allah reward them and those that succeeded them that they conveyed these messages of guidance of the Prophet ﷺ to the people who followed them. The scholars of Hadith then preserved them in books of Ahadith.

(١٩١٧/٣)عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ اَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ (رواه البخارى)

(3/1917) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "There will soon come a time when a Muslim's best property will be sheep which he will take away to the mountain-tops and valleys of rainfall to flee from Fitan (trials and afflictions) and save his religion." (Saheeh Bukhari)

Commentary: The Last Hour is stated in the Qur'an as close-by (اِقْتَرَبَتِ السَّاعَةُ)(al-Qamar, 54:1). The Prophet ﷺ, too, used to mention it as though it was about to take place, and he gave its signs in the same manner. Firstly, that which is to come and is sure to come must be regarded as drawing near. Secondly, the wisdom behind that was that no one may sit with complacency because it was far off in time, and be lethargic in preparing himself for it. Thus, on this principle, the Prophet ﷺ has described the *Fitn* (trials and afflictions) to be near the time when it will be difficult for pious men to keep to their religion and abide by Allah's and His Messenger's commands. He said that at a such time that Believing slave will be at peace who has some goats and he takes his herd to the tops of mountains or in valleys where there is rainfall. The

goats would subsist on foliage grown by Allah and he would live on them, keeping safe from *fitn*.

(١٩١٨/٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ اَلصَّابِرُ فِيْهِمْ عَلٰى دِيْنِهٖ كَالْقَابِضِ عَلَى الْجَمَرِ. (رواه الترمذى)

(4/1918) Sayyidina Anas ؓ reported that Allah's Messenger ﷺ said, "A time will come on people when one who patiently observes religion will be like one who holds burning charcoal in his hand." (Jami' Tirmizi)

Commentary: Sin, indecency and neglect of godly life will be so common and rampant that it will be difficult and require tremendous patience to live according to commands of religion and abstain from the unlawful. It will be like trying to hold burning charcoal in the hands. It is the same time as is mentioned in Sayyidina Abu Sa'eed's ؓ foregoing Hadith. But Allah knows best.

(١٩١٩/٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكَ فِيْ زَمَانٍ مَنْ تَرَكَ فِيْهِ عُشْرَمَا اُمِرَ هَلَكَ، ثُمَّ يَاْتِيْ زَمَانٌ مَنْ عَمِلَ فِيْهِ بِعُشْرِمَا اُمِرَ نَجَا (رواه الترمذى)

(5/1919) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "You are now in times when if anyone conducts himself on Divine injunctions (to a large extent) and neglects only a tenth part of them then he will perish (and will suffer.) But, later a time will come when if anyone acts on only one-tenth of the Divine commands then he will be saved." (Jami' Tirmizi)

Commentary: In the times of the Prophet ﷺ when people were in his company and under his training and observed him closely, the atmosphere was such that Divine injunctions were followed zealously and that was very easy for them. It came as second nature to them to obey Allah and His Messenger. Thus, if anyone neglected even a little of his duties then he was liable to be taken to task and account for his conduct. But, the Prophet ﷺ also spoke of times when the situation would be very non-conducive for a religious life. (It would like trying to hold burning charcoal in the hand.) He said about this times that the slave of Allah who acts on

even a few of Divine commands will find them enough to earn salvation. I believe that the word one-tenth is not to be taken literally but it means a little against too much. The message of the Prophet ﷺ is explained in the foregoing passage.

Trial Through Wealth

(١٩٢٠/٦) عَنْ مُحَمَّدِ بْنِ كَعَبٍ الْقُرَظِي قَالَ حَدَّثَنِيْ مَنْ سَمِعَ عَلِيٌّ بْنَ اَبِيْ طَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَاطَّلَعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَاعَلَيْهِ اِلَّابُرْدَةٌ لَهٗ مَرْقُوْعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكٰى لِلَّذِىْ كَانَ فِيْهِ مِنَ النِّعْمَةِ وَالَّذِىْ هُوَ فِيْهِ الْيَوْمَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ اِذَا غَدَا اَحَدُكُمْ فِىْ حُلَّةٍ وَرَاحَ فِىْ حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ اُخْرٰى وَسَتَرْتُمْ بُيُوْتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوْا يَارَسُوْلَ اللّٰهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمَؤُنَةَ قَالَ لَاَنْتُمُ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ. (رواه الترمذى)

(6/1920) Muhammad ibn Ka'b al Qurazi said that he heard from one who heard (this story) directly from Sayyidina Ali ﷺ ibn Abu Talib. (he said:) We were sitting in the mosque with Allah's Messenger ﷺ when Mus'ab ibn Umayr ﷺ came to us wearing only a (worn out) cloak that was patched with hide. When Allah's Messenger ﷺ saw him (in this condition), he wept remembering his affluent state (before he embraced Islam) and seeing his present (pitiable, poor) condition. Then Allah's Messenger said (to us), "(Tell me) how will it be with you when (in affluence and luxury) one of you goes out in the morning wearing a mantle and in the evening wearing another, and (a meal in a)dish is placed before him while another is carried away. And you will clothe your homes in the same way as the Ka'bah is covered?" (In answer to his question among the attendants,) some people submitted, "O Messenger of Allah, we will then be in a better condition than today. We will get ample time to worship and not have to toil (for livelihood). "Allah's Messenger ﷺ said, "No, you are much better off today (in this poverty) than that day (of affluence)." (Jami' Tirmizi)

Commentary: Muhammad ibn al-Qurazi was a *tabi'ee* who was

distinguished in his times for his knowledge of the Qur'an and his piety. He has not mentioned the name of the narrator who reported to him the Hadith on the authority of Sayyidina Ali ﷺ, but it is clear from his report that the narrator was a reliable and trustworthy man.

Sayyidina Mus'ab ibn Umayr ﷺ had a distinct position among the Companions ﷺ, and an interesting history. He was from a very rich family and was brought up with much doting and care, and he lived in great luxury. But, when he became a Muslim, his life changed altogether and his state became what we have read in this Hadith. He had only a single tattered cloak on his body and his condition brought tears in the eyes of the Prophet ﷺ.

Then the Prophet ﷺ informed his Companions ﷺ of a time when his *ummah* would live in luxury. They would have enough garments to be able to change them twice a day, variety of dishes on the dining mat. He asked them what they thought of those coming times and when they thought that there would be abundant opportunity to devote themselves to worship, he told them that they were wrong to imagine that. They were much better off than those who would see affluent times.

The fact is that when the Prophet ﷺ spoke of these times, the Companions ﷺ could only believe in the unseen. Later, however, in the times of the Banu Umayah and Banu Abbas and later on in Many Muslim governments and even today in those Muslim countries who are blessed with luxury, this fact was clearly observed. Indeed, these predictions are among the miracles of Allah's Messenger and evidences of his Prophethood.

(۹۱۲۱/۷) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْاُمَمُ اَنْ تَدَاعىٰ عَلَيْكُمْ كَمَا تَدَاعَى الْاٰكِلَةُ اِلىٰ قَصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ وَلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنَ قَالَ قَائِلٌ يَارَسُوْلَ اللّٰهِ وَمَا الْوَهْنُ؟ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

(رواه ابوداؤد والبيهقى فى دلائل النبوة)

(7/1921) Sayyidina Thawban ﷺ reported that Allah's

Messenger ﷺ said, "The time is near when (your enemy) nations invite each other against you (to wage war and annihilate you) like diners invite each other to tbe platters (dishes of food)." Someone submitted, "Will it be because of our few numbers on that day?" He said, "(No!) Rather you will be in large numbers then but like the sediments of flood you will be (lifeless and weightless) and Allah will remove from your enemies your fear, and (instead) put into your hearts وهن (*wahn*)." Someome asked what *wahn* وهن was and he said, "Love for the world and dislike of death."

(Sunan Abu Dawood, Dala'il an-Naboowah)

Commentary: When the Prophet ﷺ spoke as he did in this Hadith — and even many centuries after that — the condition of the Muslims seemed to believe his prediction. But, whatever he said did happen. Even today we see that happening. The reason for the Muslim decline is also the same as he had suggested. We love this world and the life here and find death (in Allah's path) a bitter proposition and our condition has made us an easy morsel for our enemies. As we have said already, this saying of the Prophet ﷺ is not merely a prediction but an instruction to his *ummah* to protect their hearts from وهن *wahn* (love for the world and dislike of death.)

(١٩٢٢/٨) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اُمَرَاءُ كُمْ خِيَارَكُمْ وَاَغْنِيَاءُ كُمْ سَمُحَاءَ كُمْ وَاُمُوْرُكُمْ شُوْرٰى بَيْنَكُمْ فَظَهْرُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ بَطْنِهَا وَاِذَا كَانَ اُمَرَاءُ كُمْ شِرَارَكُمْ وَاَغْنِيَاءُ كُمْ بُخَلَاءَ كُمْ وَاُمُوْرُكُمْ اِلٰى نِسَاءِ كُمْ فَبَطْنُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ ظَهْرِهَا.

(رواه الترمذی)

(8/1922) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "When your rulers are the pious people among you and your wealthy men are generous and your affairs are settled with mutual consultation then the surface of the earth is better for you than its belly. But if (in contrast,) your rulers are the worst men among you and your welalthy men possess a miserly character (instead of generosity) and your affairs are subservient to your women's opinion (instead of mutual consultation) then the belly of the earth is better for you than its surface."

(Jami Tirmizi)

Commentary: It was revealed to the Prophet ﷺ that for a length of time his *ummah* will have pious men in government, their rich men will be endowed with liberality and will spend from Allah's provisions sincerely on virtuous accounts, and their mutual dealings will conclude with consultation. (These are three signs that the *ummah* will observe the Commands of Allah and His Messenger.) The Prophet ﷺ said that these would be a blessing for the *ummah* and they would be worthy of walking on the face of the earth and, being the best community, they would be rèsponsible to guide and lead people. It was also revealed to ohim that a time would come when things would be reversed.

Evil people would rule, the rich men would be stingy and greedy and their affairs would be concluded with the pleasure of women in mind. The Prophet ﷺ said that the people would not then be deserving of walking on the face of the earth but would deserve to be eliminated and buried into it.

This Hadith, too, besides predicting the future events, warns the *ummah* to mend their ways.

The Trials That Will Grow

(١٩٢٣/٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالْاَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِىْ كَافِرًا وَيُمْسِىْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيْعُ دِيْنَهٗ بِعَرَضٍ مِنَ الدُّنْيَا. (رواه مسلم)

(9/1923) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "Make haste in doing good deeds before the coming of the trial that will descend in quick succession like portions of the dark night. (It will be that) a man will rise up in the morning as a faithful but will begin the evening as one deprived of faith. Or he will be a believer in the evening but will not remain a believer the next morning and become an infidel. He will sell away his religion and faith for, the meagre provisions of this world." (Saheeh Muslim)

Commentary: The Prophet ﷺ was informed that his *ummah* will encounter trials one upon another like the darkness of the night. As a result, a man would wake up a Believer and Muslim but by evening time he will go astray or do a wicked deed and waste away and foil religion.

This trial will emerge through misleading movements and women and through greed for wealth and leadership and other kinds of indecent desires. The last sentence in the Hadith is "يَبِيْعُ دِيْنَه' بِعَرَضٍ مِنَ الدُّنْيَا" (He will sell away his religion against paltry provisions of the world.) The Hadith does not only imply that a man would turn to disbelief for worldly ends but it also encompasses all possibilities whereby he will overlook the religious commands to further his worldly ambitions (like amassing wealth or strengthening his leadership, etc.) Thus, coveting the world and neglecting the Hereafter and every kind of sin and indecency is included here and this is practical disbelief. We may repeat here that though the Prophet ﷺ addressed the Companions ﷺ, the addressees realy include his *ummah* of every period. He means to warn every Believer to beware of Trials liable to hamper faith and to tell him that he must hasten to do righteous deeds lest he succumb to trial and fail to do good deeds thereafter. If he will persist in doing pious deeds, he will be entitled to Allah's protection from Trial.

(١٠/١٩٢٤) عَنِ الْمِقْدَادِبْنِ الْاَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ إِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ، إِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ، وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا. (رواه ابوداؤد)

(10/1924) Sayyidina Miqdad ibn Aswad ﷺ reported having heard Allah's Messenger ﷺ say, "Surely he is fortunate who is kept safe from trials. He is fortunate who is kept far away from trials. He is fortunate who is separated from trials. But, as for him who is involved into it and he shows patience and steadfastness, (What do we say of him but that) he is praised and lauded." (Sunan Abu Dawood)

Commentary: Whenever he wished that his listeners should comprehend well what he said to them, he repeated that three times. For instance, here he said thrice "إِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ" (He is surely fortunate who is kept away from trials.) He said that again and again because it is a great blessing for anyone to be protected from trials but because it is not seen, many people do not realise it. Therefore, they neither value it nor express gratitude for it which is

a serious deprivation. In the end, he said that if anyone does face trial and endures it by sticking to religion then he is to be lauded and congratulated. This is the more appropriate interpretation of the last words "وَلَمَنِ ابْتُلِىَ فَصَبَرَ فَوَاهًا" although exponents have suggested other meanings too. And, knowledge is with Allah!

(١١/١٩٢٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُالْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرَجُ، قَالُوْا وَمَاالْهَرَجُ؟ قَالَ الْقَتْلُ (رواه البخارى و مسلم)

(11/1925) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The times will draw nearer, knowledge will be taken away, trials will afflict and stinginess will be put (in human nature and hearts), and there will be much *harj*." The Companions ﷺ asked what *harj* was and he said, "Bloodshed and killing." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has spoken of some trials that will afflict the *ummah*. His first words were يَتَقَارَبُ الزَّمَان. The commentators have suggested different meanings for it, but I am inclined to understand it as; times will pass rapidly, there will be no auspiciousness in it, something done in a day will take several days to accomplish. This is my experience, but Allah knows best.

The Prophet ﷺ also said that knwledge will be taken away. It is the knowledge that is the legacy of the Prophet ﷺ will be taken away. This is explained in another Hadith that religious scholars (the heirs of this knowledge) will be taken away (through libraries may survive and professional scholars thrive in our cities). The fact is that knowledge which is the legacy of prophethood and is guidance and light is only that which the religious scholars possess as trustees thereof. If they do not exist, the knowledge and light will disappear with them.

The third thing the Prophet ﷺ said, "Trials will afflict (In different ways)." This is self-explanatory. The fourth thing he said "وَيُلْقَى الشُّحّ". The praiseworthy qualities of generosity and sacrifice will be lacking. The last thing he said is that there will be much bloodshed and killing. This is destructive by worldly standards and a grave sin in terms of the Hereafter. May Allah protect us from

these trials.

(١٩٢٦/١٢) عَنْ مَعْقَلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِبَادَةُ فِي الْهَرَجِ كَهِجْرَةٍ اِلَيَّ. (رواه مسلم)

(12/1926) Sayyidina Ma'qal ﷺ ibn Yasar reported that Allah's Messenger ﷺ said, "To occupy oneself during the harj (killing) is like making the hijrah (migration) towards me."(Saheeh Muslim)

Commentary: When there is unnecessary killing, a Believer must save himself from that and devote himself with single-minded worship of Allah. In Allah's sight, this deed will be like his migration from the land of the infidels towards the Prophet ﷺ to preserve his faith.

(١٩٢٧/١٣) عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ اَتَيْنَا اَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا اِلَيْهِ مَانَلْقىٰ مِنَ الْحَجَّاجِ فَقَالَ اِصْبِرُوْا فَاِنَّهٗ لَايَاتِيْ عَلَيْكُمْ زَمَانٌ اِلَّاالَّذِيْ بَعْدَهٗ اَشَرُّ مِنْهُ حَتّٰى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهٗ مِنْ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

(13/1927) Sayyidina Zubayr ibn Adi ﷺ reported that they went to Sayyidina Anas ﷺ ibn Maalik and complained to him of the oppression let loose by Hajjaj. He said, "Be patient (on these trials) and know that no time will come upon you but will be followed by a time worse than it till you meet your Lord. I have heard this from your Prophet ﷺ."

Commentary: We have stated earlier in this series of *Ma'arif ul-Hadith* that Allah had granted the Prophet's ﷺ personal servant, Sayyidina Anas ﷺ ibn Maalik a long life. He lived in Basra for about 80 years after the Prophet's ﷺ death. After Sayyidina Mu'awiyah ﷺ, the rule of Hajjal Thaqafi of the Banu Umayyah was proverbial for its cruelty. Zubayr ibn Adi was a tabi'ee. Sayyidina Anas ﷺ comforted them when he and his colleagues complained to him of the cruelty of Hajjaj by saying that they should endure the oppression with patience, for, more difficult times would come. He had heard the Prophet ﷺ say that the times to follow would always be worse than the time preceding it.

This might lead one to doubt that Sayyidina Umar ibn Abdul Aziz رحمة الله عليه followed Hajjaj and after him too there were other just and pious rulers. Then how would we reconcile the Prophet's

ﷺ saying about more difficult times following one after another?

The Prophet's saying does not concern government and officers of government alone. Rather, he had said that in general terms about the overall condition of the *ummah*. There is no doubt in what he said and it is confirmed by observation. Hajjaj was as he is projected, but there were other people in the government and they were evil and corrupt. However there were many Companions alive at that time. There were many tabi'een who rank most excellent after the Companions ؓ and many of the believing masses were righteous people too. Every succeeding generation was definitely worse than the previous. This is also borne out by history. May Allah preserve our faith from mischief.

(١٤/١٩٢٨) عَنْ سَفِيْنَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْخِلَافَةُ ثَلٰثُوْنَ سَنَةً ثُمَّ يَكُوْنُ مُلْكاً ثُمَّ يَقُوْلُ سَفِيْنَةُ اَمْسِكْ خِلَافَةَ اَبِىْ بَكْرٍ سَنَتَيْنِ وَخِلَافَةَ عُمَرَ عَشْرَةً وَعُثْمَانَ اِثْنَتَىْ عَشْرَةَ وَعَلِيٍّ سِتَّةً.

(رواه احمد والترمذى وابوداؤد)

(14/1928) Sayyidina Safinah ؓ reported having heard Allah's Messenger ﷺ say, "The Khalifah (caliphate) will last only thirty years. Then monarchy will take over. "Then Safinah said, "Count the (years of)Khalifah — Abu Bakr 2 years, Umar (10 years, Uthman 12 years and Ali 6 years."

(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood)

Commentary: Sayyidina Safinah ؓ was the Prophet's ﷺ freed slave. He has quoted the Prophet ﷺ as saying that the *Khalifat* would last thirty years, that is what was exactly on his pattern and the way which pleasure Allah (and which is called *Khilafat Raashidah*). Then the system would switch over to monarchy. Allah had revealed this to His Prophet ﷺ who mentioned it to his Companions ؓ often, and cautioned them. This is reported by different Companions ؓ. Sayyidina Safinah also gave a count of the duration of *Khilafat*, but that is an estimate, for, the exact periods are:

Sayyidina Abu Bakr ؓ: 2 years four months,

Sayyidina Umar ؓ: 10 years six months,

Sayyidina Uthman ؓ: few days short 12 years,

Sayyidina Ali ﷺ: 4 years 9 months.

This adds up to 29 years 7 months. Sayyidina Hassan was Khalifah for about five months and that makes the total 30 years. These are the thirty years of *Khilafat Raashidah*. Then, as the Prophet ﷺ had forewarned, there was Kingdom instead of Khilafat. These foretellings are evidence of his prophethood as well as warning to the *ummah*.

(١٩٢٩/١٥) عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَاتَرَكَ شَيْئًا يَكُوْنُ فِيْ مَقَامِهِ ذَالِكَ اِلٰى قِيَامِ السَّاعَةِ اِلَّاحَدَّثَ بِهٖ حَفِظَهٗ مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ قَدْ عَلِمَهٗ اَصْحَابِيْ هٰؤُلَاءِ وَاِنَّهٗ لَيَكُوْنُ مِنْهُ الشَّيْئُ قَدْنَسِيْتُهٗ فَاَرَاهُ فَاَذْكُرُهٗ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ اِذَاغَابَ عَنْهُ ثُمَّ اِذَا رَاٰهُ عَرَفَهٗ. (رواه البخاری ومسلم)

(15/1929) Sayyidina Huzayfah ﷺ reported that (one day) Allah's Messenger ﷺ stood up (to deliver a sermon). He did not omit to mention anything that would occur till the Last Day. he mentioned all of them. He who remembered did remember it but he who forgot, did forget. My friends too know it. And, the fact is that I forget something of his sermon but when I see it (happen), I remember it. (It is) like a man who forgets the face of another man when he is absent from him but then as he sees him, he recognises him (And remembers the forgotten face).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: This report has been narrated by other Companions too. One day the Prophet ﷺ delivered a very lengthy sermon in which he mentioned the events and calamities that would occur till the Last Day. Obviously, he had thought it necessary to caution the *ummah* about these occurences, for, that was his mission, and that did behove him too. However, there are people who hold that he had knowledge of everything from the begining of creation to the Last Hour of the universe, and of all creatures and of every little thing. They cite this Hadith and other Ahadith of this purport in support of their cuntention. They assert that the Prophet ﷺ said in these Ahadith everything about ماكان ومايكون (what was and what will be). This would encompass all countries of the world including India, Japan, America, Russia etc. and everything

happening there till the Last Day was known to him whereher it concerned man animals, birds and creatures in the oceans too. In the same way, he told the Companions ؓ — according to these people — everything broadcast on the radio the world over and printed in newspapers worldwide til! the Last Day.

Even one with a little intelligence can see that this is not the purport of the Hadith.

Besides, if what they say is true then he would have named the Khalifah who succeeded him, Sayyidina Abu Bakr ؓ, and the next and so on so forth. If that were so then there would have been no argument, consultation or selection of the first Khalifah at Saqeefah Banu Sa'dah, and again on the martyrdom of the second Khalifah, Sayyidina Umar ؓ, the third would have been appointed directly.

If we say that these people forgot what the Prophet ﷺ said about these things then that reflects on every thing about religion. It is the Companions ؓ who taught religion to the ummah and among them were the *sabi'qeen awaleen* and *ashrah mubash sharah*. If we were to believe that they forgot something that concerned themselves then their Ahadith would be unreliable too. If it is known about any narrator of Hadith that he was forgetful then the *muhadditheen* do not rely on any of his Ahadith, and he is classified as unreliable reporter.

Anyway the claim of these people that the Prophet ﷺ had described in his sermon in the Masjid Nabawi — what they call — جميع ما كان وما يكون — is very foolish and ignorant in view of the foregoing arguments. All that the Ahadith say is that he described the extra-ordinary incidents and calamities to occur till the Last Day and of the main Trials and turmoil all of which Allah had revealed to him, and which he found necessary to inform the *ummah*. This is the call of his mission and this is worthy of him.

SIGNS OF THE *QIYAMAH*

Just as the Prophet ﷺ mentioned some of the *fitan* (trials) to afflict the *ummah*, he also spoke of some things that would happen before the Last Hour. Some of them are unusual, seemingly contrary to the natural laws on which the solar system operates, for example rising of the sun from the east instead of the west, the emergence of *daabatul ard* (a beast from the earth), the coming of dajjal, the descent of Sayyidina Isa عليه السلام. These unusual signs would take place very near the Last Hour, as if they were an introduction to it. They are also known as the major signs. At the same time, the Prophet ﷺ has also mentioned certain things, happenings, changes which will occur before the Last Hour and which may not be unusual, but they were unusual and surprising in his times and the times of the best of generations. Their occurence is a sign of mischief and corruption. They are the general signs of the Last Hour. We present, therefore, the sayings of the Prophet ﷺ on these signs, the general or the second Kind. The Ahadith on the first kind will be presented thereafter.

(١٦/١٩٣٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ اِذْجَاءَ اَعْرَابِىٌّ فَقَالَ مَتَى السَّاعَةُ؟ قَالَ اِذَا ضُيِّعَتِ الْاَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ كَيْفَ اِضَاعَتُهَا؟ قَالَ اِذَا وُسِّدَالْاَمْرُ اِلىٰ غَيْرِ اَهْلِهِ فَانْتَظِرِ السَّاعَةَ. (رواه البخارى)

(16/1930) Sayyidina Abu Hurayrah رضي الله عنه reported that while the Prophet ﷺ was speaking a Bedouin came and asked the Prophet ﷺ, "When will the Last Hour come?" He said, "(The time) when trust will be wasted then wait for the Last Hour." The Bedonin submitted "How will a trust be wasted?" He said, "When affairs are handed over to the unworthy then wait for the Last Hour." (Saheeh Bukhari)

Commentary: The word *amanat* in Arabic has a wide connotation. Every important and great responsibility is an *amanah* translated here as trust. The true meaning may be surmised from this verse of Surah al-Ahzab:

"إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ......الآية"

(الاحزاب ٣٣:٧٢)

{We offered the trust (freedom of choice to do good or to do evil) to the heavens and the earth and the mountains}

(al-Ahzab, 33:72)

Sayyidina Abu Hurayrah's ﷺ Hadith has the Prophet's ﷺ own explanation of this world: responsibility will be placed with the unworthy; this includes responsiblity of every kind, step by step — governance, offices of government, religious leadershop, trusts, judgement and ruling, etc., any large or small responsibility misplaced with the unworthy. These are examples of wasting or misusing trust and it is a sign of the Last Hour.

Though the Prophet ﷺ gave this information to a Bedouin in answer to his query, it is a message to his *ummah* that they must realise the importance of *amanah* and give its right. They must give responsibility in every matter to one who is worthy of it otherwise they will be guilty of wasting it and they will be answerable to Allah for that.

(١٩٣١/١٧) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِيْنَ فَاحْذَرُوْهُمْ . (رواه مسلم)

(17/1931) Sayyidina Jabir ﷺ ibn Samurah reported that the Prophet ﷺ said, "Before the Last Hour, there would be some *Kazzab* (great liars). You must be careful of them."

(Saheeh Muslim)

Commentary: The word *Kazzabeen* (pl. of *Kazzab*) are the people whose lies are out of the ordinary and concern the religion, like claim of prophethood, inventing Ahadith or false stories to promote their *bid'ah* and evil. The Prophet ﷺ said that such people will come after him but before the Last Hour and will try to mislead the people. He, therefore, advised his *ummah* to be aware of them. As we know, since the Prophet's ﷺ times till now, hundreds of

claimants to prophethood have risen, the first of them being Musaylimah Kazzab, and, according to our knowledge, the last was Ghulam Ahmad Qadyani. Similarly, claimants to being Mahdi have been appearing as also proponents of various movements. They are all included among the Kazzab mentioned by the Prophet from whom he has asked us to keep away.

(١٩٣٢/١٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اتُّخِذَالْفَيْئُ دِوَلًاوَالْاَمَانَةُ مَغْنَمًا وَالزَّكٰوةُ مَغْرَمًا وَتُعُلِّمَ لِغَيْرِالدِّيْنِ وَاَطَاعَ الرَّجُلُ اِمْرَاَتَهٗ وَعَقَّ اُمَّهٗ وَاَدْنَا صَدِيْقَهٗ وَاَقْصَا اَبَاهُ وَظَهَرَتِ الْاَصْوَاتُ فِى الْمَسَاجِدِ وَسَادَالْقَبِيْلَةَ فَاسِقُهُمْ وَكَانَ زَعِيْمَ الْقَوْمِ اَرْذَلُهُمْ وَاُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهٖ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَشُرِبَتِ الْخُمُوْرُ وَلَعَنَ اٰخِرُ هٰذِهِ الْاُمَّةِ اَوَّلَهَا فَارْتَقِبُوْا عِنْدَ ذٰلِكَ رِيْحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَقَذْفًا وَاٰيَاتٍ تَتَابَعُ كَنِظَامٍ قُطِعَ سِلْكُهٗ فَتَتَابَعَ

(رواه الترمذى)

(18/1932) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "When the spoils are considered as personal wealth, and trusts as spoils, and *zakat* as tax (or penalty), and knwoledge is acquired for objectives other than religious, and men obey their wives and disobey their mothers, and draw friends near to them but drive fathers away, and voices are raised in mosques, and the chief of a tribe is their most immoral man, and such a man is appointed a nation's leader as is the most worthless and wicked among them, and a man is respected for fear of his mischief, and (professional) female singers, and musicians are common, and wine is consumed, and the latter-day people of the *ummah* curse their predecessors — then wait for the violent storms, earth quakes, and being swallowed up by the earth, metamorphosis, raining stones and (other) signs (like this) following each other in quick succession like a necklace whose string is cut off so that its bits fall one after another." (Jami' Tirmizi)

Commentary: The Prophet ﷺ has enumerated fifteen bad deeds that will be found in his *ummah* before the Last Day.

(1) The persons in authority will use spoils of war as their

personal wealth although they belong to the warriors, and the poor too have a share in it.

(2) They will not pay *zakah* to the government willingly but regard it as a kind of penalty.[1]

(3) Religious knowledge will be acquired to further wordly ends and gains although it should be acquired for religion and improvement of one's Hereafter.

(4) & (5) Men will obey their wives and attend to their whims while they will disobey their mothers and hurt them.

(6) & (7) They will keep close to friends and colleagues but keep the father away and treat him shabily.

(8) Etiquette will not be observed in mosques where it is not allowed to speak loudly uncessarily. People will make a noise and shout there.

(9) The sinful people will be chiefs and leaders of tribes.

(10) Those people will be made responsible for their communty who are the most mean among them.

(11) The wicked will be respected because people fear their wickedness.

(12) & (13) There will be an abundance of professional singing-girls and musical instruments (and those who enjoy them).

(14) Wine will be drunk much.

(15) Succeeding generations of the *ummah* will curse and speak ill of their predecessors in the *ummah*.

The Prophet ﷺ said at the end of his message, "When these evils are seen, wait for the wrath of Allah in the shape of (red) violent winds, strong earth-quakes, men being swallowed into the earth, their faces bring changes strikingly, raining of stones from heaven, and other signs of the Dominant and Glorious Allah which will appear in quick succession as though beads falling off a broken necklace.

The apparent meaning of the Hadith is that when these evils will come over among the *ummah*, the Divine wrath will fall on

[1]. It must be remembered that the Islamic government is authorised to collect from the rich and disburse *zakah* to the deserving. Those who are not fearful of Allah and have weak faith consider it as one of governmental taxes a penalty or fine.

them in the forms mentioned.

(١٩/١٩٣٣) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَكْثُرَ الْمَالُ وَيَفِيْضَ حَتّٰى يُخْرِجَ الرَّجُلُ زَكٰوةَ مَالِهٖ فَلَا يَجِدُ اَحَدًا يَقْبَلُهَا مِنْهُ وَتَعُوْدُ اَرْضُ الْعَرَبِ مُرُوْجًا وَاَنْهَارًا. (رواه مسلم)

(19/1933) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The Last Hour will not come until (the time) when wealth is abundant and overflowing and until when a man takes out *zakah* on his property but does not find one (poor, needy or deserving) who would accept it from him, and the Arabian land (most of which is barren today) turns green and flourising with rivers." (Saheeh Muslim)

Commentary: There has been an abundant flow of wealth in Arab countries since the discovery of petrol about a half century ago. They are also trying to turn the barren, dead land into fertile, cultivable gardens and to have flowing, gushing rivers. When the Prophet ﷺ had disclosed this, no one could have imagined such a thing but Allah had revealed it to him and he let the *ummah* know about it. The Companions ﷺ had only heard him but today we can see his words being given practical shape. Surely, such sayings of the Prophet ﷺ are his miracles and evidence of his prophethood ﷺ.

(٢٠/١٩٣٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَخْرُجَ نَارٌ مِنْ اَرْضِ الْحِجَازِ تُضِيْئُ اَعْنَاقَ الْاِبِلِ بِبُصْرٰى. (رواه البخاری و مسلم)

(20/1934) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The Last Hour will not come before a fire (of unusual kind) rises from the Hijaz which will illuminate the necks of camels in Basra." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Allah had revealed to His Messenger ﷺ the extraordinary happenings and calamities that would occur in the world. One of them is the extremely unusual kind of fire that would issue from the Hijaz and would be one of the unimaginable signs of the Power of Allah. Its light will illuminate the necks of camels hundreds of miles away in Busra.

Hijaz is the wide area of land that has cities like Makkah, Madinah, Jaddah, Ta'if, Rabigh, etc. Busra is a city in Syria near Damascus. Most of the exponents of Hadith including those of Saheeh Bukhari and Saheeh Muslim, Hafiz Ibn hajr, Allama Ayni and Imam Nawawi cites the fire that had crupted near Madinah in mid-seventh century Hijri as the one spoken of by the Prophet ﷺ. For three days there were the after-effects of a strong earthquake then the fire spread over a vast area and resounded with a roar and rumble like clouds do. It seemed like a city of fire and whichever mountain fell into its stride crumbled to pieces or dissolved. Though it was at some distance from Madinah yet its nights were illuminated as though they were days and people could do the same things they did during daytime. Its light was seen hundreds of miles away, including Yamamah and Busra. What was surprising about it was that it burned down rocks to ashes but did not burn trees, and it had erupted in the begining of Jumadi ul-Ukhra and lasted till the end of Rajab, about two and three-quarters of a month. All the while not only was Madinah safe but a pleasant. cool air blew over it. Undoubtedly, the fire was a sign of Allah's Power, Glory and Majesty. The Prophet ﷺ had mentionned it six hundred and fifty years earlier.

MAJOR SIGNS OF THE LAST HOUR

Sun Rise From West, Beast of The Earth, Mischief of Dajjal, Coming of Imam Mahdi & Descent of Sayyidina Isa ﷺ

(۱۹۳۵/۲۱) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ أَوَّلَ الْاٰيٰتِ خُرُوْجًا طُلُوْعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوْجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى وَأَيُّهُمَا كَانَتْ قَبْلَ صَاحِبِهَا فَالْأُخْرٰى عَلٰى إِثْرِهَا قَرِيْبًا.

(رواه مسلم)

(21/1935) Sayyidina Abdullah ibn Amr ibn al-Aas ﷺ reported that he heard Allah's Messenger ﷺ say, "The first to be seen of the signs of the Last Hour will be the rising of the sun from the west, and the appearance of *daabat ul-ard* (the Beast of earth) before the people. Whichever of the two precedes, the next is close on its heels." (Saheeh Muslim)

Commentary: When these words were spoken by the Prophet ﷺ, Allah had revealed to him only that the two singular, unusual signs would be shown. The sun that rises in the east would change its habit and rise in the west. Secondly, an unusual animal (دَابَّةُ الْأَرْضِ) will appear also against normal happenings. Till that time, the Prophet ﷺ was not told which of the two would be the first to occur and so he said explicitly that one would follow the other quickly. In other words, both will occur concurrently.

The appearance of *daabat ul-ard* is also mentioned in the Qur'an (an-Naml, 27:82). Many unfounded stories circulate about it among the masses and, blesses and spurious reports have found their way in some exegesis. The words of the Qur'an and reliable Ahadith tell us only that it will be an animal that walks and runs on earth whom Allah will raise from the earth in an unusual maner (just as He had Salih ﷺ from a rock of a mountain.) By the

Command of Allah, it will speak like human beings and will reason out with them for Allah. Some Ahadith suggest that it will appear from Mount Safa in Makkah.

The rising of the sun from the west and the appearance of the beast in a manner not normally known — both seem to be contrary to natural laws. Hence those who are low of understanding and are not aware of the unlimited powers of Allah may entertain doubts about it. They must realise that these things will happen when the laws on which this world works come to an end, and the time of the Last Hour or the *Qiyamah* would begin. Earth and heaven will be no more and there would be another world with a different system.

We may make it clear here that the major signs too are of two kinds. Some will be manifest very near to the Last Day and they may be said to be conjunctive to it in the same way as dawn spells the commencement of the day. Both these signs mentioned in this Hadith are of this type, and they are the first of the signs of this type to be manifest. They would herald the end of the world at Allah's Command and the begining of the era of *Qiyamah* and another system.

Some other major signs of the Last Hour would be manifest some time before that and they would be signs of nearness of the Last Hour. Among these signs are the emergence of *dajjal* and descent of Sayyidina Isa ﷺ. (We will read about them in the Ahadith to follow).

(۱۹۳٦/۲۲) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ اِذَا خَرَجْنَ لَايَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْكَسَبَتْ فِیْ اِيْمَانِهَاخَيْرًا طُلُوْعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْاَرْضِ۔ (رواہ مسلم)

(22/1936) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "(Of the signs of the Last Hour), there are three which when they are manifest will not benefit a man his profession of faith (and performance of good deeds) who was not a Believer before hand, or had not supplemented his belief with righteous deeds. (they are:) rising of the sun from the west, emergence of *dajjal* (anti-Christ), and appearance of *daabat ul-ard* (beast of earth)." (Saheeh Muslim)

Commentary: With the manifestation of these three signs, it will be clear to everyone that the whole system of the world has gone hay wire and the *Qiyamah* has approached. Hence, to believe then or to repent from sins or give charity — things which one was not used to do before that — would be like doing them at the doorsteps of death when unseen facts are visible. Such conduct is never reliable and, therefore, of no benefit.

(١٩٣٧/٢٣) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَابَيْنَ خَلْقِ اٰدَمَ اِلٰى قِيَامِ السَّاعَةِ اَمْرٌ اَكْبَرُ مِنَ الدَّجَّالِ (رواه مسلم)

(23/1937) Sayyidina Imran ﷺ ibn Husayn reported that he heard Allah's Messenger ﷺ say, "Between the creation of Adam and the establishment of the Hour there is no matter (incident or calamity) greater or more grave than the mischief of *dajjal*." (Saheeh Muslim)

Commentary: This means that of all the trials and mischiefs that Allah's slaves have faced since the creation of Sayyidina Adam ﷺ till today and will face from today till the coming of the Last Hour, the mischief of *dajjal* is the most severe. There is much hard trial for Allah's slaves in it, May Allah help us preserve our faith, and cause us to die as Believers.

(١٩٣٨/٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلاَ اُحَدِّثُكُمْ حَدِيْثًا عَنِ الدَّجَّالِ مَاحَدَّثَ بِهٖ نَبِىٌّ قَوْمَهٗ اِنَّهٗ اَعْوَرُ وَاِنَّهٗ يَجِيْئُ مَعَهٗ مِثْلَ الْجَنَّةِ وَالنَّارِ فَالَّتِىْ يَقُوْلُ اِنَّهَا الْجَنَّةُ هِىَ النَّارُ وَاِنِّىْ اُنْذِرُكُمْ كَمَا اَنْذَرَ نُوْحٌ قَوْمَهٗ. (رواه البخارى و مسلم)

(24/1938) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Shall I not tell you something about *dajjal* that no Prophet has related to his people? He is one-eyed (with a grape-sized inflamation in his eye). He will have with him something like Paradise and something like Hell. What he will show as Paradise will be, in fact, Hell. And I warn you of *dajjal* as Allah's Messenger, Nooh had warned his people." (Saheeh Bukhari and Saheeh Muslim)

Commentary: The treasury of Hadith contains innumerable Ahadith about *dajjal* narrated by differrent Companions ﷺ and

this leaves no room for doubt that Allah's Messenger ﷺ had disclosed *dajjal's* appearance before the Last Hour. He had also disclosed that *dajjal's* mischief will be the greatest and severest of mischiefs for Allah's slaves. he will claim divinity and advance evidence in support of his claim through astounding spectacles and oddities. One of these would show fake Paradise and fake Hell with him while what he calls Paradise would be Hell and his Hell would be Paradise. It is also possible that the so-called Paradise and Hell with him would be a deception through magic or hypnotism. It is also possible that Allah who created the devil to put as to trial may create *dajjal* and the Paradise and Hell with him. One of his signs would be that he will be one-eyed. It is reported in sound Ahadith that he will have a grape-sized inflammation in his eye which will be visible to all. Many disbelievers and the weak believers will be impressed by his magic and confirm his divinity while true Believers will strengthen their belief on witnessing his approach and his super-natural feats. They will exclaim, "This is the *dajjal* of whom the Prophet ﷺ warned us." Thus, his coming will mean improvement in their ranks.

Dajjal Supernatural Feats

We have stated above that there are innumerable Ahadith on the appearance of dajjal. These Ahadith leave no doubt also that he will claim to be God and he will perform great super-natural feats which would stupefy sense and which would be beyond human power. For instance, he will have Paradise and Hell with him and he will command the clouds to shower rain and they would obey. He will command earth to grow vegetation and it will do that spontaneously. He will cause the worldly state of those who believe in him to improve while those True Believers who reject him will face severe decline in their worldly life and comforts and they will face poverty and hunger and other difficulties. He will kill a young, strong man, cut him down in two and then revive him to life before everyone to see. In short, the innumerable Ahadith leave no doubt that he will perform such super-natural deeds and that will be a trial for mankind.

If unnatural things happen at the hands of the Prophets عليهم

السلام then we call that *mujizat* (miracles). Sayyidina Musa ﷺ and Sayyidina Isa ﷺ performed miracles as borne out in the Qur'an. The Prophet ﷺ also performed a *mujizah* of the splitting of the moon, and others which are reported in books of Hadith.

If an unnatural phenomena is observed at the hands of the righteous Believers, followers of a Prophet, then it is called *karamat* an example of which is the case of the cave-dwellers (*as'hab ul-kahf*). There are thousands of such observances by the men of Allah or *awliya* of this community of Prophet Muhammad ﷺ.

If a disbeliever or a polytheist or a sinful, immoral person performs such a feat then these feats are called *istidraj*. This definition also applies to *dajjal's* performances.

Allah has made this world an examintion hall. Man is equipped with ability to do good as well as evil and He sent His Prophets عليهم السلام to guide men to the Right Path, and their deputies (heirs) will carry on this service till the Last Day. At the same time, Allah also created the devil and his henchmen from mankind and *jinn* to mislead and incite to evil ways. They will do their job till the Last Day. Among the children of Sayyidina Aadam guidance was perfected on Sayyidina Muhammad ﷺ, the seal of Prophets. After him, the mission to guide and invite to virtue has become the responsibility of his successors while the inciting to evil and misguidance will be complete with *dajjal* and that is why Allah will empower him with *istidraj*. He will, therefore, perform such super-natural feats as belie intelligence, and which no other inciter to evil was provided.

This would also be the final trial of the creatures. In this way Allah will prove that the strong-willed, patient slaves who were guided by the Prophets عليهم السلام especially the Last Prophet ﷺ and his deputies, came through the trial of *dajjal* successfully. His supernatural oddities too did not deceive them, rather they increased in faith and they attained the high station of Siddiq (the truthful) which could never have been reached without going through the trial.

Coming of Mahdi

The gist of the Ahadith on this subject which are to any extent authentic is reproduced in these lines. In the last period before the end of the world, the ruleres will unleash all type of cruelty on Muslims who will find the vast earth of Allah closing is on them. They will face cruelty and oppression everywhere. Allah will then raise from this *ummah* (according to one version from the Prophet's ﷺ descendants) a strong reformer. he will strive hard and succeed in wiping out opression and injustice from the world. Justice will be dispensed everywhere and Allah's blessing would be showered in abundance. There would be good rainfall from the heaven, and there would be above normal, unimaginable production from the earth. (According to some Ahadith his name will be Muhammad, his father's name Abdullah and his epithet Mahdi) Allah will cause him to guide His slaves.

(١٩٣٩/٢٥) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ بِاُمَّتِىْ بَلَاءٌ شَدِيْدٌ مِنْ سُلْطَانِهِمْ حَتّٰى يَضِيْقَ الْاَرْضُ عَنْهُمْ فَيَبْعَثُ اللّٰهُ رَجُلاً مِنْ عِتْرَتِىْ فَيَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ ظُلْماً وَجَوْرًا، يَرْضٰى عَنْهُ سَاكِنُ السَّمَآءِ وَسَاكِنُ الْاَرْضِ لَاتَدَّخِرُ الْاَرْضُ شَيْئًا مِنْ بَذْرِهَا اِلَّا اَخْرَجَتْهُ وَلَاالسَّمَآءُ مِنْ قَطْرِهَا اِلَّاصَبَّتْهُ وَيَعِيْشُ سَبْعَ سِنِيْنَ اَوْثَمَانَ سِنِيْنَ اَوْتِسْعًا۔ (رواه الحاكم فى المستدرك)

(25/1939) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "(In the final times,) my *ummah* will face severe hardship at the hands of their rulers so that Allah's vast earth will close down upon them. Then, Allah will raise a man from my descendants. His untiring efforts will bring about such a revolution that Allah's earth, just as it was replete will cruelty and oppression, will be full of justice and fairplay. Those in the heavens will be happy with it and those on earth too. In fact, it will grow whatever crop it should grow (not a seed will be wasted). Similarly, the heaven will not retain rain drops as treasures, but will shower them down (and it will rain abundantly according to the need). And the brave man will live

among the men for seven years, or eight years, or nine years."
(Mustadrak Haakim)[1]

Commentary: A Hadith of almost the same purport is reported by Sayyidina Qurrah al-Muzani ﷺ with this addition:

"اِسْمُهٗ اِسْمِیْ وَاسْمُ اَبِیْهِ اِسْمُ اَبِیْ"

(His name will be the same as mine and his father's name will be the same as my father's. That is, Muhammad and Abdullah.)

This Hadith is found in Kanz ul-Ummat on the authority of Tabarani's Mu'jam Kabeer and of Musnad Bazzar. Both the Ahadith do not have the word "Mahdi." However, we can deduce from other reports that it refers to Sayyidina Mahdi. For, they say that his name will be Muhammad and epithet will be Mahdi.

This Hadith places the duration of Mahdi's rule as betwen seven and nine years. However, in another Hadith also reported by Sayyidina Abu Sa'eed al-Khudri ﷺ which we will see shortly, the duration is stated to be seven years, it is based on sunan Abu Dawood. It is possible that the words seven years or eight or nine years in the foregoing Hadith may be the narrator's doubt. Allah knows bets.

(٢٦/١٩٤٠) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَذْهَبُ الدُّنْيَا حَتّٰى يَمْلِکَ الْعَرَبَ رَجُلٌ مِنْ اَهْلِ بَيْتِیْ يُوَاطِئُ اِسْمُهٗ اِسْمِیْ (رواه الترمذی)

(26/1940) Sayyidina Abdullah ibn Mas'ood ﷺ reported that Allah's Messenger ﷺ said, "The world will not end before one of my ahl bayt (people of my house) becomes master and ruler of the Arabs. His name will be (the same as) my name." (Tirmizi)

Commentary: The name Mahdi does not appear in this Hadith too but it nevertheless refers to him. In a Hadith in Sunan Abu Dawood narrated by Ibn Mas'ood again there are these words too "يَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا" (He will fill Allah's earth with equity and justice just as it was filled with creulty and injustice.) From this Hadith of Abu Dawood and from other Ahadith about Sayyidina Mahdi رحمة الله عليه, we learn that his rule will extend all over the world. Thus, reference to his rule over Arabs in the Hadith

[1]. Kanz ul-Ummal (Kitab al-Qiyamat)

under discussion is perhaps because he will have his seat of government there. Or, because he may rule over Arab lands in the begining but later on extend the sphere of his rule everywhere in the world. Allah knows best.

(١٩٤١/٢٧) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَهْدِىُّ مِنِّىْ اَجْلَى الْجَبْهَةِ اَقْنَى الْاَنْفِ يَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا يَمْلِكُ سَبْعَ سِنِيْنَ (رواه ابوداؤد)

(27/1941) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "Mahdi will be of my posterity. He will have a broad, bright forehead and large nose. He will fill the earth with equity and justice as it was filled with cruelty and injustice, and he will rule for seven years." (Sunan Abu Dawood)

Commentary: This hadith describes two visible physical features of Mahdi — a broad forehead and a large nose. Both these things have a say in man's beauty and handsomeness. That is why they are mentioned in particular. The physical features of the Prophet ﷺ as mentioned in the Ahadith also refer to these two things on the face. We may surmise from a reference to these two things that he would be a handsome man. However, his distinctive mark will be his achievement in eradicating from the world injustice and tyranny and introducing justice and fairplay in the world.

(١٩٤٢/٢٨) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ فِىْ اٰخِرِ الزَّمَانِ خَلِيْفَةٌ يَقْسِمُ الْمَالَ وَلَايَعُدُّه‘ (رواه مسلم)

(28/1942) Sayyidina Jabir ﷺ reported that Allah's Messenger ﷺ said, "there will be a Khalifah (a true king) in the last era who will disburse wealth (to the deserving) and he will not count it out (to them)." (Saheeh Muslim)

Commentary: The meaning of the Prophet's ﷺ saying is that a man of his *ummah* will be a ruler in the final era when Allah will bless with abundant wealth and he will be very generous with it. He will not withhold wealth but will give it away to the deserving without counting it. In another Hadith in Muslim itself the words are "يَحْثِى الْمَالَ حَثْيًا وَلَايَعُدُّه‘ عَدًّا" (he will give it out to the deserving with his both hands full and will not count it). Some of the

exponents of the Hadith opine that the Khalifah is Mahdi because other Ahadith tell us that Allah will bless his times with exceptionally large wealth. But Allah knows best.

(١٩٤٣/٢٩) عَنْ أُمِّ سَلِمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَهْدِيُّ مِنْ عِتْرَتِيْ مِنْ اَوْلَادِ فَاطِمَةَ (رواه ابوداؤد)

(29/1943) The Mother of the Faithful, Sayyidah Umm Salamah رضی الله عنها reported that she heard Allah's Messenger ﷺ say, "Mahdi will be from my progeny, a descendant of Fatimah."
(Sunan Abu Dawood)

(١٩٤٤/٣٠) عَنْ اَبِيْ اِسْحَاقَ قَالَ قَالَ عَلِيٌّ وَنَظَرَ اِلٰى اِبْنِهِ الْحَسَنِ اِبْنِيْ هٰذَا سَيِّدٌ كَمَا سَمَّاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمّٰى بِاسْمِ نَبِيِّكُمْ يُشْبِهُهُ فِي الْخُلُقِ وَلَا يُشْبِهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةً يَمْلَأُ الْاَرْضَ عَدْلًا (رواه ابوداؤد)

(30/1944) Abu Ishaq as-Sabi'ee reported that Sayyidina Ali ﷺ looked towards his son Sayyidina Hasan ﷺ and said, "This son of mine is a Sayyid (chief) as Allah's Messenger ﷺ has called him by this name. Surely, from his offspring a brave man will arise whose name will be the same as your Prophet's (Muhammad). In manners and character he will resemble Allah's Messenger ﷺ much and in his physical appearance he will not be like him."He then related that he would fill the earth with justice."
(Sunan Abu Dawood)

Commentary: Abu Ishaq Sabi'ee a Tabi'ee, has reported about a brave man to be born among the descendants of Sayyidina Hassan ﷺ on the authority of Sayyidina Ali. Obviously, Sayyidina Ali ﷺ did not relate this news of the future hundreds — nay, thousands — of years into the future except after having heard it from the Prophet ﷺ, the recepient of revelation. Such reports of the Companions ﷺ are classified by the *muhadditheen* as *marfoo* and it is understood about them that they had heard them from the Prophet ﷺ.

It seems that Sayyidina Ali Referred to the Prophet's ﷺ saying:

"اِبْنِيْ هٰذَا سَيِّدٌ وَلَعَلَّ اللّٰهَ اَنْ يُصْلِحَ بِهٖ بَيْنَ فِئَتَيْنِ عَظِيْمَتَيْنِ مِنَ الْمُسْلِمِيْنَ"

"(This, my son is a *sayyid* (chief). I hope that Allah will bring about through him peace between two warring Muslim groups."

The Prophet ﷺ used the word sayyid for Sayyidina Hasan رضي الله عنه.

While this Hadith discloses that Mahdi will be a descendant of Sayyidina Hasan رضي الله عنه, another name Sayyidina Husayn رضي الله عنه as the forefather of Mahdi. Some exponents have reconciled the two by suggesting that Mahdi would be of Hasni stock from father's side and of Husayni from mother's side.

There are some narratives that the Prophet gave glad tidings to Sayyidina Abbas رضي الله عنه that Mahdi would be among his descendants but these reports are very weak.[1] Those narratives that are reliable in any way tell us that Mahdi would be a descendant of the Prophet ﷺ, an offspring of Sayyidah Fatimah رضی الله عنها.

A Cautionary Note

We find it necessary here to mention that difference in these beliefs of *Ahl us-Sunnat* and the *Shia* because the latter projects to the unwary among the former that the two sides hold identical views on the subject of Mahdi.

On the basis of Ahadith about Sayyidina Mahdi — some of which we have related — the *ahl us-Sunnah* hold that before the Last Day a time would come when disbelief, mischief, tryanny and sin would be so overpowering that Allah's vast earth would close down upon the believers. Allah would then raise a brave man from among the Muslim *ummah* (some of whose characteristics are described in Ahadith). He will have Allah's help on his side and his all-out efforts would succeed in throwing out disbelief, mishief, tyranny and sin from the world all over which the atmosphere would be blessed with faith, justice and Islam. There would be an exceptional showering of Allah's blessing from the heaven and earth. The Ahadith tell us also that *dajjal* would appear in these

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1. These narratives may be seen in Kanz ul-Ummal (Kitab al-Qiyamah, section al-Aqwal and al-Af'al) V7 pp188 and 260, first edition, Dariah al-Ma'arif al-Uthmania, Hyderabad.

times and he will be the severest trial for this world, and the last one too. That would be the most difficult trial for the believers, that being the extreme stage of confrontation between good and evil. Sayyidina Mahdi would lead and fight for good and guidance while *dajjal* would fight for evil. Then sayyidina Isa ﷺ would descend and Allah would cause him to wipe out *dajjal* and his mischief. (We will present Ahadith on that shortly and explain them together with a discussion on *Hayat Maseeh* and *Nuzool Maseeh*[1], *Insha Allah*).

However, the belief of the *Shia* is quite different from this. It is one of the wonders of the world. By itself this belief is enough to form an opinion about their religion. We will present here only an outline for the information of the *ahl us-sunnah* but details may be seen in my book *Irani Inqilab, Imam Khumaini awr Shiat*.

The *Shia* Belief About Mahdi

The belief of the *Shia* is part of faith for them. It is that Allah has named twelve Imams after His Messenger ﷺ and up to the Last Day. Their standing is equal to (on the same footing as) Allah's Messenger ﷺ and higher than all other Prophets and Messengers عليهم السلام, and, like the Prophet ﷺ, they are all innocent. It is *fard* to obey them just as it is obligatory to obey Allah's Messenger ﷺ and all of them possess the same characteristics and perfections that Allah had bestowed on His Messenger and Prophet ﷺ. The only difference is that they will not be called Prophet or Messenger, but will be called *Imam*, and an *Imam's* office has a higher rank than prophethood. Salvation is conditional on belief in their office just as it is conditional on belief in prophethood. Sayyidina Ali ؓ was the first Imam. His elder son Sayyidina Hasan ؓ succeeded him and was followed by his younger brother Sayyidina Husayn ؓ whose son Ali ibn al-Husayn (Zayn ul-Aabideen) followed him. Then each was succeeded by his son until Imam Hasan Askari was the eleventh Imam. He died in 260 AH. The *Shia Ithna Ashariya* believe that four or five years before his death (in 255 AH or 256 AH allowing for difference of opinion), he had a son by a Christian female slave

[1]. Life and descent of Sayyidina Isa عليه السلام

(Nargis) who was kept concealed from the sight of people and no one could see him. (Thus his family members, too, did not know of his birth and existence.) Just ten days before the death of Hasan Askari, this son vanished miraculously (when he was four or five years old) with everything pertaining to *Imamat* (Imam's office). (These things were kept with every Imam begining with Sayyidina Ali ﷺ till the eleventh, Hasan Askari.) He hid himself in a cave in his native city by the name, *Sura man ra-aa* and he still is hiding there though more than eleven hundred and fifty years have elapsed. The Shia believe that he is the twelfth Imam and he is Imam Mahdi. He will come out of the cave some day and apart from other miraculous and unbelievable feats, he will also revive the dead. And — we seek refuge in Allah — he will also revive (Sayyidina) Abu Bakr ﷺ, (Sayyidina) Umar ﷺ and (Sayyidah) Ayshah رضی اللہ عنہا (who in the eyes of the Shia, are more disbelieving and greater criminals than all the disbelievers and criminals including Fir'awn, Namrood, etc.) He will punish them and hang them to death. He will revive them thousands of times and every time put them on the hanger's scaffold. In the same way, he will revive every Companion ﷺ who supported them and eery sunni who loved and respected them. Besides, Allah's Messenger ﷺ, Sayyidina Ali ﷺ and all the innocent Imams as also the particular lovers of *Shia* will be revived and all of them will wtch their enemies (may Allah forgive us) being punished. In other words the *Shia* version of Imam Mahdi will enact the *Qiyamah* (Day of Ressurrection) before the real *Qiyamah*. In their religious terminology, they call it رجعت (*ruj'at*) and it is fard for them to believe in it. It is also stated in their narration on *ruj'at* that Allah's Messenger ﷺ will be the first to offer *bay'ah* (allegiance) to Mahdi. Then Sayyidina Ali, followed by other people according to their ranks. This is *Shia* version of Imam Mahdi whom they also call *al-Qa'im*, *al-Hujjah* and al- *Muntazir* and they await his emergence from the cave. When they mention him orally or in writing, they add the prayer: عجل اللہ فرجہ (May Allah hasten his coming out!)

According to the *ahl us-sunnah* this is a fabricated story coined out of necessity because Hasan Askari, the eleventh Imam of the

Shia had no children when he died in 250 AH. That would have nullified their doctrine of the twelve Imams because only an Imam's son could become an Imam, and the twelfth would have been the last after whom the world would come to an end. In short, this story was fabricated to accomodate the Shia belief and it has now become a headache for the intelligent among them.

Although I had intended to be brief, I had to write this much to explain the difference in belief of the *Shias* and *ahl us-sunnah.*

We might mention here in explanation of the Ahadith on Sayyidina Mahdi that the 12th century authority and a far-sighted scholar, Ibn Khuldoom has clasified almost all the Ahadith on Mahdi in Hadith books of ahl us-sunnah as weak.[1] He has discussed exhaustively on the subject in his *muqaddimah.* However, later day ulama have disagreed with him. Neverthless, Ibn Khuldoom has initiated a discussion on the subject والمسئول من الله تعالىٰ هداية الحق والصواب. (And we request Allah for guidance to the truth and correct.)

Descent of Sayyidina Isa عليه السلام

The major signs of *Qiyamah* will be manifest near the Last Hour before the *Qiyamah*. One of them, and the exceptional one at that, is the descent of Sayyidina Isa عليه السلام. Although we will present a few Ahadith on this subject there are innumerable Ahadith in Books of Ahadith narrated by numerous Companions رضي الله عنهم. So, even without considerating their standing as Companions رضي الله عنهم we cannot doubt that all of them would combine together and fabricate Ahadith and blame the Prophet ﷺ of saying that Sayyidina Isa عليه السلام will descend from the heavens before the Last Hour. We cannot also allude that all of them erred in understanding the actual message of the Prophet ﷺ. So, the fact is that on reading these Ahadith we may conclude that the Prophet ﷺ had really informed his *ummah* that Sayyidina Isa عليه السلام would come down to earth from the heaven before *Qiyamah*. To that end, it is enough to read the work of Allamah Muhammad Anwar Shah Kashmiri entitled التصريح بما تواتر في نزول المسيح. He has collected more than seventy Ahadith on this subject from the books of Ahadith.

Apart from Ahadith, the coming down of Sayyidina Isa عليه السلام is

also known from the Qur'an. It says that he has been raised to the heaven and will return to earth before the Last Hour. We can get authoritative knowledge and satisfaction from Mawlana Anwar Shah Kashmiri's work "عقيدة الاسلام فى حيوة عيسٰى عليه السلام" (Both these works are in Arabic)

I have composed a book entitled *Qadyani Kyoo Musalman Nahi Aur Masala Nuzool Maseeh wa Hayat Maseeh*. I have devoted about 70 pages in this book to this subject. Those whose mother tongue is Urdu may benefit from the book and observe that while the Qur'an has informed us that sayyidina Isa ﷺ will descend before the Last Day, the Ahadith have elaborated on the subject very exhaustively.

However, many people entertain intellectual doubts about it and the Qadyani writers have exploited the situation and published much literature on this subject (and tried to pave way for Mirza Ghulam Qadyani's claim to be the Maseeh, Sayyidina Isa ﷺ). Therefore, I find it necessary to delve somewhat on this subject before explaining the Ahadith in this chapter. I hope readers will get answers to their doubts and be able to understand the subject satisfactorily.والله ولى التوفيق

Some Basic Facts

The First and most important thing that we must remember before pondering over this question is that the subject concerns that being whose very existence itself is different from the general practice of Allah and the laws of nature. It is that he was not born in the same way as anyone else in this world is born including all the Prophets عليهم السلام and Prophet Muhammad ﷺ himself — that is by the marriage of man and women. Rather, he was born by Allah's ability and command sent through Sayyidina Jibraeel ﷺ. He was born to his mother, Sayyidah Maryam عليها السلام without the medium of a male having touched her but in a miraculous manner. So, the Qur'an has called him the word of Allah and has described his birth in *surah aal Imran* (verses 45, etc.) and *surah Maryam* (verses 19 etc.) The Injeel also says the same thing so that all Muslims and Christians hold the same belief.

The Qur'an has disclosed another great thing about him. When

he was born by Allah's power and command and word in a miraculous way to Sayyidah Maryam عليها السلام (who was a virgin and no man had touched her) and she carried him in her lap to the city whose people accused her of immorality, the infant (Isa ibn Maryam) spoke at the command of Allah about himself and about the chastity of his mother (surah Maryam, verse 27 to 33).

The Qur'an also tells us that, at the command of Allah, he performed unimaginable miracles. he moulded a bird out of clay and breathed into it and that became a live bird flying into air. He would stroke a born-blind and a lepor and they would recover the sight and health. He also could revive the dead. These miracles are confirmed in the Qur'an (*surah Aal Imran* and *al-Ma'idah*) and in the *Injeel*.

The Qur'an also says that when Allah made him Prophet and Messenger and he invited his people, the Banu Isra'il, to believe, they called him a fake and decided to crucify him[1]. They imagined that they had carried out their decision and crucified him to death. But, that was not so (They had crucified someone else believing him to be Sayyidina Isa ﷺ.) The Jews could not even find him. Allah had taken him away to the heavens and he will now return to earth at Allah's command before the Last Hour and die here. Allah will get him to carry on the mission of Prophet Muhammad ﷺ and his coming down will be a great sign of the *Qiyamah*. (This is mentioned in *surah an-Nisa* and *Surah az-Zukhruf*)[2]

The believers, therefore have no doubt that Sayyidina Isa ﷺ is raised up to the heaven and will be sent back on the appointed time just as they do not doubt his miracles.

Thus the first and significant thing that we have to keep in mind when we consider the question of descent of Sayyidina Isa ﷺ is his unique case and the foregoing peculiarities.

2. The next thing that we should keep before us is that he will

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❶. In the Torah and Israil law a false Prophet was punished with death. In Islamic law such a one is killed.

❷. The verses of *surah an-Nisa* and *az-Zukhruf* in which this is mentioned are explained by me in my book *Qadyani Kiyoo Musalman nahee* awr *masala nuzul Maseeh wa Hayat Maseeh* pp 94 to 120. Every sound minded believer will be convinced on reading that the verses state that Isa عليه السلام was raised to the heavens and will be sent back to earth and that is a sign of Qiyamah.

descend to earth when the Last Hour is very near and the series of the closest signs has begun. These are, for example, sun rise from the west instead of east, creation of the beast of earth in an unusual manner and bahaving as mentioned in authentic Ahadith. These things would, as it were, augur the dawn of the *Qiyamah*. The working of the solar system would have begun to change and the unusual happenings would follow one after another in quick succession which we cannot even picture today. (The emergence of *dajjal* and descent of Sayyidina Isa ﷺ are among them).

Thus to deny the coming down of Sayyidina Isa ﷺ or the emergence of *dajjal* because our intellect cannot Comprehend the way they are mentioned in Hadith is the same as to deny the *Qiyamah*, Paradise or Hell because we cannot fathom them. Those who speak in this manner are really deprived of Divine awareness and the power and grasp of Allah.

3. While considering the subject of the life of sayyidina Isa ﷺ and his descent, we must keep a third thing before us. According to the Qur'an and our belief as Muslims, Sayidina Isa ﷺ does not presently reside in this world where a man cannot do without food and drink and other necessities as natural demands. Rather, he is in the higher heavens where such demands are not made on him as we know of the angels. Though Sayyidina Isa ﷺ is of human kind from his mother's side yet he was born by the word of Allah carried by His angel, *Rooh al-Quddoos*. Therefore, as long as he lived in this, our world, he was subject to human demands and necessities, but when he was taken away to the heavens and the world of angels, he became independent of these needs and demands. In answer to a question how is Sayyidina Isa's need for food and drink satisfied in the heavens, Imam Ibn Taymiyah wrote in his book "الجواب الصحيح لمن بدل دين المسيح" (in rejection of Christianity):

فليست حاله كحالة اهل الارض فى الاكل والشرب واللباس والنوم والغائط والبول ونحو ذالك .

"(At the heavens) his condition for eating, drinking, dress and sleeping and such demands is not like that of the earthlings. (There he is independent of these things like the angels.)[1]

[1]. al-Jawab as-Saheeh v2 p280

If these basic background is kept in mind then doubts will not arise concerning the life and descent of Sayyidina Isa ﷺ. They bog down the mind only because of poor intellect, weakness of faith and unawareness of Allah's powers. Let us now see some Ahadith.

(١٩٤٥/٣١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَيُوْشِكَنَّ اَنْ يَنْزِلَ فِيْكُمْ اِبْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيْضُ الْمَالُ حَتّٰى لَايَقْبَلَهٗ اَحَدٌ حَتّٰى تَكُوْنَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيْهَا ثُمَّ يَقُوْلُ اَبُوْهُرَيْرَةَ فَاقْرَءُ وْا اِنْ شِئْتُمْ وَاِن مِّنْ اَهْلِ الْكِتَابِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ" الاٰية

(رواه البخارى و مسلم)

(31/1945) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "By Him Who holds my life in His Hand, surely it is soon that Isa ibn Maryam will descend among you (Muslims) as a just ruler. He will break the cross, kill swine and abolish the *jizyah*. And, there will be abundance of wealth to the extent that no one will take it. And one prostration would be better than the world and what it contains." Then Abu Hurayrah said: (If you wish for an evidence from the Qur'an then) read if you like:

"وَاِنْ مِّنْ اَهْلِ الْكِتَابِ" الاٰية (النساء ٤:١٥٩)

{And there will be none among the People of the Book, but will surely believe in him before his death, and on the Day of Resurrectioin he (Isa) will be witness against them}
(an-Nisa, 4:159) (Saheeh Bukhari and Saheeh Muslim)

Commentary: The Prophet ﷺ mentioned the descent of Sayyidina Isa ﷺ and some of his important doings. He began his words with an oath to satisfy the doubting minds of his truth because of the extraodrinary nature of events. He then said that it was certainly very near and thus again emphasised that there was no doubt in his coming and it was confirmed. It was just like the *Qayamah:*

"اِقْتَرَبَتِ السَّاعَةُ" (القمر ٥٤:١)

{The Hour has drawn night} (al-Qamar, 54:1)

The meaning is clear. There is no scope for doubt but it will come, surely.

What the Prophet ﷺ said after the oath and emphasis may be described in simple words thus:

Surely before the Last Hour, Sayyidina Isa عليه السلام ibn Maryam will come by Allah's Command among you Muslims as a just ruler (which means he will then be regarded as a just ruler and ameer of the Muslims). The steps that he will take as a ruler will include the breaking of the cross which is like an idol of the Christians who rely on it in terrible error and disbelief for expiation of their sins. When we say that he will break it, we mean that he will put an end to the importance the Christians attach to it and the kind of worship they offer it. It is just like idol-smashing. Another of his steps will be the killing of swine. One of the great errors into which the Christians have gone and a major change they have made into their religioin is that they have made the swine lawful (though it is unlawful in all heavenly religions). They not only made it lawful but also found it to be the most cherished meal. Sayyidina Isa عليه السلام will not only declare it unlawful but will also give instructions to wipe out this species so that it is extinct. yet another of the steps that he will take will be that he will abolish *jizyah*. (Since the Prophet ﷺ has declared it in his Hadith, the announcement of Sayyidina Isa عليه السلام will be on this basis and not on his own and neither will he amend the Islamic *Shari'ah.*) The Prophet ﷺ concluded by saying, "There will so much abundance that no one will accept wealth from another." Allah will grow in His slaves a complete dis-interest for the world and a longing for the reward of the Hereafter with the result that they will hold a prostration before Allah more dear than the world and whatever it contains. Sayyidina Abu Hurayrah said after reporting the Prophet's ﷺ sayings: "فاقرء وا ان شئتم الخ" that is, if you wish find confirmation for it in the Qur'an then recite the verse 159 of *an-Nisa*

"وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ الآية (سورة النساء، ٤:١٥٩)

The explanation of the verse may be seen in my book *Qudyani kiyoo Musalman nahi aur masala nuzool Maseeh wa hayat Maseeh* (pp 100-113)

(١٩٤٦/٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْتُمْ اِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ وَاِمَامُكُمْ مِنْكُمْ (رواه البخارى و مسلم)

(32/1946) Sayyidina Abu Hurayrah reported that Allah's Messenger said, "How will you be when Ibn Maryam comes down to you and your Imam is one of you."

(Saheeh Bukhari & Saheeh Muslim)

Commentary: The apparent meaning of the saying of Allah's Messenger is that your condition at that time will be out of the ordinary as we have learnt from the foregoing Hadith and other Ahadith on this subject. The words "وَاِمَامُكُمْ مِنْكُمْ" (and your Imam is one of you) mean that the position of Sayyidina Isa will be that (in spite of being Prophet and Messenger of the earlier people) he will be a member of the Muslim people and in that capacity your Imam and *Ameer*. In another version of the same Hadith in Muslim instead of these words "وَاِمَامُكُمْ مِنْكُمْ" the words are "فَاَمَّكُمْ مِنْكُمْ", and one of its narrators Ibn Abu Zi'b has explained it thus:

"فَاَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّوَجَلَّ وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ"

"After coming down, Isa ibn Maryam will be the Imam and ruler will be the Imam and ruler of the Muslims. He will conduct the office of Imam and government on the basis of the Qur'an and the *Shari'ah* of the Prophet ." In the light of this explanation, the office of Imam of Sayyidina Isa referred to in this Hadith is not restricted to salah but it means a general Imamat encompassing religious as well as worldly leadership over the *ummah*. In other words, he will be the deputy and Khalifah of Allah's Messenger .

(١٩٤٧/٣٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ طَائِفَةٌ مِنْ اُمَّتِىْ يُقَاتِلُوْنَ عَلَى الْحَقِّ ظَاهِرِيْنَ اِلٰى يَوْمِ الْقِيٰمَةِ قَالَ فَيَنْزِلُ عِيْسَى بْنُ مَرْيَمَ فَيَقُوْلُ اَمِيْرُهُمْ تَعَالَ صَلِّ لَنَا فَيَقُوْلُ لَا اِنَّ بَعْضَكُمْ عَلٰى بَعْضٍ اُمَرَاءُ تَكْرِمَةَ اللّٰهِ هٰذِهِ الْاُمَّةَ (رواه مسلم)

(33/1947) Sayyidina Jabir reported that Allah's Messenger said, "There will always be in my ummah a section of people who will fight for the truth and they will turn out successful." He continued to say, "Then Isa ibn Maryam will come down and the ameer and Imam of the Muslims of that time will invite him

to lead the salah but he will say: No (I will not lead the congregation). Your ameer and Imam is one of you. Allah has honoured this ummah in this way." (Saheeh Muslim)

Commentary: The first words in the Hadith confirmed that Allah has decided that a section of this ummah will always observe the Truth and depending on the need will fight the enemy and prevail over them. The exponents of Hadith hold that the fight may be an armed war to protect religion and propagate it or it can be an oral debate or a written argument. Those engaged in protecting religion in this way and striving to propagate it are all soldiers of the True religion and warriors in the cause of Truth. Without doubt, never is there a time without such slaves of Allah, and this will go on till the Last Day. This is decreed by Allah.

In the following portion of the Hadith, the Prophet ﷺ has foretold, by way of a warning, that close to the Last Day, in the final period, Sayyidina Isa عليه السلام will come down. It will be the time of Salah when he arrives, so the Imam and ameer of the Muslims will invite him to take over and lead the people in Salah but he will decline to do so. He will request the Imam to carry on, saying that Allah has bestowed honour on the ummah of (Prophet) Muhammad ﷺ so their Imam must be one of them.

There is a lengthy Hadith in Sunan Ibn Majah as reported by Sayyidina Abu Umamah رضي الله عنه. It is about the emergence of dajjal and descent of Sayyidina Isa عليه السلام. It says that the Muslims will be assembled in Bayt al-Maqdis (to protect themselves from the mischief of dajjal and to counter him). The time of the fajr Salah will be on and the worshippers would stand up for salah. Their Imam would be a righteous man (and it is possible that he would be Imam Mahdi). He would stand at the place of lead and the iqamah would have been called when Sayyidina Isa عليه السلام would arrive suddenly. So, the *Imam* of the Muslims would move to take a step back saying to him. "Lead us in prayer," (for it is better that the best person in the congregation should lead in salah and Sayyidina Isa عليه السلام who is a Prophet and messenger in earlier times was undoubtedly, the best)." Sayyidina Isa عليه السلام will decline to lead then, saying, "The congregation is ready to offer salah in your lead and the iqamah is called out already."

Anyway, that would be the first salah after the coming of Sayyidina Isa ﷺ and he will offer it as the *muqtadi* (follower in Salah) of a member of the Prophet's ﷺ *ummah* but not agree to act as Imam. The wisdom being that he should demonstrate that a great Prophet and Messenger of earlier times is like one of the *ummah* of Prophet Muhammad ﷺ abiding by his Shari'ah. The *Shari'ah* of Muhammad will now carry on till the end of the world.

(١٩٤٨/٣٤)عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ بَيْنِى وَبَيْنَه' (يعنى عِيْسٰى عَلَيْهِ السَّلَامِ) نَبِىٌّ وَاِنَّه' نَازِلٌ فَاذَا رَاَيْتُمُوْه' فَاعْرِفُوْه' رَجُلٌ مَرْبُوْعٌ اِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَاَنَّ رَاسَه' يَقْطُرُ وَاِنْ لَّمْ يُصِبْه' بَلَلٌ فَيُقَاتِلُ النَّاسَ عَلَى الْاِسْلَامِ فَيَدُقُّ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللّٰهُ فِىْ زَمَانِهِ الْمِلَلَ كُلَّهَا اِلَّاالْاِسْلَامَ وَيُهْلِكُ الْمَسِيْحَ الدَّجَّالَ فَيَمْكُثُ فِى الْاَرْضِ اَرْبَعِيْنَ سَنَةً ثُمَّ يُتَوَفّٰى فَيُصَلِّىْ عَلَيْهِ الْمُسْلِمُوْنَ

(رواه ابوداؤد)

(34/1948) Sayyidina Abu Hurayrah رضي الله عنه reported that the Prophet ﷺ said (while mentioning Isa ﷺ and referring to his close relationship with him), "There is no Prophet between me and him (and Allah sent me after him as His Messenger). And, indeed he will descend (during my era of prophethood before the Last Day). When you see him, you must recognise him. He will be of medium stature, of red complexion with a fair tinge, wearing two yellow garments. It would seem as though drops of water were falling down from his head even though it will not be wet. he will wage jihad and war for Islam and he will break the cross, kill swine and exterminate it, and abolish jizyah. In his time, Allah will remove all ummah and religions except Islam. He will destroy the Maseeh Dajjal and kill him. He will live on this earth and in this world for forty years and die here. The Muslims will then offer his funeral Salah." (Sunan Abu Dawood)

Commentary: In addition to informing us of the descent of Sayyidina Isa ﷺ, the Prophet ﷺ also described some of his features. He will be of average height. His complexion will be reddish white. He will be wearing two garments light yellow in colour. It will look as though water was dripping from his head but

there would be no water on it. He would have come directly from the heaven and would be so clean and tidy and the condition of the hair on his body would give an impression that he has had a bath .

The Porphet ﷺ then mentioned his doings. He would first invite people to the True religion of Allah, Islam (which invitation every Prophet of Allah has given in his times.) That itself would be a clear indication of it being a true religion and only he would not accept it who is averse to Truth. To get such people also to believe in Islam, Sayyidina Isa ؑ would finally use force and wage jihad. Besides, he will take two steps against those people who call themselves after him. he will break the cross which has become the symbol — rather god — of the Christians and on which they base their most erroneous belief on expiation of sins. This will also confirm that he was never put on the cross, and the belief on Jews and Christians about this is wrong, the belief of the Muslims as declared in the Qur'an is the only correct belief. Sayyidina Isa ؑ would next kill and eliminate the swine which the Christians have made lawful for themselves although it is unlawful in all heavenly scriptures. After that, the Hadith mentions that he will abolish jizyah. By saying that, Allah's Messenger ﷺ has made it clear that the law of jizyah in our Shari'ah will be applicable till the coming of Sayyidina Isa ؑ. It will be rescinded when he comes down and begins his mission as Khalifah of the Prophet ﷺ and ruler of the Muslim *ummah*. (One of the reasons could be that the government may not need to collect jizyah because of the huge blessings of Allah after the descent of Sayyidina Isa ؑ, Jizyah is a kind of tax.)

Also, Allah will put an end to all other religions and ummah through Sayyidina Isa ؑ. Everyone will believe and accept Islam. Another of his feat accomplished by Allah's help will be that he will kill dajjal, and the world will be safe from his mischief which would be the worst trial in this world. The Prophet ﷺ concluded the Hadith by saying that Sayyidina Isa ؑ would live on earth for forty years and then die. The Muslims would offer his funeral salah.

This Hadith narrated by Abu Hurayrah and reproduced and explained here from Abu Dawood is also found in Musnad Ahmad

with some additions. The gist of additions is: during the Khilafah of Sayyidina Isa ﷺ, there will be unlimited blessings from Allah. Some of these will be reflected in a change of the nature of wild animals like the lion, wolf, etc. They would become peaceful. The lions, camels and cows and the wolves and sheep will move together and none of them will attack another. Young children will play with snakes who will not sting anyone. These changes would confirm that the system of the world's working was changing and the Last Day was very near after which the new system of the Hereafter will operate. As I have suggested in my introductory remarks, that would be like the dawn of the Qiyamah. If we believe in the power and ability of Allah then nothing is unfathomable.

(١٩٤٩/٣٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيْسَى بْنُ مَرْيَمَ اِلَى الْاَرْضِ فَيَتَزَوَّجُ وَيُوْلَدُ لَهٗ وَيَمْكُثُ خَمْسًا وَّاَرْبَعِيْنَ سَنَةً ثُمَّ يَمُوْتُ فَيُدْفَنُ مَعِيَ فِيْ قَبْرِيْ فَاَقُوْمُ اَنَا وَعِيْسٰى بْنُ مَرْيَمَ فِيْ قَبْرٍ وَاحِدٍ بَيْنَ اَبِيْ بَكْرٍ وَعُمَرَ (رواه ابن الجوزی فی کتاب الوفا)

(35/1949) Sayyidina Abdullah ibn Amr ﷺ reported that Allah's Messenger ﷺ said, "Isa ibn Maryam will descend on earth. He will marry and have children. he will live for forty-five years before dying and he will be buried with me (the place where I will be buried). Then, on the Day of Resurrection, I and Isa ibn Maryam will rise up from the same place of the grave between Abu Bakr and Umar." (Kitab al-Wafa by Ibn al-Jawzi)

Commentary: It is a fact that when he was in this world, Sayyidina Isa ﷺ had spent a life of celibacy. He did not marry although marriage is a man's natural necessity and there is much wisdom in it. As far as we know, all the Prophets and Messengers before him had married, and after him the final Prophet ﷺ also married. The Prophet ﷺ said about Sayyidina Isa ﷺ that when he comes down to earth in the last days, he will mary and have children. In this Hadith the duration of his life is mentioned as forty-five years while the Hadith of Sayyidina Abu Hurayrah ﷺ mentioned his life span as forty yars after his descent. Some other Ahadith also put it at forty years. Some scholars have suggested that the reports of forty years have followed the Arabic idioms whereby

the figure above (a rounded one) is ommitted and the same thing is done here. (Allah knows best.) The Hadith also says, "Sayyidina Isa ؑ will die on earth and be buried at the same place where I will be buried. On the day of Resurrection, I and he will arise together and Abu Bakr and Umar too will be on our right and left." We know from this Hadith that where many things were disclosed to the Prophet ﷺ, which he let his ummah know, it was also disclosed to him that his two companions, Abu Bakr and Umar ؓ would be buried next to him, and Sayyidina Isa ؑ would also be buried with him when he dies after coming down to earth in the final era. On the Day of Resurrection the two would arise together while Abu Bakr ؓ and Umar ؓ would be next to them.

The Prophet ﷺ, as we know, died in the room of Sayyidah Ayshah رضى الله عنها and is buried there in compliance with one of his sayings. Sayyidina Abu Bakr ؓ was also buried there when he died later. When Sayyidina Umar ؓ was martyred he was also buried next to Sayyidina Abu Bakr ؓ, after seeking permission of Sayyidah Ayshah رضى الله عنها. There still was space for one grave in the room. When Sayyidina Hasan ibn Ali ؓ died everyone agreed that he should be buried there and Sayyidah Ayshah رضى الله عنها consented to the idea but the Umayyad rulers of the time did not agree with the idea and prevented his burial there. (perhaps because Sayyidina Uthman was not buried there). Later, when Sayyidina Abdur Rahman ibn Awf ؓ died (and he was one of the ten given glad tidings of Paradise), Sayyidah Ayshah رضى الله عنها gave her permission to bury him there, but he too could not be buried there. When Sayyidah Ayshah رضى الله عنها was on the point of death and was asked where she would like to be buried, she said that she should be buried in baqee' next to the other wives of the Prophet ﷺ. So, she was buried there. Nevertheless, there remains a place for a grave in the Rawdah (or Prophet's shrine) and according to the above Hadith, Sayyidina Isa ؑ will be buried there when he dies.

Sayyidina Abdullah ibn Salaam ؓ was a Companion of the Prophet ﷺ. He was a Jew before he embraced Islam and was a great scholar of Torah and other heavenly Books of old. Tirmizi carries his Hadith which is also found in Mishkat.

(۱۹۵۰/۳٦) عَنْ عَبْدُاللّٰهِ بْنِ سَلَامَ رَضِىَ اللّٰهُ عَنْهُ قَالَ مَكْتُوْبٌ فِيْ التَّوْرَاةِ صِفَةُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعِيْسٰى بْنِ مَرْيَمَ يُدْفَنُ مَعَهُ'

(جامع ترمذی. مشکوٰۃ المصابیح)

(36/1950) Sayyidina Abdullah ibn Salaam ﷺ reported that Muhammad ﷺ is described in Torah and (it is also stated) that Isa ibn Maryam will be buried with him (meaning near him).

(Tirmizi, Mishkat)

Commentary: In the line of transmission in Tirmizi there is a narrator Abu Masood. Imam Tirmizi has also transmitted his statement: وقد بقي في البيت موضع قبر "In the hujrah (room, which is now the Rawdah) there is space for a grave."

It would not be surprising that this place may have been left unused by Allah's will because it has been decreed already that Sayyidina Isa ﷺ would be buried there. But Allah knows best.

(۱۹۵۱/۳۷)عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَکَ مِنْکُمْ عِيْسَى بْنَ مَرْيَمَ فَلْيَقْرَئْهُ' مِنِّى السَّلَامَ

(رواه الحاکم فی المستدرک)

(37/1951) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "Who so among you meets Isa ibn Maryam, may convey to him my salaam (greetings)." (Mustadrak Haakim)

Commentary: There is a Hadith in Musnad Ahmad on the same subject reported by Sayyidina Abu Hurayrah ﷺ. And, in yet another Hadith in Musnad Ahmad it is reported that Sayyidina Abu Hurayrah ﷺ used to say to people "اِقْرَؤُه' مِنْ رَسُوْلِ اللّٰهِ السَّلَامَ" "Convey to him the Salaam of Allah's Messenger ﷺ (when you meet Sayyidina Isa ﷺ).In a Hadith in Mustadrak Haakim, it is reported that after narrating the Prophet's saying in an assembly, Sayyidina Abu Hurayrah ﷺ said to the people: "اَىْ بَنِىْ اَخِىْ اِنْ رَاَيْتُمُوْهُ' فَقُوْلُوْا اَبُوْهُرَيْرَةَ يُقْرِئُکَ السَّلَامَ" (O my nephews! If you meet Isa ﷺ convey to him from me: Abu Hurayrah has presented his Salaam.[1]

We have recorded here only seven Ahadith about the descent of Sayyidina Isa ﷺ, and they have been explained as much as it was thought necessary. (This has been my practive throughout this series of Ma'arif ul-Hadith)

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[1]. The Arabs called their elders, in respect, يا عم (O Uncle!). When they spoke to their youngsters they called in love, يا ابن عم (O son of my brother!)

In the introductory words, I have mentioned the book of our respected teacher Mawlana Muhammad Anwar Shah Kashmiri رحمة الله عليه, "التصريح بما تواتر فى نزول المسيح". The respected Mawlana has put together here in seventy-five Ahadith reported by different Companions ﷺ on this subject and found in published books only. These are sayings of the Prophet ﷺ at different times and at different places. He spoke about the coming of Sayyidina Isa ﷺ in the last days when dajjal would already have made his appearance as the worst kind of trial for the Muslim *ummah*. The Prophet ﷺ also mentioned what steps Sayyidina Isa ﷺ would take. In this Book, the Mawlana has also recorded from Books of Ahadith, 26 sayings of the Companions and *Tabi'een* concerning descent of Sayyidina Isa ﷺ. A perusal of this Book makes clear that it is proved by continuous reporting that the Prophet ﷺ did in fact inform his *ummah* of the coming of Sayyidina Isa ﷺ in the final days of the world, there remaining no doubt about it. The Companions ﷺ and the *Tabi'een* also believed accordingly and they had known that from the Qur'an and the Prophet's ﷺ sayings. Indeed, this Book of the Mawlana is the final word on the subject. وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ .

كتاب المناقب والفضائل

KITABUL MANAQIB WAL FADA'IL

THE BOOK OF VIRTUES AND EXCELLENCES

The knowledge and awareness that Allah blessed His Messenger with, he passed that on to his *ummah*. These concern the different departments of man's life and are divided into different chapters, one of which is *Manaqib wa Fada'il* (virtues and excellences). In almost all books of Ahadith there is a *Kitab al-manaqib* or *Abwab al-manaqib* (chapter) in which those sayings of Allah's Messenger ﷺ are collected wherein he has mentioned the merits of certain people or individuals or sections which Allah had revealed to him. In certain aspects this is an important chapter of Hadith. There is much guidance in it for the *ummah*. Today, I begin to explain the Ahadith of this chapter, those Ahadith preceding in which Allah's Messenger ﷺ has described his Lord's blessing on him in compliance with His Command

واما بنعمة ربک فحدث (الضحیٰ ۹۴:۱۱)

(And as for the blessing of your Lord, proclaim it —
(ad-Duha, 93:11)

At the same time, Ahadith on his *Shama'il* (peculiarities and features) will also be presented together with an explanation.

Merits of Allah's Messenger ﷺ And His High Station

(۱۹۵۲/۱) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا سَیِّدُ وُلْدِ اٰدَمَ یَوْمَ الْقِیَامَةِ وَاَوَّلُ مَن یَّنْشَقُّ عَنْهُ الْقَبْرُ وَ اَوَّلُ شَافِعٍ وَاَوَّلُ مَشَفَّعٍ
(رواہ مسلم)

(1952/1) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "On the Day of Resurrection, I will be the Sayyid (chief) of all children of Aadam and I will be the first person whose grave will be opened up (and I will be the first to be resurrected). And I will be the first one to intercede (having received Allah's permission for that), and I will be one whose intercession shall get approval first of all." (Saheeh Muslim)

Commentary: The Prophet ﷺ has said that Allah has granted him a station higher than all children of Sayyidina Adam ؑ(including the Prophets عليهم السلام) appointing him their sayyid or master. Everyone will see it in its full application on the Day of Resurrection. On this very day, Allah's special blessing will also be demonstrated when his grave will be split open before all other graves and he will be the first one to come out of it. Then, with Allah's permission, he will be the first person to make recommendation to Allah for other people and he will again be the first whose intercession will be approved.

The Prophet ﷺ proclaimed such blessings of Allah on His command so that his *ummah* may recognise his high status and they should regard him with respect and love, and follow it up with obedience to him. They may also be prompted to show gratitude to Allah for having made them members of the *ummah* of such a great Prophet. His sayings of this kind are proclamation of Allah's blessings and gratitude for blessings and a means of guidance to the *ummah*.

We must also bear in mind that there are a number of Ahadith in which he has said that he should not be given merit over only other Prophet or Messenger. The meaning (as elaborated by exgetes and apparent from the style of the Hadith) is that no comparison must be made with another Prophet to show the other as inferior, for, that is bad manners and insulting. Allah has said in His Book:

"تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ" (البقرة ٢:٢٥٣)

{Of these Messengers, some of whom We have caused to excel other.} (al-Baqarah, 2:253)

There are also numerous verses in the Qur'an which clearly say that Allah's Messenger excelled other Prophets and Messengers, for example,

"وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ○" (الانبياء ٢١:١٠٧)

{And We have not sent you (O Prophet) but as a mercy to the worlds (21:107)}

and

"وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ. الأية" (سباء ٣٤:٢٨)

{And We have not sent you (O Prophet) save as a bearer of glad tidings and a warner to all mankind (34:28)}

(١٩٥٣/٢) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِىْ لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ اٰدَمُ فَمَنْ سِوَاهُ اِلَّا تَحْتَ لِوَائِىْ وَاَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ وَلَا فَخْرَ. (رواه الترمذى)

(1953/2) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "I will be the Sayyid (chief) of all children of Aadam on the Day of Resurrection and this is no boast. The banner of praise will be in my hand and this too is no boast. And, all the Prophets, Aadam and the others besides him (all Prophets and Messengers) will be under my banner on that Day and I will be the first person on earth whose grave will be split open and I do not boast about it (but only proclaim Allah's blessings on His command). (Jami' Tirmizi)

Commentary: The two blessings, first and last, are also mentioned in the foregoing Hadith of Abu Hurayrah ﷺ — "اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيَامَةِ" "I am the chief of the children of Aadam ......" and "وَاَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ" "I am the first whose grave will be left open ......" and we have explained them. In this Hadith, the Prophet ﷺ also recounted the blessings: that he will hold the banner of praise on the Day of Resurrection and all Prophets and Messengers will be under his banner. It is known generally that the commander of a force himself holds the banner and all others are under him. Thus, Allah will give him the banner on the Day of Resurrection and all Prophets عليهم السلام from Sayyidina Aadam ﷺ to Sayyidina Isa ﷺ will be under his banner which is a demonstration of Allah's causing him to excell all Prophets عليهم السلام and all creatures which everyone will witness on the Day of Resurrection. The Prophet said after enumerating every blessing of Allah that he did not boast about it but was complying with Allah's command to proclaim His blessings and show gratitude that the others may know about it.

The banner of praise will be a sign that its holder had surpassed all others in praising Allah (which is the particular deed that makes one dear to Allah). In his life-time, the Prophet ﷺ was

continuously occupied in praise of Allah. He remembered that in everything he did — so much that even after sneezing and getting over personal purity. (The supplications that he has taught for different occasions all include praise of Allah.) He also taught his *ummah* to emulate him with the result that Allah was praised so much and will be praised until the Last Day that there can be no count of that and only He knows how much. Therefore, the Prophet ﷺ alone deserved the banner of praise ﷺ.

(١٩٥٤/٣) عَنْ اُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ اِمَامَ النَّبِيِّيْنَ وَخَطِيْبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ.

(رواه الترمذى)

(1954/3) Sayyidina Ubayy ibn Ka'b ؓ reported that the Prophet ﷺ said, "On the Day of Resurrection, I will be the Imam and leader of all the Prophets and spokesman on their behalf. And I alone would be their intercessor. And, I do not say that out of boast (but I abide by Allah's command to proclaim His blessings). (Jami' Tirmizi)

Commentary: In this Haidth the Prophet ﷺ has called himself also spokesman of and the one who will intercede for, the Prophets عليهم السلام on the Day of Resurrection. On that Day, Divine Glory and Anger will be demonstrated in an unusual intensity so that no Prophet would venture to submit their petition to Him. So, the Prophet ﷺ petition to Him. So, the Prophet will speak for them and make recommendation for them. In this saying, too, he concluded his words with the declaration that he was not being proud but merely proclaimed Allah's blessings on him.

(١٩٥٥/٤) عَنِ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ فَخَرَجَ حَتّٰى اِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُوْنَ، قَالَ بَعْضُهُمْ اِنَّ اللّٰهَ اتَّخَذَ اِبْرَاهِيْمَ خَلِيْلاً وَقَالَ اٰخَرُ مُوْسٰى كَلَّمَهُ اللّٰهُ تَكْلِيْمًا وَقَالَ اٰخَرُ عِيْسٰى كَلِمَةُ اللّٰهِ وَرُوْحُه' وَقَالَ اٰخَرُ اٰدَمُ اصْطَفَاهُ اللّٰهُ فَخَرَجَ عَلَيْهِمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ. وَعَجَبَكُمْ اِنَّ اِبْرَاهِيْمَ خَلِيْلُ اللّٰهِ وَهُوَ كَذٰلِكَ، وَمُوْسٰى نَجِيُّ اللّٰهِ وَهُوَ كَذٰلِكَ، وَعِيْسٰى

رُوْحُه' وَكَلِمَتُه' وَهُوَ كَذَالِكَ، وَاٰدَمُ اِصْطَفَاهُ اللّٰهُ وَهُوَ كَذَالِكَ، اَلاَ وَاَنَا حَبِيْبُ اللّٰهِ وَلَا فَخْرَ وَاَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَه' اٰدَمُ فَمَنْ دُوْنَه' وَلَا فَخْرَ، وَاَنَا اَوَّلُ شَافِعٍ وَاَوَّلُ مُشَفَّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَاَنَا اَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الْجَنَّةِ فَيَفْتَحُ اللّٰهُ لِيْ فَيُدْخِلُنِيْهَا وَمَعِيَ فُقَرَآءُ الْمُؤْمِنِيْنَ وَلَافَخْرَ، وَاَنَا اَكْرَمُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ عَلَى اللّٰهِ وَلَا فَخْرَ.

(رواه الترمذی والدارمی)

(1955/4) Sayyidina Abdullah ibn Abbas reported that some Companions of Allah's Messenger ﷺ were seated together conversing with each other when Allah's Messenger ﷺ came out. As he came nearer, he heard one of them say (in extolling Sayyidina Ibrahim), "Allah chose Ibrahim as His friend." Another said, "He honoured Musa with direct conversation." Another said, "Isa is *Kalimatullah* (word of Allah) and *RoohAllah* (Spirit of Allah)." Yet another said, "Allah chose Aadam (for, He created him with His Hands and ordered the angels to prostrate before him.)" The Prophet ﷺ came upon them and said, "I have heard you. You wonder that Ibrahim was Allah's friend which, indeed, he was. (Allah chose him as His *Khaleel*.) (You wonder) that Musa was Naji Allah (His confidant) which indeed, was. (You wonder that Isa was *RoohAllah* and *Kalimatullah* (His spirit and word) which, Indeed he was. And (you wonder) that Aadam was *Safiullah* (Chosen by Allah) which, indeed, he was. But you must know that I am *HabibAllah* (One whom Allah loves and I do not boast about it. I shall hold the Banner of Praise on the Day of Resurrection under which will be Aadam and others besides him. and I do not boast. I shall be the first one to intercede on the Day of Resurvection and the first whose intercession shall be accepted. And I shall be first person to rattle the knocker (of the gate of Paradise to get it opened) and Allah will get it opened for me and admit me to Paradise and the poor people of the Believers will accompany me, and I do not boast. And, among the earliest and the latest, I shall be the most honoured in Allah's sight and I do not boast about it.

(Jami Tirmizi, Musnad Darami)

Commentary: The Prophet's ﷺ temperament was one of humility and humbleness, but, whenever necessary, he did proclaim Allah's

favours on him in compliance with His Command:

"وَاَمَّا بِنِعْمَةِ رَبِّکَ فَحَدِّثْ" (الضحی ۵۳:۱۱)

{And as for the blessing of your Lord, proclaim it. 53:11)

This Hadith and the two before it are part of the Prophet's ﷺ proclamation of Allah's favours. The Hadith recalls the conversation of the companions about Allah's favours on the Prophets علیهم السلام. They had known these things from the Prophet's teachings and from the Qur'an but their knowledge of his own merits was incomplete. So, they wished to know and, indeed, needed to know and the Prophet ﷺ informed them about it. He confirmed their knowledge of the favours of Allah on the other Prophets علیهم السلام and then recounted Allah's favours on him. He said that he was the Habib (dear one) of Allah. (The Companions had known that this station was the most elevated and excellent, so he did not elaborate.) He then recounted some of those blessings which will be demonstrated after the end of this world on the Day of Resurrection. In the earlier Ahadith, we have already learnt about the Banner of Praise being in his hand and his being the first intercessor and the first whose recommendation is accepted. He then mentioned two other blessings. He would knock at the gate of Paradise and Allah will get it opened and admit him to Paradise and the poor people of his *ummah* will accompany him inside. (This reflects his position as dear to Allah.) The last thing he said was " وانا اکرم الا ولین والا خرین علی الله " "I am the most honourable in Allah's sight among the earliest and the latest people."

While recalling every favour, Allah's Messenger ﷺ also said ولا فخر. As we have mentioned earllier, it means: "I do proclaim these special favours of Allah out of pride or to impress anyone with my excellence but only to obey Allah's command and let others know of His favours and to express gratitude to Him, and that you should know about these blessings so that you too may thank your Lord. In fact, these blessings are a means of good to you too."

(۱۹۵٦/۵) عَنْ جَابِرٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَنَا قَائِدُ الْمُرْسَلِیْنَ وَلَا فَخْرَ وَاَنَا خَاتَمُ النَّبِیِّیْنَ وَلَا فَخْرَ وَاَنَا اَوَّلُ شَافِعٍ وَّمُشَفَّعٍ وَلَا فَخْرَ

(رواه الدارمی)

(1956/5) Sayyidina Jabir ﷺ reported that the Prophet ﷺ said, "(On the Day of Resurrection,) I will be the leader of the Messengers and there is no boast. And, I am the seal of Prophets, again there is no boast. And, I am the first to intercede and my intercession will be the first to be accepted. I do not say that in boast." (Musnad Darami)

Commentary: We know from this Hadith that the Prophet ﷺ who is the Last and the Seal of Prophets will be their leader on the Day of Resurrection. He will be the first intercessor and the first whose intercession is accepted as we have read in a number of earlier Ahadith too. He again emphasise ولا فخر (there is no boast).

(١٩٥٧/٦) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلِیْ وَمَثَلُ الْاَنْبِيَاءِ كَمَثَلِ قَصْرٍ اُحْسِنَ بُنْيَانُه، تُرِکَ مِنْهُ مَوْضِعُ لِبْنَةٍ فَطَافَ بِهِ النُّظَّارُ يَتَعَجَّبُوْنَ مِنْ حُسْنِ بِنَائِهٖ اِلَّا مَوْضِعَ تِلْکَ اللَّبِنَةِ فَكُنْتُ اَنَا سَدَدْتُ مَوْضِعَ اللَّبِنَةِ خُتِمَ لِیَ الْبُنْيَانُ وَخُتِمَ بِیَ الرُّسُلُ......وَفِیْ رِوَايَةٍ فَاَنَا اللَّبِنَةُ وَاَنَا خَاتَمُ النَّبِيِّيْنَ (رواه البخاری و مسلم)

(1957/6) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "My example and that of the other Prophets is like a castle beautifully built. However, the place of one brick is left unbuilt. Onlookers look round it and admire the beauty of its construction and are surprised but for the space for the brick (for that is a defect." The Prophet ﷺ added,) "Now, I have come and filled in the empty space and, through me, the castle is completed and the construction is over. And the series of Messengers is over. And the series of Messengers is also complete."

(The author of Mishkat-al-masabeeh, Muhammad ibn Abdullah Khateeb Tabrayzi remarked that) in a version of this Hadith in Bukhari and Muslim the words فكنت انا to وختم بی الرسل (Now, I have ...... also completed) in the last sentence are replaced by فَاَنَا اللَّبِنَةُ وَاَنَا خَاتَمُ النَّبِيِّيْنَ "I am that brick (completing the castle) and I am the seal of Prophets." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has been called *Khatam an-Nabieen* in the Qur'an and in many Ahadith, too. Surely, this is the greatest of Allah's blessings on him leaving him Allah's Prophet

and Messenger till the Last Day. He has explained his position as the Last of Prophets through an example which is so easy to understand that no further explanation is necessary. The thousands of Prophets before him all contributed to the building of the castle of Prophethood and it was near complete save for one brick. Even that was placed with the coming of the Prophet ﷺ. Now the castle was perfected. No new Prophet or Messenger was required nor was there scope for one. Thus Allah closed the door to the series of Prophets, and he was called the خاتم النبيين (the seal of Prophets)

صلى الله عليه وآله وصحبه وبارك وسلم.

Birth, Commissioning, *Wahy* & Age

(١٩٥٨/٧) عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاُخْبِرُكُمْ بِاَوَّلِ اَمْرِىْ دَعْوَةُ اِبْرَاهِيْمَ، وَبِشَارَةُ عِيْسٰى، وَرُؤْيَا اُمِّيَ الَّتِىْ رَاَتْ حِيْنَ وَضَعَتْنِىْ، وَقَدْ خَرَجَ نُوْرٌ اَضَاءَ لَهَا مِنْهُ قُصُوْرُ الشَّامِ. (رواه احمد)

(1958/7) Sayyidina Abu Umamah ؓ reported that Allah's Messenger ﷺ said, "Let me tell you about my initial affairs. I am the prayer of Ibrahim, and the good tidings of Isa (the Prophet of whose coming he gave glad tidings), and the (fulfilment of the) dream of my mother which she saw on my birth (in the form of) a light which illuminated the castles of Syria for her." (Musnad Ahmad)

Commentary: In the verses 127-129 of *surah al-Baqarah* in the Qur'an, the prayer of Sayyidina Ibrahim ؑ is mentioned when he and his son Sayyidina Isma'il ؑ were building the Ka'bah: Our Lord, raise up in our progeny a community submissive to You and raise up in their midst a Messenger who shall recite to them Your verses and teach them the Book and the wisdom and purify them. And, it is stated in verse 6 of *as-Saff* that when Sayyidina Isa ؑ was sent to the Banu Isra'il as Messenger, he said to them: Of the tasks Allah has charged me with is also that I should inform you of a great Messenger who shall come after me whose name shall be Ahmad. The Prophet said while refering to these very verses of the Qur'an. "I am the fulfilment of Ibrahim's prayer and the realisation of Isa's glad tiding." He then said that he was the coming true of his

mother's dream which his mother had seen when he was born. She saw an extraordinary light that illuminated for her the splendid buildings and castles of Syria which She saw in the light. She probably saw it in the night before he was born. It is the distinction of Syria (*sham*)[1] that it is the birth place of Prophets and within its precincts is the *Bayt al-Maqdis*, the *qiblah* of all the Prophets عليهم السلام.

I have given the word of the Hadith رؤيا the meaning of dream and explained it accordingly. However, it could also mean that his mother saw the Light and in its illumination the castles of Sham at the exact time of his birth while she was awake. This is the impression we get from another Hadith. It could also be that she saw the dream while sleeping before his birth and, again at the time of birth, her eyes may have witnessed that in a state of awakening. Anyway, that was a sign that the blessed birth would be instrumental in carrying the light of guidance to Sham (Syria) which had been a centre of guidance for thousands of years. It was also a sign that the people who held *Bayt al-Maqdis* as *qiblah* would also receive guidance (from him) as was demonstrated and will be demonstrated till the Last Day.

(١٩٥٩/٨)عَنْ قَيْسِ بْنِ مَخْرَمَةَ قَالَ وُلِدْتُ اَنَا وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيْلِ (رواه الترمذى)

(1959/8) Sayyidina Qays ibn Makhramah ﷺ reported that he and the Prophet ﷺ were born in the year of Elephant.

(Jami' Tirmizi)

Commentary: The Year of Elephant is the year when Abraha came from Yaman with a large army which also had elephants with it, to demolish the *Ka'bah*. He had brought his army up to Makkah but before he could enter it Allah sent His army in the shape of very small birds which threw pebbles on them. (These worked like bullets.) The entire army was annihilated. This event is related in *Surah al-feel* of the *Qur'an*. This year is, therefore, known as the Year of Elephant. The Prophet ﷺ was born this year and according to a report fifty days after the event.

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1. It is the ancient Shaam

Allama Ibn al-Jawzi has said that there is a consensus about the year of the Prophet's birth and a near consensus about the month, Rabee' ul Awwal, and day Monday, but there are different reports about the date. The dates suggested are the 2nd, 8th, 10th and 12th (which is most gone by), and the 18th. Allamah Qastalani has said that the muhadditheen generally regarded the 8th Rabee'al-Awwal as the correct date. In the recent past an Egyptian astronomer had proved through astronomical calculations that the Prophet's ﷺ birth date was 9th Rabee'ul-Awwal in the Year of Elephant.

Exactly at the time when the Prophet was about to be born (at Makkah), the army of Abraha which the Qur'an has called *Ashab ul-Feel* and which was bent on demolishing the *Ka'bah*, were routed by tiny little birds that shot pebbles at them. Indeed, this was a demonstration of Allah's Powers. The ulama have regarded this as one of the miracles that had occured before the Prophet's ﷺ birth.

(١٩٦٠/٩) عَنِ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَرْبَعِيْنَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوْحٰى اِلَيْهِ، ثُمَّ اُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ عَشْرَ سِنِيْنَ وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَّسِتِّيْنَ سَنَةً. (رواه البخارى و مسلم)

(1960/9) Sayyidina Abdullah ibn Abbas رضي الله عنه said that Allah's Messenger ﷺ was commissioned as Prophet at the age of forty years (that is, Allah made him Prophet and Messenger at this age). He then stayed in Makkah for thirteen years after that, and he continued to receive revelation from Allah. Then he was commanded to make the *hijrah* (migration from Makkah), so he migrated and lived for ten years as a *Muhajir* (migrant). He then died (at Madinah) when his age was sixty-three years.

(Saheeh Bukhari, Saheeh Muslim)

(١٩٦١/١٠) عَنْ اَنَسٍ قَالَ قُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلٰثٍ وَّسِتِّيْنَ، وَاَبُوْبَكْرٍ وَهُوَابْنُ ثَلَاثٍ وَسِتِّيْنَ، وَعُمَرُ وَهُوَابْنُ ثَلَاثٍ وَسِتِّيْنَ .
(رواه مسلم)

(1961/10) Sayyidina Anas رضي الله عنه reported that the Prophet ﷺ died when he was sixty-three years old. And, Sayyidina Abu Bakr رضي الله عنه also died when he was sixty-three years old and Sayyidina Umar رضي الله عنه also died at the age of sixty-three years. (Saheeh Muslim)

Commentary: The two Companions, Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ were greatly attached to the Prophet ﷺ. This attachment was reflected in their death at the same age, sixty-three, as the Prophet ﷺ and their burial in the Rawdah next to the Prophet ﷺ. We have also seen the Hadith under the chapter on the signs of the *Qiyamah* that when the Prophet ﷺ would rise up from his grave and proceed to the place of Gathering, they would walk by him to his right and left. Further down when we read about their virtues, we will see the Hadith of Sayyidina Ibn Abbas ﷺ that when Umar ﷺ died, Sayyidina Ali ﷺ described their deep attachment to the Prophet in the light of the Prophet's ﷺ own words in a very comprehensive manner.

(١١/١٩٦٢) عَنْ عَائِشَةَ قَالَتْ اَوَّلُ مَابُدِئَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَايَرٰى رُؤْيَا اِلَّاجَاءَ تْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ اِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُوْ بِغَارِ حِرَاءَ فَيَتَحَنَّثُ فِيْهِ......وَهُوَ التَّعَبُّدَ...... اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ اَنْ يَّنْزِعَ اِلٰى اَهْلِهٖ وَيَتَزَوَّدُ لِذَالِكَ، ثُمَّ يَرْجِعُ اِلٰى خَدِيْجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتّٰى جَاءَ هُ الْحَقُّ وَهُوَ فِيْ غَارِ حِرَاءَ فَجَاءَ هُ الْمَلَكُ فَقَالَ اِقْرَاْ فَقَالَ مَا اَنَا بِقَارِئٍ قَالَ فَاَخَذَنِيْ فَغَطَّنِيْ حَتّٰى بَلَغَ مِنِّيْ الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَاْ قُلْتُ مَااَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِي الثَّانِيَةَ حَتّٰى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَاْ قُلْتُ مَااَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِيْ الثَّالِثَ، حَتّٰى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَا بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ○ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ○ اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ الَّذِيْ عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ○ فَرَجَعَ بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُه، فَدَخَلَ عَلٰى خَدِيْجَةَ فَقَالَ زَمِّلُوْنِيْ زَمِّلُوْنِيْ فَزَمَّلُوْهُ حَتّٰى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِخَدِيْجَةَ وَاَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيْتُ عَلٰى نَفْسِيْ، فَقَالَتْ خَدِيْجَةُ كَلَّا وَاللّٰهِ لَايُخْزِيْكَ اللّٰهُ اَبَدًا، اِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيْثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُوْمَ وَتُعِيْنُ عَلٰى نَوَائِبِ الْحَقِّ، ثُمَّ انْطَلَقَتْ بِهٖ

خَدِيْجَةُ اِلٰى وَرَقَةَ بْنِ نَوْفَلٍ ابْنِ عَمِّ خَدِيْجَةَ فَقَالَتْ لَهٗ يَاابْنَ عَمِّ اِسْمَعْ مِنْ اِبْنِ اَخِيْکَ فَقَالَ لَهٗ وَرَقَةُ يَاابْنَ اَخِيْ مَاذَا تَرٰى؟ فَاَخْبَرَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَارَاٰى فَقَالَ لَهٗ وَرَقَةُ هٰذَا النَّامُوْسُ الَّذِىْ اَنْزَلَ اللّٰهُ عَلٰى مُوْسٰى، يٰلَيْتَنِىْ كُنْتُ فِيْهَا جَذَعًا يٰلَيْتَنِىْ اَكُوْنُ حَيًّا، اِذْ يُخْرِجُکَ قَوْمُکَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَمُخْرِجِيَّ هُمْ؟ قَالَ نَعَمْ لَمْ يَاْتِ رَجُلٌ قَطُّ بِمِثْلِ مَاجِئْتَ بِهٖ، اِلَّاعُوْدِىَ وَاِنْ يُّدْرِكْنِىْ يَوْمُکَ اَنْصُرْکَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ اَنْ تُوُفِّىَ وَفَتَرَالْوَحْىُ.

(رواه البخاری و مسلم)

(1962/11) The Mother of the Faithful, Sayyidah Ayshah رضی الله عنها said: The first manner in which Allah's Messenger ﷺ received the revelation was the true dreams which he saw in sleep. So, every dream he saw came like the bright glow of dawn. Then love of solitude was put in his heart and he went to the cave on *Hira* and Stayed alone. There (before turning to his family) he stayed in worship for many nights together and took along ample provision for that. He would return to Sayyidah Khadijah رضی الله عنها (his wife) and fetch provision for as many nights and in this state while he was in the cave Hira, the Truth came to him (that is, the revelation). Allah's angel (Jibreel) came to him and said اقراء ("Read!"). He said, "I am not read." The Prophet said: *Then the angel squeezed me till my strength gave* in and he let me go and said, اقراء ("Read!") and I said again that I was not read. So, he held me again and squeezed me till I reached the end of my strength and he let me go and said اقراء ("Read!") and I said, "I am not read." The angel then held me and squeezed a third time till I found my strength giving in. He then released me and said:

"اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِىْ خَلَقَ O خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ O اِقْرَاْ وَرَبُّکَ الْاَكْرَمُ O الَّذِىْ عَلَّمَ بِالْقَلَمِ O عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ O" (العلق ٩٦:١-٥)

{Read in the Name of your Lord Who created — created man from a blood-clot. Read and your Lord is Most Bountiful, Who taught by the pen — taught man that he knew not.}

(al-Alaq, 96:1-5)

Then, Allah's Messenger returned with these verses while his

heart trembled. He came to (his wife) Sayyidah Khadijah رضى الله عنها and said, "Wrap me up, wrap me up." So, they wrapped him up till the trembling had stopped. He then spoke to Sayyidah Khadijah رضى الله عنها and related to her all that had happened, saying, "I fear for my life." She said, "Certainly not! By Allah! Allah will never let you down. You join ties. You speak the truth, bear burdens of others, earn for the bereft, entertain guests, help people against tragedies affecting their rights." She then took him to her paternal cousin, waraqah ibn Nawfal. She said to him, "Listen, cousin, to what your nephew says (and his distress)." Waraqah ibn Nawfal then said to Allah's Messenger, "O nephew! Tell me what do you see?" So, Allah's Messenger ﷺ narrated to him all that he had seen. Waraqah said, "This is the particular confidant angel (Jibreel عليه السلام) whom Allah had sent to Musa عليه السلام." (Then, Waraqah said,) "Would that I were a young, strong man then! Would that I were alive then when your people drive you away." Allah's Messenger ﷺ asked (in surprise), "Will my people drive me away?" Waraqah said, "Yes! (Your people will exile you from your native land). None has ever brought an invitation as you have brought but his people were hostile to him. If I were alive till that day, I would help you strongly." Then Waraqah died not long afterwards. And *Wahy* was suspended. (Saheeh Bukhari, Saheeh Muslim)

Commentary: This Hadith traces the beginings of the Prophet's ﷺ mission and revelatin. It is narrated by Sayyidah Ayshah رضى الله عنها who was not even born at that time but that should not bar us from considering the Hadith to be reliable because she may have heard it in detail directly from the Prophet ﷺ (which is a great possibility) or from her father, Sayyidina Abu Bakr رضي الله عنه or from any other elder Companion رضي الله عنه who may have heard it from the Prophet ﷺ. It is agreed upon by the *ahl us-sunnah* that the Companions رضي الله عنهم are all just and reliable اَلصَّحَابَةُ كُلُّهُمْ عُدُوْلٌ (and this is part of their belief). Sayyidah Ayshah رضى الله عنها did not consider it necessary to disclose from whom she had heard the Hadith. If she had any doubts, she would not have narrated the Hadith, for, she knew that such reporting was a very responsible thing.

The first thing that the Hadith tells us is that the Prophet ﷺ began to se true dreams in sleep. These would turn out in the

morning exactly as he had seen them as bright day light. This was, as it were, his spiritual training for Prophethood and it was the first step.

Then his heart inclined to love solitude and deep devotion and worship. (It was like *i'tikaaf* — seclusion for worship.) He chose the cave on Hira for that. Hira is one of the several mountains of varying altitude around Makkah and (it seems that) it was the heighest of all mountains. It is now called Jabl an-Noor. It is about 2 1/2 miles from Makkah. Several rocks are joined together on its peak and in the centre a small triangular room-like space is formed. This is the cave of Hira. There is space enough for a man to enter it and somehow manage to exist inside. The mountain is very high and the cave is at its apex and climbing there is an ardous effort. So, even young, healthy people make it to the top with difficulty. Of couse, today every Muslim loves to visit the cave having read about it in the Ahadith, but at the time the Prophet ﷺ had chosen, it no one found any attraction to visit it or try to make it there and endure the hardship in climbing to it. (We do not see mention of anyone visiting the Prophet ﷺ during his days of seclusion there.) So, he could not have chosen a better place to live in seclusion and it seems it had been determined from eternity.

The Hadith tells us further that he used to take along provision to last him some days and stay in the cave on Hira in seclusion, cut off from habitation. He occupied himself in worship with concentration. When he had a yearning for the people of his house, he went home to Sayyidah Khadijah رضی الله عنها. Then, armed with provision for some number of days, he came back to the cave to resume his worship.

Sayyidah Ayshah رضی الله عنها uses the word يتحنث to imply his occupation in worship. A narrator of this Hadith, Imam Zuhri has interpreted that word as تعبد, but we do not know from any report what was the nature of the Prophet's worship in the cave on Mount Hira. Scholars have presented different opinions but they are all surmise. I feel that he was being trained by Allah for Prophethood and Messengership, the first step being vision of true dreams. That was a kind of inspiration. Then his heart was prompted to worship in seclusion which was the result of divine inspiration. Then, his

worship in the cave which desrcibed by Sayyidah Ayshah رضی الله عنها as فیتحنث must have been guided by divine inspiration. He may have been making supplication for light of guidance for himself and may have been expressing disgust for the idolatory, cruelty and sin which his people practiced and which caused him tremendous heart-burning. He may have been beseeching Allah to guide his people. (He has declared that supplication is the pitch of worship.) Anyway, I feel that he had guidance from Divine inspiration in his worship and he was being spiritually trained for the stages ahead. But Allah knows best.

The Hadith goes on to say that suddenly (one night[1]) an angel came to him with *wahy* (revelation) and said اقراء, but he said مَاَانَا بقارِئ (I am not a reciter). The angel squeezed him so hard that he could not tolerate that any more. (Some versions suggest that he held the Prophet's ﷺ throat[2] and squeezed it very hard). He did that three times asking the Prophet to read اقراء and each time he said مَاَانَا بقارِئ (I do not know how to read. I have not learnt to read). Each time he squeezed him and the third time he recited the first five verses of *al-Alaq* .....

The Hadith does not tell us whether the Prophet ﷺ repeated these verses after the angel or not. But, we can deduce from the subsequent words that the verses were retained in his memory and he returned home reciting these verses. We have seen what his condition was when he went home.

It is particularly worth mentioning here that while the entire Qur'an is a miracle, some of its small *surah* and small verses are so prominently miraculous that one who is familiar with Arabic will have no option but to concede that it is not the work of a human being but of the Creator. I submit humbly that I am not a scholar of Arabic but I am able to read the Qur'an and the Hadith and understand them to some extent. Even in this condition I recognize that *surah al-Alaq's* initial five verse are not the words of a human

❶. The first verse of *surah al-Qadr* is (القدر ۹۷:۱) انا انزلناه فی لیلة القدر (Surely We have revealed it on the Night of Power) and this implies that the angel came at night.

❷. Hafiz Ibn Hajr Asqalani has cited in Fath al-Bari the report of Abu Dawood and Tiyasi فاخذ بحلقی (and he held me by my throat) and he has classified its *sanad* as *Hasan*) (Fath al-Bari first part P 13 Ausai pr. Delhi)

being or an angel and this I can see as well as I see the light of the sun. Without doubt they are words of the Lord, full of Majesty. These five small verses encompass a whole treasure of Divine awareness and an ocean of knowledge on the majesty of His attributes of substenance, power, wisdom, compassion and kindness and other attributes and powers. We can compose a book on that. Not only was the Prophet's ﷺ mother-tongue Arabic but also he was the most eloquent of Arabs. So, we cannot doubt in the least that the moment he heard the angel recite these verses, he may have concluded that his Lord, the Creator had blessed him with His favours and His Words.

The Hadith tells us then that he went home with the five verses terrified. His heart was trembling and his body showed that. On coming home, he asked his family members to wrap him up. (one does get the desire to put a garment over oneself in a condition of distress and that does provide some relief.) They wrapped him up and then the terror subsided, he related the happenings to his wife Sayyidah Khadijah رضی الله عنها. He also said: (لَقَدْ خَشِيْتُ عَلٰى نَفْسِىْ) (I fear for my life). He meant, the angel squeezed my throat so hard that I feared that my soul would fly away!

She heard him and comforted him. She gave him the glad tidings very confidently and said on oath that there was nothing to fear. She said, "Allah has given you an excellent character. You care for others and are kind and truthful. "She indicated thereby that he was the righteous creature of Allah, dear to Him and He has bestowed His favours on him, so whatever has happened was also a demonstration of His Kindness. She then took him to her paternal cousin Waraqah ibn Nawfal[1]. In another Hadith also narrated by

وَكَانَ امْرَأً تَنَصَّرَ فِى الْجَاهِلِيَّةِ
وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ
فَيَكْتُبُ مِنَ الْاِنْجِيْلِ بِالْعِبْرَانِيَّةِ
وَكَانَ شَيْخًا كَبِيْرًا قَدْ عَمِىَ.

"Waraqah ibn Nawfal was one who had become a Christian during the jahiliyah (period before the coming of the Prophet ﷺ) and he wrote in Hebrew. So, he also wrote the Injeel in Hebrew. He was very aged and was blind."

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1. The father of Waraqah, Nawfal, and Sayyidah Khadijah's father, Khuwaylid, were sons of Asad ibn Abdul Uzza. Thus Waraqah was her paternal cousin.

Sayyidah Ayshah رضی الله عنها Waraqah ibn Nawfal is described thus:

In the version of *Saheeh Muslim*, the language is Arabic, not Hebrew and this is more close to reasoning.

It is stated about Waraqah that he was fed up with polytheism. He travelled to different lands in his search for the True Religion. Finally, in Sham he happened to meet a Christian monk who followed the true Christian faith (and not the corrupted version which gave divine status to Sayyidina Isa عليه السلام, to trinity and which advocated explanation of sins, etc.) Waraqah became a Christian at his hands and learnt it from him. He also learnt Hebrew in which the Torah was revealed. (Some scholars hold that Injeel too was revealed in Hebrew). So, Waraqah, a true Christian, was a scholar of ancient books.

Ibn Hajar Asqalani has reproduced in al-Isabah a report about Waraqah.

وَكَانَ وَرَقَةُ قَدْ كَرِهَ عِبَادَةَ الْاَوْثَانِ وَطَلَبَ الدِّيْنَ فِي الْاٰفَاقِ وَقَرَاَ الْكُتُبَ وَكَانَتْ خَدِيْجَةُ تَسْئَلُه عَنْ اَمْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُ مَاارَاهُ اِلَّا نَبِيَّ هٰذِهِ الْاُمَّةِ الَّذِىْ بَشَّرَ بِهٖ مُوْسٰى وَعِيْسٰى۔ (الاصابه ج٦ص٣١٨)

"Waraqah regarded idol-worship as evil and wrong. He travelled to different regions and countries in search of True Religion. He studied the Books (which were regarded as heavenly). Sayyidah Khadijah رضی الله عنها used to ask him about Allah's Messenger ﷺ and he would say that he believed he was the same Prophet of this *ummah* about whom Musa عليه السلام and Isa عليه السلام gave good news."

(al-Isabah, v 6 p 318)

It is for these reasons that Waraqah was fed up with idol-worshp and adopted Christianity (and believed in the prophethood and messengership in full.) He was a scholar of Torah and other heavenly books. Obviously then, he led a life different from that of the common Makkans. He was a worshipper, an ascentic and a man of God. This is why, his cousin Sayyidah Khadijah رضی الله عنها regarded him as a spiritual leader and respected him. Apart from the event of the cave on Hira, She mentioned to him the other extra-ordinary happenings with the Prophet ﷺ and

sought his opinion.[1] He would say in answer ماأراه الا نبي هذه الا مة الذى بشربه موسىٰ وعيسىٰ "I think that he would be that Prophet of this *ummah* about whom Sayyidina Musa ﷺ and Syayidina Isa ﷺ gave glad tidings.

Then, when this happening took place at the cave of Hira which is mentioned in the Hadith, she felt that she should let the Prophet ﷺ relate the entire report to Waraqah in his own words, for he had already expressed his belief that her husband might be a Prophet. We must remember that we do not find in any Hadith even an indirect indication that the Prophet ﷺ had suggested a meeting with Waraqah. Rather, as we see in the Hadith, Sayyidah Khadijah رضى الله عنها was the one who took him there.

When they met him, Sayyidah Khadijah رضى الله عنها herself requested him to listen to the Prophet's ﷺ account directly calling him his nephew[2]. Waraqah also addressed the Prophet as nephew and asked him to narrate his experience, and he narrated whatever he had gone through. Waraqah exclaimed without hesitation that the angel was the same *naamus* (the angel that brings revelation) whom Allah had sent to Prophet Musa ﷺ with His message.

A question may arise here: Why did Waraqah think of Sayyidina Musa ﷺ and not Sayyidina Isa ﷺ although he was a Christian and Jibreel was sent to Sayyidina Isa just as he was sent to Prophet Musa ﷺ. The exponents of Hadith explain this by confirming these facts and pointing out that Prophet Isa ﷺ did not bring his own Shari'ah. He had the same shari'ah as the Shari'ah of Prophet Musa ﷺ. Allah had made certain partial changes in it through Sayyidina Isa ﷺ. The Prophet ﷺ was a prophet and

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❶. These include: splitting of the heart in childhood, much before prophethood many rocks and stones saluted him, some trees bowed down towards him — events mentioned in some Ahadith which are acceptable. There is also the incident of the monk Buhayra found in Books of Hadith. These are events which he would have definitely mentioned to his wife. Sayyidah Khadijah رضى الله عنها and she must have mentioned them to her cousin Waraqah ibn Nawfal and sought his opinion. It is in answer to this that Waraqah may have said what is mentioned in the Hadith, "I feel that he is that Prophet of this *ummah* about whom Prophet Musa عليه السلام and Prophet Isa عليه السلام gave glad tidings."

❷. This reference was not on account of any relationship but it followed the Arab custom who called their elders 'uncle' out of respect and their youngsters 'nephew' out of love and compassion.

Messenger who brought a separate and complete *Shari'ah* and, therefore, he had more resemblance to Sayyidina Musa ﷺ in this regard. Thus, we also read in the Qur'an:

"إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَاهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولاً○" (المزمل ٧٣:١٥)

{Surely we have sent to you a Messenger, as a witness over you, as We sent to Fir'awn a Messenger.} (al-Muzzammil, 73:15)

This is why Waraqah ibn Nawfal mentioned Prophet Musa ﷺ in referring to Jibreel ﷺ.

Waraqah ibn Nawfal said, therefore, that he was confident that the angel who came to the cave on Mount Hira was Jibreel ﷺ who had conveyed Allah's revelation to Sayyidina Musa ﷺ (and other Messengers). He confirmed the prophethood of Sayyidina Muhammad ﷺ and wished that he had been a strong young man alive when the Prophet's people would expel him from his city, Makkah he would then have helped the Prophet ﷺ). The Prophet ﷺ expressed surprise and asked if his people would really expel him (because till then he was dear to everyone on account of his noble character and kindness for everyone. He was called *as-Sadiq al-Ameen*. Therefore, it could not be seen why they would turn against him.) Waraqah said, "Every Messenger who has come with the Message from Allah which you have brought faced the hostility of his people. The same thing will happen to you and your people will become your sworn enemies." Waraqah actually said what was foretold in ancient heavenly books and what the history of Allah's Prophets عليهم السلام disclosed. The Qur'an too reveals that Allah's Prophets عليهم السلام were treated in this way.

The final words of Waraqah were that if he would be alive when the Prophet commenced his mission, he would help him to the best of his ability in spite of his old age. But, after a very short time Waraqah died. The revelation had also been suspended after the first one at the cave Hira. (The explanation of the text is over.)

Some Aspects of The Hadith

(1) We know from this Hadith that the first people to confirm and belief in the prophethood of Sayyidina Muhammad ﷺ were Waraqah ibn Nawfal and Sayyidah Khadijah but till then the

Prophet ﷺ had not been commanded to give the call of the True religion. Waraqah died in those times but as one practicing true Christianity though he had confirmed the Prophet and professed belief in him. From this point of view, we can call him the first believer of this *ummah*. When the Prophet ﷺ was commanded to give the call, we learn from Ahadith, the first Believers were Sayyidinah Abu Bakr رضي الله عنه, Sayyidina Ali رضي الله عنه, Sayyidina Zayd ibn Harithah رضي الله عنه and Sayyidah Khadijah رضى الله عنها who had expressed belief earlier too.

(2) The Hadith tells us that Jibreel عليه السلام squeezed the Prophet's throat very hard threee times (like one who strangulates another). The scholars have explained it in different ways. I am inclined to concur with the opinion that the aim of squeezing the throat in this way was to remove his attention from everything for some time, even from his own self, and it should be only towards his Lord. If the throat of a man of Allah or one who has Divine awareness is squeezed in this manner, his entire attention will be directed to his Lord and his thought about this world would be cut off to a large extent and turn to the higher world. This bent of mind was essential at that time because the revelation was being sent to him the first time. In other words, a strength had to be created in the Prophet's soul and heart to enable to bear the burden of revelation. The Qur'an says قولا ثقيلا (a weighty word). Then whenever *wahy* was sent later the Prophet went through an experience which is described in Ahadith. Even in extreme cold, he perspired when revelation came to him. It is also stated in Ahadith that if he was riding a camel and he received a *wahy*, the camel would sit down.

(3) When he came out of the cave to return home, his heart trembled and his whole body reacted from that and, at home, he said to Sayyidah Khadijah رضى الله عنها, "I fear for my life." This condition too, was the result of the squeezing of his throat and the burden of the Divine words. It is Allah's mercy that we do not feel the weight of the recital of the Qur'an otherwise, Allah has described its glory in these words:

{Had we sent down this Qur'an on a mountain, you (O Prophet) would have seen it humbled,	لَوْاَنْزَلْنَا هٰذَاالْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ

split asunder out of fear of Allah} (al-Hashr, 59:21) — اللّٰهِ (سورة الحشر ٥٩: ٢١)

His Manners

Allah, the Creator of the Prophet ﷺ and of everyone else, has Himself said about the Prophet's manners:

{And surely you have a tremendously sublime character} (al-Qalam, 68:4)

"اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ" (القلم ٦٨: ٤)

The Ahadith and seerah really elaborate on this brief verse of the Qur'an. In the *Kitab al-Ikhlaq* of this Book, *Ma'ariful Hadith*, which is a comprehensive section spread over many pages, there are teachings of the Prophet ﷺ on manners and important events. The initial Ahadith disclose the position of manners in religion and in the sight of Allah. To refresh memory we reproduce some of those sayings of the Prophet ﷺ.

{Those people are the best among you whose manners are the best.}
(Saheeh Bukhari, Saheeh Muslim)

اِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ اَخْلَاقًا

{I am sent only that I may perfect noble manners.}
(Muwatta Imam Maalik.)

اِنَّمَا بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ

{The weightiest thing in a Believer's scale on the Day of Resurrection will be good manners.} (Sunan Abu Dawood, Jami' Tirmizi.)

اِنَّ اَثْقَلَ شَيْءٍ يُوْضَعُ فِيْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ.

When in his last days, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as preacher and ruler to Yaman, his last advice was:

{Treat everyone with good manners.}(Muwatta Imam Maalik)

اَحْسِنْ خُلُقَكَ لِلنَّاسِ

Here now are some Ahadith in which the Companions describe the Prophet's ﷺ manners according to their experience. May Allah cause us to emulate him.

(١٩٦٣/١٢) عَنْ اَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ

فَمَا قَالَ لِيْ اُفٍّ وَلَا لِمَا صَنَعْتَ، وَلَاأَ لَاصَنَعْتَ. (رواه البخاری و مسلم)

(1963/12) Sayyidina Anas ﷺ said that he served the Prophet ﷺ for ten years. He never even said "*Oof*" to him, and never said to him, "Why did you do it? Why did you not do it?"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The word *oof* is uttered in Arabic for something unpleasant, displeasure and anger. When the Prophet ﷺ came to Madinah, Sayyidina Anas ﷺ was eight years old (ten, according to another report). His mother, Umm Salaym رضی الله عنها who was a very sincere and righteous Believer left him with the Prophet to serve him. He was then with the Prophet ﷺ to serve him. He was then with the Prophet ﷺ all through the remaining ten years till his death. In this Hadith he has narrated his personal experience that the Prophet ﷺ was well-mannered and soft-hearted. During the ten years, he never displayed anger or displeasure. His nature was to forgive and overlook. In another Hadith of Sayyidina Anas ﷺ reported in Bayhaqi he says:

خَدَمْتُهُ عَشْرَسِنِيْنَ فَمَا لَا مَنِيْ عَلٰى شَيْءٍ اُتِيَ فِيْهِ عَلٰى يَدَىَّ فَاِنْ لَامَنِيْ لَائِمٌ مِنْ اَهْلِهٖ قَالَ دَعُوْهُ فَاِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. (مشكوٰة المصابيح)

"I served him ten years. He did not blame me even if something was destroyed or spoiled by me. If any of his family members blamed me then he would say: What had been decreed had to happen."

However, we must remember that this was his attitude in personal matters. Where Allah's limits or commands were concerned, he showed no concession.

(١٩٦٤/١٣) وَعَنْهُ قَالَ كُنْتُ اَمْشِيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيْظُ الْحَاشِيَةِ فَاَدْرَكَهُ اَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهٖ جَبْذَةً شَدِيْدَةً وَرَجَعَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَحْرِالْاَعْرَابِيْ حَتّٰى نَظَرْتُ اِلٰى صَفْحَةِ عَاتِقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْاَثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَذْبَتِهٖ، ثُمَّ قَالَ يَامُحَمَّدُ مُرْلِيْ مِنْ مَّالِ اللّٰهِ الَّذِيْ عِنْدَكَ، فَالْتَفَتَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ضَحِكَ، ثُمَّ اَمَرَلَهُ بِعَطَاءٍ.

(رواه البخاری ومسلم)

(1964/13) Sayyidina Anas ﷺ said that he was going with Allah's Messenger ﷺ (somewhere). He had on him a cloak of Najran whose hems were thick. They came across a Bedouin who pulled at his cloak so hard that the Prophet stumbled on the man's chest and Anas ﷺ saw that the pull caused marks on his neck. The Bedouin then said, "O Muhammad! Of the wealth of Allah that you have, give orders (to your men) that they should give me some." (Anas ﷺ said that) Allah's Messenger ﷺ then looked at him (and instead of showing anger) laughed at his conduct and gave instructions that he should be given something. (Saheeh Bukhari, Saheeh Muslim)

Commentary: Najran was a city in Yaman which was famous for its cloaks. The 'wealth of Allah' from which the Bedouin wanted something was *zakah* or *sadaqat* collected in the State Treasure and disbursed among the deserving. The Bedouin was extremely ignorant and not even receptive to anything reformative. Therefore, the Prophet ﷺ did neither reprimand him nor counselled him but laughed at his rude conduct and gave him what he needed. This is a lesson for the *ummah* to forgive and overlook all rude conduct and thus win over people's hearts and get them close to them. Allah will then guide them. Indeed, those with insight find such conduct in the Prophet ﷺ as his miracles.

(١٩٦٥/١٤) عَنْ جَابِرٍ قَالَ مَاسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شيئاً قَطُّ فَقَالَ لَا (رواه البخارى و مسلم)

(1965/14) Sayyidina Jabir ﷺ reported that never did it happen that Allah's Messenger ﷺ was asked for something and he said لا (No!). (Saheeh Bukhari and Saheeh Muslim)

Commentary: Whenever anyone asked the Prophet ﷺ for anything, he never said, "No" to the man because that hurts the supplicant.

It might not seem very significant but actually it is very extraordinary to never refuse any request. It is the extreme degree of kindness and nobility. They are fortunate whom Allah has blessed with such generous nature as also those who keep the company of Allah's men to develop these attributes.

(١٩٦٦/١٥) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِيْنَةِ بِاٰنِيَتِهِمْ فِيْهَا الْمَاءُ فَمَا يَاْتُوْنَ بِاِنَاءٍ اِلَّاغَمَسَ يَدَهُ فِيْهَا فَرُبَّمَاجَاءُوْهُ بِالْغَدَاةِ الْبَارِدَةِ فَغَمَسَ يَدَهُ فِيْهَا. (رواه مسلم)

(1966/15) Sayyidina Anas ﷺ said that after the Prophet ﷺ had offered the *Fajr Salah* the servents (male or female) of Madinah came to him with their vessels in which was water (sothat he may put his hand in the water to bless it or to cure the sick by dipping his hand into it). So, he dipped his hand into the vessel, and it happened often that on a cold morning they brought (cold water in the vessel) but he dipped his hand in that too.

(Saheeh Muslim)

Commentary: The witners of Madinah are very cold and water in vessels turns ice cold. The Prophet ﷺ, however, obliged those who brought water and helped Allah's creatures by carrying on the practice although he had to endure the cold water. It is also clear that this was not an occasional affair but people brought their water every day to get the Prophet's ﷺ blessings. This Hadith supports a similar regard for a rigiteous man of Allah provided there is no exaggeration and adulteration in one's belief.

(١٩٦٧/١٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قِيْلَ يَارَسُوْلَ اُدْعُ عَلَى الْمُشْرِكِيْنَ قَالَ اِنِّيْ لَمْ اُبْعَثْ لَعَّانًا وَاِنَّمَا بُعِثْتُ رَحْمَةً. (رواه مسلم)

(1967/16) Sayyidina Abu Hurayrah ﷺ said that it was said to Allah's Messenger ﷺ, "O Messenger of Allah! Pray against the idolaters and disbelievers." He said, "I have not been sent as one to curse and pray against anyone. Rather. I am sent as mercy."

(Saheeh Muslim)

Commentary: The disbelievers and the idolaters were staunch enemies of the Prophet ﷺ and his religion. They persecuted the Prophet ﷺ and his followers and even expelled him from his native city but their mischief continued unabated even after that. Some of his Companions ﷺ requested the Prophet ﷺ to curse the oppressing disbelievers that Allah may show His wrath to them and destroy them like He had punished earlier people. The Prophet ﷺ pacified them that he was not sent to curse anyone but he was Mercy for the worlds, as Allah has said:

وما ارسلناك الا رحمة للعلمين (الانبياء ٢٢:١٠٧)
{And We have not sent you but as a mercy to the worlds.}
(al-Anbiya, 21:107)

(١٩٦٨/١٧) عَنْ عَائِشَةَ مَاضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهٖ وَلَاامْرَاَةً وَلَاخَادِمًا اِلَّا اَنْ يُجَاهِدَ فِيْ سَبِيْلِ اللّٰهِ، وَمَانِيْلَ مِنْهُ شَيْئٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهٖ اِلَّا اَنْ يُنْتَهَكَ شَيْئٌ مِنْ مَحَارِمِ اللّٰهِ فَيَنْتَقِمُ لِلّٰهِ. (رواه مسلم)

(1968/17) Sayyidah Ayshah رضى الله عنها said that the Messenger of Allah ﷺ never beat anyone with his hands — never a woman and never a servant. However, he did that in *jihad* in the cause of Allah. And, never did he seek revenge from one who persecuted him (for, in fact, he always forgave and overlooked in personal affronts). Nevertheless, if anyone committed an unlawful act then he punished the criminal for the sake of Allah (in fulfilment of His Commands, or he gave command to punish him.) (Saheeh Muslim)

Commentary: Sayyidah Ayshah رضى الله عنها has mentioned two things in this Hadith.

(1) Never was he known to have beaten anyone on his mistake — not even a servant, slave, maid-slave, or a wife, except his actions in *jihad*. For instance, Ubayy ibn Khalaf, a Makkan idolater chief was killed by him in the Battle of Badr.

(2) He never took revange for a personal affront even if an unfortunate person hurt him. However, if anyone perpetrated a wrong or unlawful act in religion then he punished him only for the sake of Allah and to abide by His Command.

(١٩٦٩/١٨) عَنِ الْاَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَاكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِيْ بَيْتِهٖ قَالَتْ كَانَ يَكُوْنُ فِيْ (تَعْنِيْ) اَهْلِهٖ (مِهْنَةِ خِدْمَةِ أَهْلِهٖ) فَإِذَا حَضَرَتِ الصَّلٰوةُ خَرَجَ إِلَى الصَّلٰوةِ. (رواه البخارى)

(1969/18) A tabi'ee, Sayyidina Aswad said: I asked Sayyidah Ayshah رضى الله عنها what the Prophet ﷺ did (when he was) at home. She said that he helped his household members in their chores and when it was time for salah, he gave up everything and went to offer salah. (Saheeh Bukhari)

Commentary: It was the Prophet's ﷺ practice to lend a hand in

household chores. It is his sunnah. May Allah inspire us to conduct ourselves on these sunnah so that we will get reward against helping and serving others, and we will also cure ourselves of the spiritual disease, arrogance.

(۱۹ /۱۹۷۰) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَهٗ وَيَخِيْطُ ثَوْبَهٗ وَيَعْمَلُ فِیْ بَيْتِهٖ كَمَا يَعْمَلُ اَحَدُكُمْ فِیْ بَيْتِهٖ وَقَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ يَفْلِیْ ثَوْبَهٗ وَيَحْلِبُ شَاتَهٗ وَيَخْدِمُ نَفْسَهٗ. (رواه الترمذی)

(1970/19) Sayyidah Ayshah رضی الله عنها said that it was normal with Allah's Messenger ﷺ that (when necessary) he patched his sandal, sewed his garments, and he worked in his house as one of you does in his house. (she also said that) he was (not a super human or any other than human creature but) one of the children of Aadam (who did even every ordinary chores) who searched his garments for lice, milked his sheep and attended to his own tasks. (Jami' Tirmizi)

Commentary: There is a good lesson to learn in this Hadith and the Prophet's ﷺ exemplary life for those who are his heirs in religion. May Allah cause all of us to emulate the Prophet's ﷺ example.

(۲۰ /۱۹۷۱) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا صَافَحَ الرَّجُلَ لَمْ يَنْزِعْ يَدَهٗ مِنْ يَدِهٖ حَتّٰى يَكُوْنَ هُوَالَّذِیْ يَنْزِعُ يَدَهٗ، وَلَايَصْرِفُ وَجْهَهٗ عَنْ وَجْهِهٖ حَتّٰى يَكُوْنَ هُوَالَّذِیْ يَصْرِفُ وَجْهَهٗ عَنْ وَجْهِهٖ وَلَمْ يُرَمُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَیْ جَلِيْسٍ لَهٗ. (رواه الترمذی)

(1971/20) Sayyidina Anas ؓ said that it was the practice of Allah's Messenger ﷺ that when he shook hands with anyone he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And, he was never seen to put forward his knees in front of one with whom he was sitting. (Jami, Tirmizi)

Commentary: Obviously, those who came to him, shook hands with him, believed in him were his servants and his devoted Companions ؓ. He met them as the Hadith says but men of his *ummah* like us are very unfortunate in depriving ourselves of these

attributes.

(۱۹۷۲/۲۱) عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرِدُ الْحَدِيْثَ كَسَرْدِكُمْ كَانَ يُحَدِّثُ حَدِيْثًا لَوْعَدَّهُ الْعَادُّ لَاَحْصَاهُ.

(رواه البخاری و مسلم)

(1972/21) Sayyidah Ayshah رضی الله عنها said that Allah's Messenger ﷺ did not speak rapidly as you people do, but would talk slowly in such a way that if anyone wished to count his words then he would be able to do so.

(Saheeh Bukhari and Muslim)

Commentary: This is the best way to speak when one teaches others. Listeners can understand and hold the teaching in their mind. A Hadith in Jami' Tirmizi narrated by Sayyidah Ayshah رضی الله عنها Concludes thus:

كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنَه، فَصْلٌ يَحْفَظُه، مَنْ جَلَسَ اِلَيْهِ.

"He spoke in such a way that the words were spaced out so that those who sat with him remembered them."

(۱۹۷۳/۲۲)عَنْ جَابِرِبْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَوِيْلَ الصَّمْتِ

(رواه فی شرح السنه)

(1973/22) Sayyidina Jabir ibn Samurah ﷺ siad that Allah's Messenger ﷺ observed long silence (Sharah as-Sunnah)

Commentary: The Prophet ﷺ spoke only to teach and train. If there was no need to say anything then he remained silent. The following Hadith is found in volume one of Ma'riful-Hadith in Kitab al-Eeman under reference to *Saheeh Bukhari* and *Saheeh Muslim:*

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ.

"He who believes in Allah and the Last Day should speak what is good (which is liable to fetch him reward), or keep quiet."

Commentary: This was the Prophet's ﷺ teaching on which he conducted himself. May Allah cause us also to abide by that.

We have presented only ten Ahadith from Kitab al-Munaqib wa al-Fadail on the Prophet's ﷺ manners. Let that be enough example.

Illness & Death

We follow the pattern of the compiler of Mishkat al-Masabeeh and conclude this chapter with a few Ahadith on the Prophet's ﷺ illness and death.

We may mention here that the Muhadditheen and biographers agree that the death of the Prophet ﷺ occured in 11 AH in the month of Rabee' al-Awwal on a Monday. However, there are different reports on the date he died just as the reports differ concerning his birth. As far as my own study is concerned, there is no book of Hadith that mentions the date on which he died. The books of history and biography mention three different dates: the 1st of Rabee' ul-Awwal, the second and the twelfth which is more commonly accepted like the date of birth. However, some scholars have asserted that 12th Rabee' ul-Awwal can never be correct because it is confirmed that he had performed Hajj two and three quarters of a month before his death and the day of Hajj, 9th Zul-Hajjah, was Friday. (This is known also as the Farewell Hajj). It is confirmed too that the day on which he died was Monday. Given this date (1) 9th Zul Hajj was Friday and (2) Prophet's death was on Monday in Rabee' al-Awwal — then 12th Rabee' al-Awwal can never fall on a Monday. If we consider each of the three (lunar) months to be of 29 days (which is most far-fetched and the least likely) then the first Monday in Rabee' al-Awwal will be the 2nd of the month. And, if one month is made up of 29 days and two of 30 days each (which is a frequent occurence) then the first Monday in Rabee' al-Awwal will be the first of the month. Keeping these facts in mind, the most conceiving date is 1st *Rabee'ul-Awwal*. But Allah knows best.

We will now read some of those Ahadith in which the Prophet ﷺ gave a vague hint to his Companions رضي الله عنهم of his impending death, or spoke of it in clear terms. There are some of those Ahadith in which a few of the important events that took place in the final illness are mentioned. In conclusion, we have reproduced the Ahadith that speak of the Prophet's death. May Allah make these Ahadith a means of guidance and blessing for me and all readers and decree for us a peaceful death on the faith of Islam.

"اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصّٰلِحِيْنَ!

(١٩٧٤/٢٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلىٰ قَتْلىٰ اُحُدٍ بَعْدَ ثَمَانِ سِنِيْنَ كَالْمُوَدِّعِ لِلْاَحْيَاءِ وَالْاَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ اِنِّيْ بَيْنَ اَيْدِيْكُمْ فَرَطٌ وَاَنَا عَلَيْكُمْ شَهِيْدٌ، وَاِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَاِنِّيْ لَاَنْظُرُ اِلَيْهِ وَاَنَا فِيْ مَقَامِيْ هٰذَا، وَاِنِّيْ قَدْ اُعْطِيْتُ مَفَاتِيْحَ خَزَائِنِ الْاَرْضِ، وَاِنِّيْ لَسْتُ اَخْشٰى عَلَيْكُمْ اَنْ تُشْرِكُوْا بَعْدِيْ، وَلٰكِنْ اَخْشٰى عَلَيْكُمُ الدُّنْيَا اَنْ تَنَافَسُوْا فِيْهَا (رواه البخاري ومسلم)

(1974/23) Sayyidina Uqabah ibn Aamir Juhani ؓ said that Allah's Messenger ﷺ offered salah over the martyrs of Uhud eight years after (the battle) like one who bids farewell to the living and the dead. He then (came to the mosque) and mounted the pulpit and said (to the Companions ؓ), "I am with you like a *farat* (one preceding) and I shall be a witness to testify for you. Your place of meeting is the Kawthar (Pond) and I am looking at that while I am here. And, I have been granted by Allah the keys of the treasures of the earth. And, I do not fear for you that you might become polythiests after me, but I fear that (after me) you would long for worldly things."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: The fact is that the salah of funeral had not been offered over the martyrs of Uhud (who included the Prophet's ﷺ beloved paternal uncle, Sayyidina Hamzah ؓ). (They were buried without the salah of *janazah* being offered). This Hadith tells us that when it was disclosed to the Prophet ﷺ that he would die shortly, he visited Uhud one day and offered the funeral salah over them. In the Book of Funeral of Saheeh Bukhari it is stated in the same Hadith. صَلّٰى عَلىٰ اَهْلِ اُحُدٍ صَلٰوتَهٗ عَلَى الْمَيِّتِ which explains that he offered salah over the martyrs who had been buried eight years ago just as one offers over a (fresh) dead body. Then we are told that the Prophet's condition in this *salah* was "كَالْمُوَدِّعِ لِلْاَحْيَاءِ وَالْاَمْوَاتِ" like of one who bids farewell to the living and dead. The Prophet ﷺ then went to the mosque (perhaps it was time for salah and the people had gathered there for the congregation), climbed the minbar (pulpit) and spoke the few words effectively. "I am going before you like a *farat* to the next world." Among the Arabs, a lead man preceded a carvan to its destination where he made necessary

arrangement for the carvan. He is known as farat. The Prophet ﷺ gave a hint that he was going to the next world when he said in words of comfort to the Companions رضي الله عنهم, "My preceding you to the next world is good for you, for, on reaching there I will do for you what a farat does. And like the caravan that joins the *farat* at the destination, you will meet me there." He went on to assure them that he would testify for them that they had believed and obeyed him and supported him. He also said that they would meet at the *Kawthar* and disclosed that he could see it (the Kawther) while he was there talking to them (for, Allah had removed every obstacle and placed it before him). He also said, "Allah has given me the keys to the treasures of this earth and the world." This was the tidings that his *ummah* would be given those keys (and was demonstrated in the times of the Companions).

In the end, he said that he did not fear that they would revert to polytheism but he did fear that they might crave for the world's luxuries. For a Believer, only Paradise is what he should crave for alongwith the blessings of the next world. Allah has said about them:

"وَفِيْ ذَالِکَ فَلْيَتَنَا فَسِ الْمُتَنَا فِسُوْنَO " (المطففين ٨٣:٢٦)

{And to this end, let the strivers strive.} (al-Mutaffifeen, 83:26)

(١٩٧٥/٢٤) عَنْ اَبِیْ سَعِيْدِ الْخُدْرِیِّ، اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ اِنَّ عَبْدًا خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُّؤْتِيَه' مِنْ زَهْرَةِ الدُّنْيَا مَاشَاءَ وَبَيْنَ مَاعِنْدَه' فَاخْتَارَ مَاعِنْدَه' قَالَ فَبَکٰى اَبُوْبَكْرٍ قَالَ فَدَيْنَاکَ بِآبَائِنَا وَاُمَّهَاتِنَا" فَعَجِبْنَا لَه' فَقَالَ النَّاسُ اُنْظُرُوا اِلٰى هٰذَا الشَّيْخِ يُخْبِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدٍ خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُّؤْتِيَه' مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَاعِنْدَه' وَهُوَ يَقُوْلُ فَدَيْنَاکَ بِآبَائِنَا وَاُمَّهَاتِنَا، فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَالْمُخَيَّرَ وَكَانَ اَبُوْبَكْرٍ اَعْلَمُنَا. (رواه البخاری و مسلم)

(1975/24) Sayyidina Abu Sa'eed al-Khudri رضي الله عنه said that Allah's Messenger ﷺ sat down on the minbar (one day) and said (addressing the Companions رضي الله عنهم), "Allah gave choice to have whatever he wants from worldly blessings or take the blessings (of the Hereafter) that are with Allah. So the slave chose (the

blessings of the Hereafter) that are with Allah." On hearing that Sayyidina Abu Bakr ﷺ wept and submitted to the Prophet ﷺ, "May we and our parents be ransomed to you!" (Sayyidina Abu Sa'eed al-Khudri ﷺ said;) We were surprised at Abu Bakr's reaction and some people said to each other, "Look at the Shaykh! Allah's Messenger informs us that Allah asked a slave to choose between the bounties of this world and the next but the Shaykh, Abu Bakr, exclaims we and our parents be ransomed to you!" (Abu Sa'eed went on to say that when the Prophet ﷺ died soon after they realised that) the Prophet ﷺ was the slave whom Allah had given the choice (and also that) Abu Bakr excelled them in intelligence and wisdom (for, he understood which none of the others could surmise).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We are not told when the Prophet ﷺ delivered this sermon. The compiler of Mishkat has cited Darami which has transmitted this Hadith of Abu Sa'eed al-Khudri ﷺ with the clear addition that the Prophet ﷺ spoke thus during his last illness, and this was his last address. He never spoke again in the mosque before his death. In another Hadith of Saheeh Muslim (narrated by Sayyidina Jundub ﷺ) we are told that he spoke thus five days before death (on Thursday).

The compiler of Mishkat has cited only as much of Abu Sa'eed's ﷺ Hadith in Mishkat's chapter on Prophet's ﷺ death as we have quoted here. But, Bukhari and Muslim have placed this Hadith in the chapter on the merits of Abu Bakr ﷺ and both have the following addition in the Prophet's sermon:

إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِيْ مَالِهِ وَصُحْبَتِهِ أَبُوْبَكْرٍ وَلَوْكُنْتُ مُتَّخِذًا خَلِيْلاً غَيْرَ رَبِّيْ لَاتَّخَذْتُ أَبَابَكْرٍ خَلِيْلاً وَلٰكِنْ أُخُوَّةُ الْإِسْلَامِ وَمَوَدَّتُهٗ لَايُبْقَيَنَّ فِي الْمَسْجِدِ بَابٌ إِلَّاسُدَّ إِلَّا بَابَ أَبِيْ بَكْرٍ.

"It is a fact that of all men, one who was most kind in treatment to me with his wealth and his company is Abu Bakr and if I were to take a *Khaleel* (friend) besides Allah, I would take Abu Bakr for a friend but the special brotherhood and fraternity of Islam is with Abu Bakr. (He then instructed that) "all doors opening into the

mosque should be shut except for Abu Bakr's door (which should be retained).[1]"

We learn from this sermon (which was the Prophet's ﷺ last semon in the mosque and which he delivered just five days prior to death) that he gave a broad hint that his death was near and he also indicated that the position Sayyidina Abu Bakr ؓ held in the *ummah* was not held by anyone else. He asked that doors of houses opening into the mosque must be sealed save the door of Sayyidina Abu Bakr ؓ. He indicated that after him only Abu Bakr would have a relationship with the mosque which he himself had. (We must remember that the Prophet's mosque of those times was not like our mosques where only Salah is offered but it was a centre for every function of prophethood.)

Some versions suggest that the Prophet ﷺ gave some other important instructions too.

(١٩٧٦/٢٥) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ الَّذِیْ لَمْ يَقُمْ مِنْهُ "لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰی اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ" قَالَتْ عَائِشَةُ لَوْلَا ذَاكَ لَاَبْرَزَ قَبْرَهٗ خَشِیَ اَنْ يُتَّخَذَ مَسْجِدًا.

(رواه البخاری و مسلم)

(1976/25) Sayyidah Ayshah رضی الله عنها reported that in the illness from which he did not recover, Allah's Messenger ﷺ said, "May Allah's curse be on the Jews and Christians. They made the graves of their Prophets places of prostration." She then said, "If he had not said that then I would have opened his grave (to the people). He had feared that his grave too would be used as a place of prostration in the same way as the Jews and Christians had turned their Prophet's graves into places of prostration." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Some versions suggest that the Prophet ﷺ had spoken these words in the same sermon that he had delivered five days before his death from the minber in the mosque (which is

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1. In those times, the doors of some houses of the Companions رضی الله عنهم opened into the mosque. They came into the mosque directly from those doors. Though this sermon, the Prophet ﷺ had all the doors, except Sayyidina Abu Bakr's رضی الله عنه shut. In another version, the word باب (door) is replaced by خوخة which means a window or a ventilator.

mentioned in Sayyidina Abu Sa'eed al-Khudri's ﷺ Hadith.) Some when the illness was intense. It is much possible that he said this at both times, in the sermon from the mosque and from his sick bed because he was much concerned about it lest his *ummah* do as the Jews and Christians had done and turn his grave into a place to prostrate and become liable to Allah's curse. While he was confident that they would not resort to idol-worship (and he disclosed that much), yet he was fearful that the devil would incite them to indulge in polytheism on the pretext of love for the Prophet ﷺ and get them to prostrate before his grave. Therefore, he cautioned his *ummah* frequently against this thing.

(١٩٧٧/٢٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهٖ اُدْعِيْ لِيْ اَبَابَكْرٍ اَبَاكِ وَاَخَاكِ حَتّٰى اَكْتُبَ كِتَابًا، فَاِنِّيْ اَخَافُ اَنْ يَتَمَنّٰى مُتَمَنٍّ وَيَقُوْلُ قَائِلٌ اَنَا اَوْلٰى وَيَاْبَى اللّٰهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَابَكْرٍ. (رواه مسلم)

(1977/26) Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger ﷺ said (to her) in his illness, "Call your father, Abu Bakr, and your brother (Abdur Rahman) to me so that I may get them to write down a message (by way of a will). I fear a seeking one may desire and a tumour-monger might say that he is more desreving. And Allah and the Believers will not accept anyone save Abu Bakr." (Saheeh Muslim)

Commentary: The message of this Hadith is that in his illness the Prophet ﷺ was eager that Sayyidina Abu Bakr ﷺ may shoulder responsibilities after death (known as *Khilafah*). He wished to write down a will. So, he instructed Sayyidah Ayshah رضی اللہ عنہا to summon her father and her brother. He said that he feared someone else might covet the post or another might claim to be more deserving. That would create dissension. "So, to protect the *ummah* I wish to write down a will for Abu Bakr." Then, he was assured that the Believers would decide in the same manner as he had thought and he said to Sayyidah Ayshahرضی اللہ عنہا "یابی اللہ والمؤمنون الا ابا بکر" (Allah and the Believers will not accept any other but Abu Bakr). It appears from a report in *Saheeh Bukhari* that this occured on the first day of his illness. What is the reality of *Khilafat Nabuwah* caliphate of the prophethood? We will mention that

while explaining a Hadith that will follow.

(١٩٧٨/٢٧) عَنْ عَائِشَةَ قَالَتْ دَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَه' فِيْ شَكْوَاهُ الَّذِىْ قُبِضَ فِيْهِ فَسَارَّهَا بِسِرٍّ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَالِکَ فَقَالَتْ سَارَّنِى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَنِىْ اَنَّه' يُقْبَضُ فِيْ وَجْعِهِ الَّذِىْ تُوُفِّيَ فِيْهِ فَبَكَيْتُ ثُمَّ سَارَّنِىْ فَاَخْبَرَنِىْ اَنِّىْ اَوَّلُ اَهْلِ بَيْتِه اَتْبَعُه' فَضَحِكْتُ. (رواه البخاری)

(1978/27) Sayyidah Ayshah رضی الله عنها said that while he was bed-ridden with illness that caused his death, the Prophet ﷺ called Sayyidah Fatimah (to him) and whispered something to her. She began to cry on that. But then he beckoned her again to him and whispered something else to her and she laughed. Sayyidah Ayshah رضی الله عنها said that) she asked her about that and she said, "The first time he whispered to me that he would die of that illness so I wept because of sadness. When he whispered to me again, he confided to me that amog his family members, I would be the first to follow him (and meet him). That pleased me and I laughed." (Saheeh Bukhari)

Commentary: The text is very explicit. However, *Saheeh Bukhari* carries another version of this Hadith of Sayyidah Ayshah رضی الله عنها with the details that when she asked Sayyidah Fatimah رضی الله عنها why she wept the first time and laughed when the Prophet ﷺ whispered the second time, Sayyidah Fatimah رضی الله عنها did not disclose the secret that day, saying that she would not disclose the Prophet's ﷺ secret. After the Prophet ﷺ died, Sayyidah Ayshah رضی الله عنها asked her again to reveal to her what the Prophet ﷺ had confided to her. This time Sayyidah Faitmah رضی الله عنها disclosed to her what the Prophet ﷺ had said to her each time.

Both the things happened as the Prophet ﷺ had foretold. He died of that very illness and Sayyidah Faitmah رضی الله عنها was the first member of his family to follow him. Indeed, this is evidence of his prophethood.

(١٩٧٩/٢٨) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ عَلِيَّ بْنَ اَبِىْ طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ وَجْعِهِ الَّذِىْ تُوُفِّيَ فِيْهِ فَقَالَ النَّاسُ يَا اَبَا

حَسَنٍ كَيْفَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَصْبَحَ بِحَمْدِاللّٰهِ بَارِئًا، فَاَخَذَه' بِيَدِهٖ عَبَّاسُ بْنُ عَبْدُالْمُطَّلِبِ فَقَالَ لَهُ' اَنْتَ وَاللّٰهِ بَعْدَ ثَلاَثٍ عَبْدُالْعَصَا، وَاِنِّيْ وَاللّٰهِ لَاَرٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يُتَوَفّٰى فِيْ وَجْعِهٖ هٰذَا اِنِّيْ لَاَعْرِفُ وُجُوْهَ بَنِيْ عَبْدِالْمُطَّلِبِ عِنْدَالْمَوْتِ' اِذْهَبْ بِنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْنَسْئَلَهُ فِيْ مَنْ هٰذَا لْاَمْرُ؟ اِنْ كَانَ فِيْنَا عَلِمْنَا ذَالِكَ، وَاِنْ كَانَ فِيْ غَيْرِنَا عَلِمْنَاهُ فَاَوْصٰى بِنَا فَقَالَ عَلِيٌّ اِنَّا وَاللّٰهِ لَئِنْ سَاَلْنَاهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنَعَنَا هَالَا يُعْطِيْنَاهَا النَّاسُ وَاِنِّيْ وَاللّٰهِ لَااَسْئَلُهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه البخاری)

(1979/28) Sayyidina Abdullah ibn Abbas ﷺ said that during the illness of Allah's Messenger ﷺ in which he died. Sayyidina Ali ﷺ came out of him (one day). The people asked him how Allah's Messenger ﷺ fared and he said, "Praise be to Allah, he is better today." (His paternal uncle Sayyidina Abbas ﷺ held him by the hand and said to him, "By Allah, after three days you will be under the command of other people. I feel that Allah's Messenger will die soon, for, I recognise the signs of death on the faces of the children of Abdul Muttalib (and I feel through that that the time is near). Come with me to Allah's Messenger ﷺ and we will ask him who will have (the Khilafat after him). If it will survive with us (the family members), we will know that. But, if it will be handed over to others then we will come to know of that. And, he will make a will for us." Sayyidina Ali ﷺ said, "If we ask him about the *Khilafat* and he disallows it to us (and decides not to give us the *Khilafat*) then by Allah (after that) the people will not give it to us. So, by Allah, I will not ask him abotu *Khilafat*." (Saheeh Bukhari)

Commentary: This relates to the last days of the Prophet's ﷺ illness. Hafiz ibn Hajar Asqalani has written in *Fath al-Bari* on the authority of Ibn Isha that Imam Zuhri, a narrator of this Hadith said that it relates to very morning of the day on which the Prophet ﷺ died in the evening.

It is also known from this Hadith that the condition of the Prophet ﷺ was better that morning because Sayyidina Ali ﷺ reported accordingly to the people outside the house and thus

comforted them. However, his uncle (also the Prophet's ﷺ uncle) Sayyidina Abbas ﵁ had recognised from experience sings of death in the Prophet's ﷺ paternal cousin and son-in-law too) what is clearly stated in the Hadith which also records his answer to his uncle. The people of our times who place *Khilafat* at par with monorchy might doubt that Sayyidina Ali ﵁ craved for the high position in government (and some have made this allegation too). But, the fact is that *Khilafat* of the Porphet ﷺ is different from worldly sovereignty and government (in the same was as religion and worldly matters are different). The work that the Prophet ﷺ did for religion by way orf preaching and teaching the *ummah*, raising the word of truth, *jihad*, self-sacrifice and justice in the guidance of *wahy* should be carried on by his *Khalifah* on the principles and programme he followed. They should act as his representatives. This is *Khilafat Nabuwah* or *Khilafat Raashidah*. Obviously, this is not a bed of roses like the worldly monarchy but it is a thorny passage. The slave of Allah who hopes for Allah's help to give it its rights is not at all blameworthy, rather he is honoured; Sayyidina Ali ﵁ hoped that if he got the chance then he would be able to discharge its responsibilites with the help of Allah. Therefore, desire for it was a desire of a high standard. Thus, when he was the fourth *Khalifah* after the three, who were decreed by divinity aforehand, he discharged his responsibilities on the basis of the Prophet's ﷺ principles. However, his entire period of rule was an era of mischief and trial (after the innocent martyrdom of Sayyidina Uthman ﵁), so his time was spent fully in suppressing michief .وکان ذلک قدراًمقدورا (and that was already decided).

(١٩٨٠/٢٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ لَمَّا حُضِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِى الْبَيْتِ رِجَالٌ فِيْهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلُمُّوا اَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوْا بَعْدَهٗ فَقَالَ عُمَرُ غَلَبَهُ الْوَجْعُ وَعِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ فَاخْتَلَفَ اَهْلُ الْبَيْتِ وَاخْتَصَمُوْا فَمِنْهُمْ مَنْ يَقُوْلُ قَرِّبُوْا يَكْتُبْ لَكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُمْ مَنْ يَقُوْلُ مَاقَالَ عُمَرُ فَلَمَّا اَكْثَرُوااللَّغَطَ وَالْاِخْتِلَافَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

قُوْمُوَاعَنِّیْ...... قَالَ عُبَيْدُاللّٰهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ اِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ
مَاحَالَ بَيْنَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ اَنْ يَّكْتُبَ لَهُمْ ذَالِکَ
الْكِتَابَ لِاخْتِلَافِهِمْ وَلَغَطِهِمْ (رواه البخاری و مسلم)

(1980/29) Sayyidina Abdullah ibn Abbas ﷺ narrated (on the days) when Allah's Messenger ﷺ was near death and many people were present in the house, one of whom was Sayyidina Umar ibn al-Khattab ﷺ, the Prophet ﷺ said, "Come I will write down (get written down) a will for you and you will never go astray after that." So, Umar ﷺ said (to the people), "The Prophet ﷺ is in great pain now and you yave the *Qur'an* with you, and this Book of Allah is enough for you (and your guidance and keeping away from error)." Thus, those people in the house differed in their views and they began to argue, some of them saying, "Bring to the Prophet (the writing material) that he may dictate (what he wishes to dictate)." Some others said what Umar ﷺ had said. So, when there was a difference and commotion (because of the argument) and it increased, Allah's Messenger ﷺ said, "Go away from me, you people!"

Ubaydullah ibn Abdullah (a narrator from Ibn Abbas ﷺ)said that Ibn Abbas ﷺ used to say about this happening that the trouble all of it- is what came between Allah's Messenger ﷺ and the writing of the will (which he wished to pen down) because of the mutual disagreement and commotion.

(Saheeh Bukhari and Saheeh Muslim)

As we have mentioned, this report is transmitted by Ubaydullah ibn Abdullah from Sayyidina Abdullah ibn Abbas ﷺ. His other student, Sa'eed ibn Jubayr has also found in *Sahih Bukhari* and *Saheeh Muslim*. It is reproduced here to have the full picture before us:

(١٩٨١/٣٠) قَالَ ابْنُ عَبَّاسٍ يَوْمُ الْخَمِيْسِ وَمَا يَوْمُ الْخَمِيْسِ ثُمَّ بَكٰى حَتّٰى
بَلَّ دَمْعُهُ الْحَصَى قُلْتُ يَاابْنَ عَبَّاسٍ وَمَا يَوْمُ الْخَمِيْسِ؟ قَالَ اشْتَدَّ بِرَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجْعُه، فَقَالَ ائْتُوْنِیْ بِكَتْفٍ اَكْتُبُ لَكُمْ كِتَابًا لَاتَضِلُّوْ
بَعْدَه، اَبَدًا فَتَنَازَعُوْا وَلَا يَنْبَغِیْ عِنْدَ نَبِيٍّ تَنَازُعٌ فَقَالُوْا مَاشَأْنُه، اَهَجَرَ اِسْتَفْهِمُوْهُ
فَذَهَبُوْا يَرُدُّوْنَ عَلَيْهِ فَقَالَ دَعُوْنِیْ ذَرُوْنِیْ فَالَّذِیْ اَنَا فِيْهِ خَيْرٌ مِمَّا تَدْعُوْنَنِیْ اِلَيْهِ

فَأَمَرَهُمْ بِثَلٰثٍ فَقَالَ اَخْرِجُوا الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْعَرَبِ وَاَجِيْزُوْ الْوَفْدَ بِنَحْوِ مَاكُنْتُ اُجِيْزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ اَوْقَالَهَا فَنَسِيْتُهَا.....قَالَ سُفْيَانُ هٰذَا مِنْ قَوْلِ سُلَيْمَانَ (رواه البخاری و مسلم)

(1981/30) (Saeed ibn Jubayr said that one day:) Sayyidina Ibn Abbas ﷺ said, "Oh! The Thursday! How was that day, Thursday," and he wept so profusely that the floor became wet with his tears. So, I said, "O Ibn Abbas, how was that Thursday (which you recall in this way)?" He then said: (It was Thursday and) Allah's Mesenger's illness increased and he said (in that condition) "Bring كتف (bring the shoulder blade). I will dictate a writing for you after which you will never go into error." So, (those people who were there with him) differed about it. And there should not be altercation and differences in the presence of the Prophet. Some people said, "Do we leave him (separate from him)? Ask him (what he says)?." Then they kept saying about that again and again to him, and he said, "Leave me. The condition in which I am is better than what you call me to." Then he gave three commands. "First, the polytheists should be turned out of the Arabian peninsula. And (second) the same treatment as I metted out must be given to delegations and envoys (from governments and tribes)." The narrator from Sa'eed ibn Jubayr, Sulayman, said that either Sa'eed ibn Jubayr did not narrate the third thing or he (Sulayman) forgot it.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: These are two satements of Ibn Abbas ﷺ on the same incident and there is no contradiction in them save that there are some additions or omissions here and there. When he narrated it to Ubaydullah, he only mentioned the presence of Sayyidina Umar ﷺ and what he said, but when he narrated it to Sa'eed ibn Jubayr, Sayyidina Ibn Abbas ﷺ did not mention Umar's ﷺ presence but mentioned some other matters. These things do happen often.

If we read the two narrations together then we will get this picture: It was Thursday (five days before death, for, the Prophet ﷺ died on Monday). The illness became severe, he had a high fever and was in much agony. Some people, including Sayyidina Umar ﷺ, were around. The Prophet ﷺ said while he was in that

condition, "Bring writing material that I may write down something for you after which you will never go astray (the version of *Saheeh Muslim* says: "إِيْتُونِى بِالْكَتِفِ وَالدَّوَاةِ" Bring me *scapula* and ink[1]). Sayyidina Umar ﷺ said to the other people present there that the Prophet ﷺ was in much agony and they already had the *Qur'an* that was revealed to him. That Book of Allah is enough for our guidance and keeping away from error (as, indeed, it is often repeated in the *Qur'an*). Those present there began to differ on the matter, some of them insisted that writing material should be brought and whatever he dictated must be recorded. Some others said the same things that Sayyidina Umar ﷺ had said namely the Prophet ﷺ was in pain and should not be given more trouble, Allah's Book is enough for guidance. Some other people said at the same time, "مَاشَانَهُ' أَهَجَرَ إِسْتَفْهِمُوهُ" (This is the Porphet's ﷺ condition. Is he going away? Leaving us? Ask him). Then they repeated this to him again and again. This distracted him from concentration towards Allah and the peculiar condition of the heart. So, he said, "You people should leave me alone and not try to distract me. I am in a better thing than what you call me to (for, I am turned to my Lord and prepare to go to His presence while you call me to yourselves. Leave me alone.) Sayyidina Ibn Abbas ﷺ said that the Prophet ﷺ then gave a command for three things, the polytheists should be driven out of Arabia and deputations and envoys of governments or tribes must be well-treated (and gifts be given to them) as he was wont to do. Sulayman the student of Sa'eed ibn Jubayr mentioned only two of the three commands, saying that either Sa'eed ibn Jubayr had not mentioned the thrid or he (Sulayman) had forgotten it.

This is the full event well-known as *Hadith Qirtas*. Some of its points need to be explained.

This happened on Thursday, five days after which the Prophet ﷺ died on Monday. He did not dictate that message during these days and did not even mention it. It is clear, therefore, that he had not been commanded by Allah to dictate that to be written down.

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❶. In the times of the Prophet ﷺ particularly in the *Hijaz* was scare. So they wrote on different things, one of which was animal scapula on which people wrote in the same manner as on wood or stone.

He got a thought about it and then changed his mind. If that was a command of Allah or he had not changed his mind then he would surely have had it written down to preserve his *ummah* from going into error. And omission to get it written down would have been a dereliction in the duties of his office. (May Allah protect us from such thought.) It was exactly like his intention in the initial days of illness[1] to get a will written down for Sayyidina Abu Bakr's ﷺ *Khilafah* for which he asked for Abu Bakr ﷺ and his son to be summoned, but he changed his mind soon, saying " يَابَى اللهُ وَالْمُؤْمِنُوْنَ الَّا اَبَابَكْرٍ" So, we must deduce that the same thing happened on Thursday and the Prophet ﷺ himself found it unnecessary to get his message written down.

Another point worth considering is that while he was running high fever and had much pain, he asked for writing mareríal to be brought to him. sayyidina Umar ﷺ who was present there did not say anything to the Prophet ﷺ but addressed the others present there and called their attention to the Prophet's difficult condition and agony, saying, "He is in much pain now." He meant that they should not then give the Prophet ﷺ trouble by asking him to dictate anything. He had believed firmly through the *Qur'an* and the Prophet's teachings and training that the Qur'an which the Prophet ﷺ had brought was enough to guide them away from error. In fact, Allah has said about it "مَافَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ" and "تِبْيَانًا لِّكُلِّ شَيْءٍ". And the verse was revealed during *Hijjat-ul-Wada*[2]: "اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ" المائدہ ٥:٣ (عِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ) Alah has made clear in these verses that whatever had to be told by way of guidance to man has been told in the Qur'an. So, he said, "We need not trouble the Prophet in his illness to write down anything for us. We have the *Qur'an* with us. It is enough for our guidance and to keep us away from error."

As stated before, the Porphet ﷺ lived five days more after this

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1. The Hadith in *Bukhari Kitab al Marda*, chapter *qaull al-hareed* has words from which it is determined that the event took place in the beginning of the Prophet's ﷺ illness. (*Saheeh Bukhari* p846 or *Rashidiya Delhi*)
2. respectively: *Al-An'am* 6:38, *An-Nahl*, 16:89, 6:154, and *al-Ma'idah*, 5:8. Meaning: {We have not neglected anything in the book (of Decrees)}, {Making clear everything}, {Detailing everything} and {This day have I perfected your reigion for you and completed May Blessing on you.}

happening, but he did not get that message written down. In fact, he did not even mention it again which was a tacit approval of Sayyidina Umar's ﷺ opinion. Undoubtedly, therefore, this speaks of the excellence and merit of Sayyidina Umar ﷺ.

The third point worth considering is that the Hadith (reproduced here on the authrouty of Bukhari and Muslim) does not say who was instructed by the Prophet ﷺ to bring material for writing. However, while explaining this Hadith in *Fath al-Bari*, Hafiz Ibn Hajar رحمة الله عليه has cited a report of Sayyidina Ali ﷺ on the authority of Musnad Ahmad. It says clearly that the Prophet ﷺ had Sayyidina Ali ﷺ to fetch the writing material. Sayyidina Ali ﷺ has said:

"The Prophet ﷺ commanded me to bring a shoulder-blade so that he might get written something after which his *ummah* may never go astray."

اَمَرَنِی النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنْ اٰتِیَهٗ بِطَبَقٍ (اَیْ کَتِفٍ) یَکْتُبُ مَالَاتَضِلُّ اُمَّتُهٗ بَعْدَهٗ
(فتح الباری جزاول ص۲۰۱ طبع انصاری دهلی ۱۳۰۲ھ)

We know that Sayyidina Ali ﷺ knew how to write and he was asked to fetch the material that he may write what the Prophet ﷺ might dictate. But, it is clear and well-known that he too did not write anything which is evidence that, like Sayyidina Umar ﷺ, he also did not wish to put the Prophet ﷺ to inconvenience in his illness. Perhaps, he too agreed that Allah's Book was enough for guidance.

Another point to be considered is that Sa'eed ibn Jubayr's version states that when the Prophet ﷺ demanded the writing material, some people said "مَاشَانُهٗ اَهَجَرَ اِسْتَفْهِمُوْهُ". To understand this we must picture in our mind the agony the Prophet ﷺ was going through during which he declared that he wished to pen down something after which his people would never fall on the wrong path. so, some of the men felt that the time of his final departure to the Hereafter was near. so, they exclaimed "مَاشَانُهٗ اَهَجَرَ اِسْتَفْهِمُوْهُ" (What his condition. Will he choose separation? Is going away from us? We must ask him.) The word هجر means to choose separation, and go away leaving someone behind. Instead of وصل

(*wasala*) the word هجر (*hajara*) is used. Some people have thought that it is هُجر (*hujara*) which means irrational talk of the sick in an state and is called *hazayn*. In that case this sentence would mean: what the Prophet ﷺ says about writing something, is it delirium? Ask him? This meaning can never be correct, for the patient who talks irrationally cannot be in a condition that we may ask him for something. In short the word "إِسْتَفْهِمُوْهُ" (*istafhimuhu*) is evidence that هَجَرَ (*hajara*) is not derived from هُجَرَ (*hujara*) meaning hazayn.

Besides, the Prophet ﷺ had said, "Bring me material to write that I may have something written down whereafter you would never go astray. This certainly was not something about which one may suspect *hazayn* or delirium. Although if أهَجَرَ (*a hajara*) is made a (negative) tag question we get this meaning yet it is a fact that it does not mean *hazayan* (delirium) here.

It is also worth great consideration that the words "اَهَجَرَ إِسْتَفْهِمُوْهُ" were not spoken by Sayyidina Umar رضي الله عنه. Some other people had said that and their names are not mentioned in the Hadith except that the words فقالوا (so they said) introduce their exclamation. The *Shia* writers however, insist on attributing these words to Sayyidina Umar رضي الله عنه to target him for their accusations and they allege that he regarded the Prohet's ﷺ words as *hazayan* (may Allah forgive us!) but we do not find any reliable book of Hadith of the *ahl us-sunnah* attributing these words to Sayyidina Umar رضي الله عنه. All he had said then was what is mentioned in the first version of the Hadith of *Saheeh Bukhari* and *Saheeh Muslim* (عِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللهِ) (you have the Quran; the Book of Allah is enought for you). Of course, the words "اَهَجَرَ إِسْتَفْهِمُوْهُ" were, after all, spoken by some of the Companions رضي الله عنهم, but they mean what we have stated above and they point out to their love for Allah's Messenger ﷺ.

The exponents of Hadith have also explored possibilites to find out what the Prophet ﷺ intended to dictate when he said, "Bring me writing material, I wish to get something written down after which you will never go off the path." Obviously, whatever they suggest is surmise. The *Shia* claim that he wished to leave instructions for Sayyidina Ali رضي الله عنه as Khalifah, but that could not be penned down because of Sayyidina Umar's interference. But, they have no reason to say that. It is their claim on which their belief of

Imamat is based-rather, their entire religion is based- that on the return journey from *Hajjatul-wada'*, just seventy or seventy-two days before his death, the Prophet ﷺ had assembled all his companions of the *Hajj*, the *Muhajirs* and the *Ansars* at Ghadir Khum. He stood on the *minbar* (pulpit) which was specially built for this address and proclaimed Sayyidina Ali ؓ as *Khalifah* and *Imam* after him. He did not stop at that but also had everyone swear allegiance to Sayyidina Ali ؓ. (Although this is an invented tale, the *Shias* no doubt believe in it and this belief is elaborated in their most reliable books *al-Jami'al-Kafi*, *Ihtijaaj Tabarasi*, etc.) So, when that thing had been decided and it was finalised in the presence of thousdand of men in a very grand way then what was the need to leave a written will for that. Of course, the explanation of those people is plausible who say that the Prophet ﷺ had intended to write down Sayyidina Abu Bakr ؓ as his *Khalifah* but changed his mind when he realiesed that his succesion was decreed already by divine command. Allamah Badruddin Ayni has written while explaining this Hadith in *Umdah al-Qari Sharah al-Bukhari*:

قَالَ الْبَيْهِقِيُّ وَقَدْحَكَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَهْلِ الْعِلْمِ قِيْلَ اَنَّ النَّبِيَّ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ اَرَادَاَنْ يَكْتُبَ اِسْتِخْلَافَ اَبِيْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ ثُمَّ تَرَكَ ذَالِكَ اِعْتِمَادًا عَلٰى مَاعَلِمَ مِنْ تَقْدِيْرِاللّٰهِ تَعَالٰى ذٰلِكَ كَمَا هَمَّ فِيْ اَوَّلِ مَرَضِهٖ حِيْنَ قَالَ وَارَاسَاهُ ثُمَّ تَرَكَ الْكِتَابَ وَقَالَ، يَابَى اللّٰهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَابَكْرٍ ثُمَّ قَدَّمَهٗ فِي الصَّلٰوةِ.(عمدة القارى ج۲ ص ۱۷۱ طبع مصر)

"Imam Bayhaqi has stated that Sufyan ibn Uyainah (who is one of the narrators of this Hadith *Qirtas*) has quoted Knowledgeable men (as saying) that the Prophet ﷺ had intended to appoint Sayyidina Abu Bakr ؓ as *Khalifah* (and get it written down).

Then, on learning that it was predetermined by divine fate, he abandoned the idea of having it written down. In the beginning of this illness too, he had expressed desire to write down that Abu Bakr ؓ would be *Khalifah* and then decided against writing it down saying يابى الله والمؤمنون الا ابا بكر and (instead of writing anything) he commanded him to lead men in

salah (which was a practical successorship)."

We must remember that Sufyan ibn Uyainah was a *taba' tabi'een* (an epigone successor of the successors of the Companions). The Knowledgeable men that he refers to could be the *tabi'een* too. This shows that even the *tabi'een* believed that the Prophet had desired to write down Sayyidina Abu Bakr as *Khalifah* and this is the purport of the Hadith *Qirtas*.

Whatever we have written thus far in explaining the Hadith *Qirtas* is based on the presumption that the Prophet had asked for writing material to get some instructions written down (which intention he abandoned and did not write anything). Hafiz Ibn Hajar while explaining this Hadith *Qirtas* in *Fath al-Bari* has mentioned a possibility. He has suggested that, in fact, the Prophet had no intention ever to write down anything, but, he wished to examine his Companions . "Have they got it firmly in their hearts that the last Book of Allah, the Qur'an is enough for the guidance of the *ummah*?" Indeed, Sayyidina Umar confirmed "عند كم القران حسبكم كتاب الله" (You have the Qur'an with you and Allah's Book is sufficient for you), and other people who were there also supported his contention. That satisfied the Prophet .

(Fath al-Bari v18 p 101, Ansari press, Dehli 1307 AH)

We must bear in mind that we have in the *Qur'an*, again and again, اطيعوا الرسول (obey the Messenger) with اطيعوا الله (obey Allah). Obedience to the Prophet's commands and sayings and observance of his practice have been ordained to us even otherwise, so they are included in obedience to the Qur'an and the Quran encompasses that. Hence, we should not suppose that the words حسبكم كتاب الله (Allah's book is enough for you)exclude the sunnah and guidance of the Prophet .

The concluding portion of this Hadith is that Allah's Messenger gave three commands in this very sitting. (The words of a version in *Saheeh Bukhari* itself are "واوصاهم بثلاث" he gave three instructions orally at that time.") One of them was that the polytheists must be driven out from the Arabian peninsula. (The word is *mushrikoon* and it includes all disbelievers, be they polytheists or People of the Book. Another version says "اخرجوا اليهود والنصارى" (expell the Jews and Christians). This means that the

Arabian Peninsula is a centre of Islam and its fort and only poeple of Islam may live here, the disbelievers should not be allowed to reside here and those that are there must be expelled outside the land. (The honour to abide by this command was with Sayyidina Umar ﷺ, for, he put that into action in his times.) The *ulama* have different definitions on the area of the Arabian peninsula. The most accepted one is that this Hadith defines it as Makkah, Madinah, Yamamah and the areas bordering them.

The next instruction was that when governments or tribes send deputations or envoys (even non-Muslims) then they should be treated with kindnes in the same way as was the Prophet's practice. He used to give them gifts and his kind treatment had a good effect on them.

About the third instruction, one of the narrators of the Hadith said that his Shaykh Sulayman mentioned only these two things, saying that either it was not mentioned by Sa'eed ibn Jubayr ﷺ, or he himself forgot it. Exponents of Hadith have tried to determine that. The suggestion being: hold fast to the *Qur'an* or, not make any grave an idol to be worshipped "لاتتخذوا قبری وثنایعبد" . In *Muwatta Imam Maalik* this instruction is also reported with اخرجوا الیهود (Drive out the Jews). They are all conjectures here but certainly sayings of the Prophet ﷺ.

(۱۹۸۲/۳۱) عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاشْتَدَّ وَجْعُهُ، اِسْتَاذَنَ اَزْوَاجَهُ، اَنْ يُمَرَّضَ فِيْ بَيْتِيْ فَاَذِنَّ لَهُ، فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَخِطُّ رَجِلاً فِي الْاَرْضِ بَيْنَ عَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ وَبَيْنَ رَجُلٍ اٰخِرَ فَكَانَتْ عَائِشَةُ تُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا دَخَلَ بَيْتِيْ وَاشْتَدَّ بِهِ وَجْعُهُ، قَالَ هَرِيْقُوْ عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحَلَّلْ اَوْكِيَتُهُنَّ لَعَلِّيْ اَعْهَدُ اِلَى النَّاسِ فَاَجْلَسْنَاهُ فِي الْمِخْضَبِ لِحَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ حَتّٰى طَفِقَ يُشِيْرُ اِلَيْنَا بِيَدِهٖ اَنْ قَدْ فَعَلْتُنَّ قَالَتْ ثُمَّ خَرَجَ اِلَى النَّاسِ فَصَلّٰى لَهُمْ وَخَطَبَهُمْ. (رواه البخاری)

(1982/31) Sayyidah Ayshah رضی اللہ عنہا reported that when the illness of Allah's Messenger ﷺ worsened and his condition became more painful, he sought permission of his (other) wives

that his treatment and nursing should be carried on at her house (and he should stay with her permanently). All of them gave that permission (willingly). So, two men carried him to her house in such a way that impressions of his (dragging) feet were visible on the earth, one of them was Abbas ibn Abdul Muttalib and another Companion. Sayyidah Ayshah رضی اللہ عنہا said further: When Allah's Messenger came to my house, his agony became severe (one day), he said to us (his wives) "Pour seven skins of water on me whose knots have not been opened so that (my condition may improve and) I may (go to the mosaque and) speak to the people with some important instructions." (She said further:) We made him sit in a tub which belonged to his wife Hafsah رضی اللہ عنہا . Then (abiding by his advice) we poured water from the skins on him till he gestured with his hand that we had done our work. (She said that he was thus comforted.) He went to the mosque, led the *salah* and also delivered a sermon (which he had longed to deliver). (Saheeh Bukhari)

Commentary: To understand this Hadith well, we must remember that the Prophet ﷺ had nine wives whose houses (small rooms) were separate. It was his practice to dispense justice and go to each house one night by turns. He was so particular about it that some scholars thought that it was *fard* or *wajib* on him to do so. Anyway, in *Safar* 11 AH (on a date which is not agreed upon) he became ill and did not recover from it. We know from Ahadith that day he was to have stayed at the house of Sayyidah Maymoonah رضی اللہ عنہا. Next day, he shifted to the house of the wife whose turn it was, and this pattern continued during his illness for many days. He would transfer himself to the house of his wife whose turn it was for him to spend the night. This was very cumbersome for him and he wished to stay at any one place and he had the house of Sayyidah Ayshah رضی اللہ عنہا in mind for many reasons. The obvious meaning of the Hadith under discussion is that he expressed this desire to his wives and sought their permission. However, Ibn Hajar has written in Fath al-Bari while explaining this very Hadith that Ibn Sa'd has reported from Imam Zuhri through a proper line of transmission that Sayyidah Fatimah رضی اللہ عنہا requested his wives for permission.[1] They were all willing and he moved over to

[1]. *Fath al-Bari* v18 p 105, Ansari Press, Dehli.

Sayyidah Aysha's رضی اللہ عنہا house. that was a Monday, exactly a week before his death, as reported by Sayyidah Ayshah رضی اللہ عنہا herself. He was so weak and lean that he could not walk by himself. Two men supported him while he dragged his feet. Sayyidah Ayshah رضی اللہ عنہا named one of them as Sayyidina Abbas ؓ and she did not name the other. The exponents of Hadith explain it this way that while Sayyidina Abbas ؓ supported him on one side continuously, the people at the other side kept changing. Sayyidina Ali ؓ helped once then he was replaced by Fadl ibn Abbas ؓ and he by Usamah. Any way, he was conveyed to Sayyidah Aysah's house which was destined to be his permanent resting place. That was a Monday.

Further down in the Hadith, we read that his condition worsened and he was bathed with water from seven water skins on his own guidance. Then he was better and he went to the mosque where he led the congregation and spoke to the worshippers from the *minbar*. This did not happen the same day but three days later on Thursday as is explained in another Hadith, and that was the *salah* of *zuhr* and the last *salah* that he led in the mosque. The sermon that he delivered after that was the last of his life. This was the same *salah* and last sermon which is mentioned in the report of Sayyidina Abu Sa'eed al-Khudri ؓ which we have already read. The version of Sayyidah Ayshah رضی اللہ عنہا in *Saheeh Bukhari* (chapter: "بَابُ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ الخ" clearly mentions that it was the time of *zuhr* and the *salah* had begun, in conformity with the Prophet's ﷺ guidance, under the leadership of Sayyidina Abu Bakr ؓ. The Prophet ﷺ felt comfortable and came to the mosque supported by two Companions ؓ. Sayyidina Abu Bakr ؓ who was leading the prayer prepared to move back on seeing him but he instructed him through gestures to stay where he was and asked the two men to place him next to Abu Bakr ؓ. Now, he became the *imam* and Sayyidina Abu Bakr ؓ was one of the followers. After the *salah* he delivered the sermon which we have read in the Hadith of Sayyidina Abu Sa'eed al-Khudri ؓ and we have also mentioned there on the authority of *Saheeh Muslim* that the day was a Thursday, and the same Thursday when the incident mentioned in the Hadith *Qirtas* took place.

Now, if we keep before us all the Ahadith, we get this sequence of events. Five days before his death on a Thursday his condition deteriorated before *zuhr*. He wished to put some instructions into writing and asked for the writing material to be brought but he gave up the idea of writing it down (as we have explained under the Hadith Qirtas). However, he did wish to pass on oral instructions to his Companions ﷺ. Accordinly, when it was time for zuhr, he asked his wives رضی اللہ عنہن to pour water over him from seven skins which had not been unsealed.[1] They made him sit in a large trough and gave him a bath as he had instructed. His condition improved and he took support of two men and went to the mosque where he led the *salah* and then delivered a sermon. What he said has been mentioned in detail in the Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ and its explanation. He was particular to confirm Abu Bakr's ﷺ distinction in the *ummah* and that no one else in the *ummah* had the same station as he did. Of course, he had already appointed him *Imam* in his absence. If we keep all these factors in mind we are convinced that his intention to put something in black and white that afternoon concerned Abu Bakr's ﷺ succession although he no longer thought it necessary to write that down. However, by making him the *Imam* and speaking highly of him in his last sermon in the mosque, he did give guidance towards his *khilafah* and *imamat* and that was sufficient guidance for the Companions.

(۱۹۸۳/۳۲) عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ الْمُسْلِمِيْنَ بَيْنَاهُمْ فِيْ صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْاِثْنَيْنِ وَاَبُوْبَكْرٍ يُصَلِّيْ لَهُمْ لَمْ يَفْجَاْهُمْ اِلَّا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ اِلَيْهِمْ وَهُمْ فِيْ صُفُوْفِ الصَّلٰوةِ ثُمَّ تَبَسَّمَ يَضْحَكُ فَنَكَسَ اَبُوْبَكْرٍ عَلٰى عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرِيْدُ اَنْ يَّخْرُجَ اِلَى الصَّلٰوةِ فَقَالَ اَنَسٌ وَهَمَّ الْمُسْلِمُوْنَ اَنْ يَّفْتَتِنُوْا فِيْ صَلَاتِهِمْ فَرَحًا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَشَارَ اِلَيْهِمْ بِيَدِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَتِمُّوْا صَلَاتَكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ

[1]. This was a kind of treatment in the Hijaz of those days for a particular type of fever.

وَاَرْخَى السِّتْرَ (رواه البخارى)

(1983/32) Sayyidina Anas ibn Maalik ﷺ reported that on Monday (the day the Prophet ﷺ died), the Muslims were offering the *salah* of *fajr* and Abu Bakr ﷺ led them as their *imam*. Suddenly, Allah's Messenger ﷺ raised the curtain (over the door) of Sayyidah Aysha's house (where he resided) while they (the Muslims) were standing in the rows offering *salah*. (on seeing that) he smiled and signs of laughter were detected on his face. When Sayyidina Abu Bakr's ﷺ eyes fell on him, he prepared to move back into the rows, supposing that the Prophet ﷺ wished to come for *salah*. (Sayyidina Anas ﷺ, the narrator, said:) On seeing Allah's Messenger's ﷺ face, the muslims were pleased and happy and that they even thought of coming out of *salah*, but Allah's Messenger ﷺ beckoned to them with his hands that they should complete their *salah* and he went into the house dropping the curtain behind him. (Saheeh Bukhari)

Commentary: We have seen the report of Sayyidina Abdullah ibn Abbas and an explanation of Sayyidina Ali's ﷺ statement that the Prophet's ﷺ condition had improved in the morning of the day he died. This Hadith of Sayyidina Anas ﷺ confirms that he got up by himself and stood at the door and was happy to see his Companions ﷺ engaged in the *salah*. Sayyidina Abu Bakr ﷺ was about to step back and even the Companions ﷺ thought of ending their *salah* at that point but he gestured to them that they should carry on behind Abu Bakr ﷺ and complete the *salah*. That morning the Prophet ﷺ was so better that Sayyidina Abu Bakr ﷺ went to his own house which was far away from the mosque.

(١٩٨٤/٣٣) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَااشْتَكىٰ نَفَثَ عَلىٰ نَفْسِهٖ بِالْمَعُوِّ ذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ فَلَمَّا اشْتَكىٰ وَجْعَهُ الَّذِىْ تُوُفِّىَ فِيْهِ طَفِقْتُ عَلىٰ نَفْسِهٖ بِالْمُعَوِّذَاتِ الَّتِىْ كَانَ يَنْفُثُ وَاَمْسَحُ بِيَدِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهُ. (رواه البخارى)

(1984/33) Sayyidah Ayshah رضی الله عنها said, "It was the practice of Allah's Messenger ﷺ when he fell ill to recite the *mu'awwizat* and blow ove himself and rub his body with his hand. So, when he had the illness which resulted in his death

(and it became difficult for him to carry on this practice because of weakness) I read the *mu'awwizat* and blew over him took his hand and rubbed it over his body." (Saheeh Bukhari)

Commentary: *Mu'awwizat* refer to the last two *surah* of the Qur'an (*al Falaq* and *an-Naas*). The Prophet often recited these two *surah* and blew over himself. But these could also include the supplication which seek protection from every kind of mischief and trial.[1]

In another version of this Hadith, Sayyidah Ayshah رضی اللہ عنہا said that she took the hand of the Prophet and stroked it over his body because the blessing that was found in it could not be found in her own hand or anybody else's hand.

(١٩٨٥/٣٤) عَنْ اَبِىْ مُوْسىٰ قَالَ مَرِضَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُه فَقَالَ مُرُوْا اَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ عَائِشَةُ اِنَّه رَجُلٌ رَقِيْقٌ اِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ اَنْ يُصَلِّىَ بِالنَّاسِ، قَالَ مُرِىْ اَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَعَادَتْ فَقَالَ مُرِىْ اَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَاِنَّكُنَّ صَوَاحِبُ يُوْسُفَ، فَاَتَاهُ الرَّسُوْلُ فَصَلّٰى بِالنَّاسِ فِىْ حَيَاةِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

(رواه البخارى و مسلم)

(1985/34) Sayyidina Abu Musa al-Ash'ari said that the Prophet fell ill and his illness became severe (and he was unable to come to the mosque and lead in *salah*) so he said, "Instruct Abu Bakr (from me) to lead the people (who have gathered in the mosque) in *salah*". Sayyidah Ayshah رضی اللہ عنہا pleaded, "He was soft-hearted and when he would stand in your place to lead the congregation, he would (be overcome with feelings and weep profusely and) not be able to lead in *salah*." (In spite of that, the Prophet) said, "Convey my order to Abu Bakr to lead men in *salah*." Sayyidah Ayshah رضی اللہ عنہا repeated her words but the Prophet said again that his order should be conveyed to Abu Bakr to lead the *salah*. (At the same time,) he said to Sayyidah Ayshah رضی اللہ عنہا in anger فانکن صواحب یوسف.[2] Then his messenger went to Sayyidina Abu Bakr (and conveyed his order to him). And he led the people in

❶. These supplications are found in *Ma'arif au-Hadith* Book of Suppliction under *isti'azah* or supplication for refuge.

❷. You are like the companions of *Yusuf*.

prayer (in the Prophet's lifetime till his death).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Abu Bakr's ﷺ leading men in *salah* is reported in a number of chapters of *Saheeh Bukhari* on the authority of different Companions both briefly and in detail. This Hadith is found in the Chapter "بَابُ اَهْلِ الْعِلْمِ وَالْفَضْلِ اَحَقُّ بِالْإِمَامَةِ" *Ahl ul-Ilm wal Fadl ahaqqu bil Imamah*. Ahadith on the same matter of Sayyidina Abdullah Ibn Umar ﷺ and Sayyidah Ayshah رضی الله عنها are found respectively in the same chapter and the one ahead of it. Imam Bukhari has also recorded a Hadith of Sayyidah Ayshah رضی الله عنها on the same subject in the chapter "بَابُ اِنَّمَا جُعِلَ الْاِمَامُ، لِيُؤْتَمَّ بِهِ" *Innama ju'ila al-imamam liyu'tamma bih;* fulldetails are known from this Hadith, the gist of which we present here.

When the Prophet ﷺ moved over to the house of Sayyidah Ayshah رضی الله عنها eight days before his death and his illness went on worsening, he did not give up going to the mosque and leading the congregation although he had become very weak. Then one day, the *azan* of *Isha salah* was called out and people had assembled for *salah* but the Prophet ﷺ became unconsious. When he recovered, he asked if the people had offered *salah* but was told that they waited for him. He asked for a trough to be filled with water, for, he thought he might feel better after the bath. But, after he had had the bath and was getting up, he again fell unconscious. Again, on recovering, he asked if the people had offered *salah* but was told that they waited for him. He again had the trough filled and had a bath and decided to get up to go to the mosque, but became unconscious again. As before, when he recovered, he asked if they had offered *salah*, was told that they waited for him, so he asked for water in the trough and had a bath. But, as he prepared to go to the mosque he became unconcious. (So this happened thrice). Then he regained conciousness and was told, when he asked, that the congregation was not held in the mosque till then. So, he said, "Now tell Abu Bakr from me that he should lead the salah." We have seen in Abu Musa's ﷺ Hadith as it is in other Ahadith- that Sayyidah Ayshah رضی الله عنها submitted that her father was sensitive and if he stood on the Prophet's ﷺ place to lead men in *salah*, he would be overcome with tenderness. She suggested that Sayyidina

Umar ﷺ be asked to lead prayers instead of her father, but the Prophet ﷺ did not accept her plea and when she said the same thing again, he scolded her. He said, "Convey my message to Abu Bakr ﷺ that he should lead the congregation." So, Sayyidina Bilal conveyed the Prophet's ﷺ order to Sayyidina Abu Bakr ﷺ. (He had not known what Sayyidah Ayshah رضی الله عنها had received for an answer to her pleas on his behalf.) He thought of his own tenderness and requested Sayyidina Umar ﷺ to lead the *salah* but he said, "The Prophet ﷺ has instructed you to lead and you should do as he has said." So, Sayyidina Abu Bakr ﷺ led the congregation in *salah*. As we have already said this was the *salah* of *isha* and the first one led by Sayyidina Abu Bakr ﷺ during the Prophet's ﷺ illness on his command and he continued to lead the congregation on his command till his death.

In the same Hadith of Sayyidah Ayshah رضی الله عنها, it is also stated that the *salah* of *zuhr* had commenced in the mosque under the lead of Sayyidina Abu Bakr ﷺ one day on the Prophet's command. The Prophet ﷺ was feeling better, so he went to the mosque supported by two men. On sensing the Prophet's ﷺ arrival. Sayyidina Abu Bakr ﷺ made to step back and join the *muqtadis* (followers) but the Prophet ﷺ indicated to him stay where he was and instructed the two men who supported him to take him next to Sayyidina Abu Bakr ﷺ. From that point, the Prophet ﷺ took over as *imam* and Sayyidina Abu Bakr ﷺ became a *muqtadi* but because his voice did not carry over to all worshippers, Sayyidina Abu Bakr ﷺ relayed the *takbeer*, etc. of the Prophet ﷺ. It is stated by some narrators that Abu Bakr ﷺ followed the Prophet ﷺ while the rest of the worshippers followed Abu Bakr ﷺ. This was the same *salah* of *zuhr* which we have seen in different Ahadith and after which the Prophet ﷺ sat on the *minbar* and delivered a sermon in the mosque. It is also agreed upon that after appointing Sayyidina Abu Bakr ﷺ as *Imam*, the Prophet ﷺ came to the mosque for this *salah* of *zuhr*, but there is no concensus on whether he offered any other *salah* in the mosque during these days.

We might also mention here that Sayyidah Ayshah رضی الله عنها requested the Prophet ﷺ that Sayyidina Abu Bakr ﷺ was

weak-hearted and would not be able to take his place as *Imam*. Her real motive (as she disclosed in this Hadith) was that other people will not look at one who stands at the Prophet's ﷺ place with approval. The Prophet ﷺ noticed this difference in her heart and tongue, so scolded her, saying: انكن صواحب يوسف. Sayyidah Ayshah رضی الله عنها could not understand that the Prophet's ﷺ intention in appointing Sayyidina Abu Bakr رضی الله عنه as *imam* in his lifetime was to pave the way for the greater *imamat* of the *ummah* (*khilafah*) after his death.

(١٩٨٦/٣٥) عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ مَرَضِهِ الَّذِىْ مَاتَ فِيْهِ يَاعَائِشَةُ! مَاأَزَالُ اَجِدُ! لَمَ الطَّعَامِ الَّذِىْ اَكَلْتُ بِخَيْبَرَ، وَهٰذَا أَوانُ وَجَدْتُ اِنْقِطَاعَ اَبْهَرِىْ مِنْ ذٰلِكَ السَّمِّ." (رواه البخارى)

(1986/35) Sayyidah Ayshah رضی الله عنها said that Allah's Messenger ﷺ used to tell tell her in his illness that brought his death, "O Ayshah! I still feel the pain from the (poisoned) food I had eaten at Khaybar and now, at this time, I feel my aorta being cut because of that poison." (Saheeh Bukhari)

Commentary: In 7 AH when Khaybar was conquered and a covenant was also agreed upon, the Jews sent a roasted sheep for the Prophet ﷺ. There is a Hadith in Mishkat transmitted from Abu Dawood and Darami that a Jewess had mixed a deadly poison in the roasted sheep so severe that anyone who ate it would die instantly. She had learnt that the Prophet ﷺ loved to eat the foreleg portion and she had put more poison into it. When the sheep was presented to him and he took a morsel from it, he withheld his hand and asked his Companions رضی الله عنهم to hold back their hands, "Do not eat. It is poisoned." He immediately summoned the Jewes and asked her if she had poisoned it. She asked, "Who told you that?" He said, "The portion of the sheep (the foreleg) in my hand has disclosed to me at the command of Allah that it has poison in it." She confessed that she had poisoned it and she did that to find out that if he was a true Prophet, the poison would not affect him but if he was liar, he would perish and they would have peace. She said, "Now I am convinced that you are a true Prophet." The Prophet ﷺ forgave her. There are other details of this incident in different

Ahadith but they are incongruent here.

We have mentioned Khaybar here that readers may know that the Prophet ﷺ had eaten a poisonous morsel there to which the Hadith refers. The poison was so strong that one morsel was sufficient to kill but Allah saved His Prophet though some effect persisted and he felt its pain now and then. The Divine wisdom behind it was to let the Prophet ﷺ complete his mission before the poison would take its effect, and thus also afford him the opportunity to die a martyr in Allah's way.

The saying of the Prophet ﷺ and his condition related in this Hadith pertains to the day of his death. Some of the following Ahadith will mention the increase in agony and worsening condition on that day.

(١٩٨٧/٣٦) عَنْ عَائِشَةَ، قَالَتْ : سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "مَامِنْ نَبِيٍّ يَمْرَضُ الأَخُيِّرَ بَيْنَ الدُّنْيَا وَالْاٰخِرَةِ"وَكَانَ فِيْ شَكْوَاهُ الَّذِيْ قُبِضَ اَخَذَتْهُ بُحَّةٌ شَدِيْدَةٌ، فَسَمِعْتُه' يَقُوْلُ : مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ، فَعَلِمْتُ اَنَّه' خُيِّرَO

(رواه البخاری و مسلم)

(1987/36) Sayyidah Ayshah رضی الله عنها said that she had heard Allah's Messenger ﷺ say (when he was healthy), "It is with every Prophet that when he falls ill (with the illness leading to death), he is given a choice between the world and the Hereafter (so he may tarry in the world some more time or choose to go to the next world." She says further that) she also heard him say when breathing was difficutl in his final illness that led to death.

"مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصّٰلِحِيْنَ"

(النساء ٤:٦٩)

{With those whom Allah has blessed of the Prophets and the truthful and the martyrs and the righteous}. (An-Nisa,4:69)

(She said,) "So I understood that he has been given the choice (and he chose the next world)." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidah Ayshah رضی الله عنها has described the last moments of the Prophet's ﷺ life when breathing became heavy. He turned to Allah and recited part of verse 69 of *an-Nisa*.

(١٩٨٨/٣٧) عَنْ عَائِشَةَ، قَالَتْ اِنَّ مِنْ نِعَمِ اللّٰهِ عَلَيَّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، تُوُفِّيَ فِيْ بَيْتِيْ وَفِيْ يَوْمِيْ وَبَيْنَ سَحْرِيْ وَنَحْرِيْ، وَاَنَّ اللّٰهَ جَمَعَ بَيْنَ رِيْقِيْ وَرِيْقِهٖ عِنْدَ مَوْتِهٖ، دَخَلَ عَلَيَّ عَبْدُالرَّحْمٰنِ بْنُ اَبِيْ بَكْرٍوَبِيَدِهٖ سِوَاكٌ وَاَنَا مُسْتَنِدَةٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَرَاَيْتُهٗ يَنْظُرُ اِلَيْهِ، وَعَرَفْتُ اَنَّهٗ يُحِبُّ السِّوَاكَ، فَقُلْتُ اٰخُذُهٗ لَكَ؟ فَاَشَارَ بِرَاسِهٖ اَنْ نَعَمْ، فَتَنَا وَلْتُهٗ فَاشْتَدَّ عَلَيْهِ قُلْتُ : اُلَيِّنُهٗ لَكَ؟ فَاَشَارَ بِرَاسِهٖ اَنْ نَعَمْ فَلَيَّنْتُهٗ، فَاَمَرَّهٗ، وَبَيْنَ يَدَيْهِ رَكْوَةٌ، فِيْهَا مَاءٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهٗ وَيَقُوْلُ "لَااِلٰهَ اِلَّااللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ" ثُمَّ نَصَبَ يَدَهٗ فَجَعَلَ يَقُوْلُ فِي الرَّفِيْقِ الْاَعْلٰى، حَتّٰى قُبِضَ وَمَالَتْ يَدُهٗ. (رواه البخارى)

(1988/37) Sayyidah Ayshah رضى الله عنها said, "Of the blessings Allah has bestowed on me is that His Messenger died in my house, during my turn and between my chest and my clavicle (while he was resting on me) and, in his last moments, Allah joined his saliva with mine (his saliva coming into my throat and mine going into his). My brother Abdur Rahman came into the house. He had a miswak in his hand while I had rested the Prophet ﷺ on my chest) and I observed that he was watching the miswak of Abdur Rahman, so I understood that he wanted to use it. I asked him if I may take the miswak from Abdur Rahman for him and he nodded in affirmation. I took the miswak and gave it to him but he found it hard and I asked him if I might soften it for him. He nodded approval, so I (chewed it and) made it soft and he brushed his teeth with it. (Thus his saliva came into my throat and mine into his). Water was placed before him in a vessel. He dipped his hands into it repeatedly and stroked his face with those hands, saying the while, "لَااِلٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ" (There is no god but Allah. There is great agony in death). Then he raised his hand and said, "فِي الرَّفِيْقِ الْاَعْلٰى" (with the elevated Companion). His soul was taken away in this condition and his raised hand came down." (*Saheeh* Bukhari)

Commentary: Sayyidah Ayshah رضى الله عنها has recalled here only the very special blessings of Allah which were bestowed on her in the last moments of the Prophet's ﷺ life. The Prophet ﷺ died in her house. Also, that day was her own turn not with standing her

house eight days ealrier. Another blessing was that at the time of his death, his head was resting on her body between the chest and clavicle - his back being on her chest and head on the clavicle. The third blessing of Allah was through the visit of her brother, Abdur Rahman, who carried a miswak in his hand which she softened by chewing it and gave it to the Prophet ﷺ who had found it hard before that so that their saliva entered one another's mouth. The truth is that she has every right to be happy and proud of these very special blessings of Allah. She then spoke of the very last moments of his life when he dipped his hands in water and rubbed them on his face, saying "لَاالٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ". Those who are near Allah face such agony that their ranks may be raised. The Prophet ﷺ then raised his hand and said to Allah "فِى الرَّفِيْقِ الْاَعْلٰى". We must picture that the اعلى عليين (the highest of high) was brought before him which is the place of the Prophets عليهم السلام, the *siddiq* (truthful), the *shuhada* (martyrs) and the *saliheen* (righteous), and he indicated with his hand to Allah. "Consign me to that place!" So, his soul was taken away and the raised hand slid down. The Qur'an says after mentioning the Prophets, the truthful, the martyrs and the righteous. "وَحَسُنَ اُولٰئِكَ رَفِيْقًا" (سورة النساء ٤:٦٩) {And an excellent company are they!} (4,69)

On the face of it, this is what the words فى الرفيق الاعلى of the Hadith imply and we get the same implication from the Hadith of Sayyidah Ayshah رضى الله عنها in *Bukhari* and *Muslim* reproduced here before this. But Allah knows best!

While explaining this Hadith in Fath al-Bari, Ibn Hajar has cited the reports of Mustadrak Haakim etc. Which say that at the time of his death, the Prophet ﷺ was in the lap of Sayyidina Ali رضي الله عنه, but he has remarked "وكل طريق منها لا يخلو من شيعى فلا يلتفت اليها" (In the reports there is one or other Shia narrator, so they are not worth turning to). He has then examined the line of transmission of all of them. (Fath al-Bari v18pp 103, 104. Ansari Press, Dehli)

(١٩٨٩/٣٨) عَنْ عَائِشَةَ قَالَتْ اِنَّ اَبَابَكْرٍ اَقْبَلَ عَلٰى فَرَسٍ مِنْ مَسْكَنِهٖ بِالسُّنْحِ حَتّٰى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتّٰى دَخَلَ عَلٰى عَائِشَةَ فَتَيَمَّمَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُغْشًى بِثَوْبِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهٖ ثُمَّ

اكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكَىٰ ثُمَّ قَالَ بِاَبِیْ اَنْتَ وَاُمِّیْ وَاللّٰهِ لَايَجْمَعِ اللّٰهُ عَلَيْکَ مَوْتَتَيْنِ اَمَّا الْمَوْتَةُ الَّتِیْ كُتِبَتْ عَلَيْکَ فَقَدْ مُتَّهَا. قَالَ الزُّهْرِیُّ وَحَدَّثَنِیْ اَبُوْ سَلْمَةَ عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ اَبَابَكْرٍ خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ اَجْلِسْ يَاعُمَرَ فَاَبٰى عُمَرُ اَنْ يَّجْلِسَ فَاَقْبَلَ النَّاسُ اِلَيْهِ وَتَرَكُوْا عُمَرُ فَقَالَ اَبُوْبَكْرٍ.

اَمَّابَعْدُ! مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَاِنَّ مُحَمَّدًا قَدْمَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللّٰهَ فَاِنَّ اللّٰهَ حَیٌّ لَايَمُوْتُ قَالَ اللّٰهُ : وَمَا مُحَمَّدٌ اِلَّارَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اِلٰی الشَّاكِرِيْنَ وَقَالَ وَاللّٰهِ لَكَاَنَّ النَّاسَ لَمْ يَعْلَمُوْا اِنَّ اللّٰهَ اَنْزَلَ هٰذِهِ الْاٰيَةَ حَتّٰی تَلَاهَا اَبُوْبَكْرٍ فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ، فَمَا اَسْمَعُ بَشَرًا مِنَ النَّاسِ اِلَّا يَتْلُوْهَا (رواه البخاری)

(1989/38) Sayyidah Ayshah رضی الله عنها reported Sayyidina Abu Bakr ﷺ came from his house in Sunh riding a horse. He alighted from the horse and came into the mosque but did not speak to the people who had assembled there and went straight into Sayyidah Aysha's رضی الله عنها who had been covered with a stripped Yamani cloak. Sayyidina Abu Bakr ﷺ removed the cloak to uncover the Prophet's ﷺ face, bent down on him and kissed him. He said, "May my parents be ransomed to you! By Allah. He will not cause you to die twice. The death that was predetermined has overtaken you." (This far is the narration of Sayyidah Ayshah رضی الله عنها which Imam Zuhri reported on the authority of Abu Salamah.) Imam Zuhri reported hereon also from Abu Salamah but as narrated by Sayyidina Abdullah ibn Abbas ﷺ; Sayyidina Abu Bakr ﷺ came out of Sayyidah Aysha's رضی الله عنها house. Sayyidina Umar ﷺ was talking to the people (in his usual manner). Sayyidina Abu Bakr ﷺ said to him, "Umar, sit down! (Do not speak like that) but he did not pay heed to him so (Sayyidina Abu Bakr ﷺ sat on the *minbar* and) the people came over to him leaving Umar ﷺ to listen to him. He said (after praise of Allah, invocating blessings on the Prophet ﷺ and testifying to unity of Allah and to the prophethood):

To Proceed! If anyone of you worshipped Muhammad then he has died, but if anyone of	اَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًافَاِنَّ مُحَمَّدًا قَدْمَاتَ، وَمَنْ

كَانَ مِنكُمْ يَعْبُدُ اللّٰهَ فَإِنَّ اللّٰهَ حَيٌّ لَا يَمُوْتُ قَالَ اللّٰهُ عَزَّوَجَلَّ.

you worshipped Allah then He is Ever-living, One Who never dies. He has no end. He has said in the Quran:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْخَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَائِنْ مَّاتَ اَوْقُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّاللّٰهَ شَيْئًا وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ○
(آل عمران ٣:١٤٤)

{And Muhammad is but a Messenger; Messengers have surely passed away before him. So if he should die or be slain, will you then turn back on your heels? If anyone turns back on his heels, he will not harm Allah in any way; and soon Allah will recompense the grateful.} (*Aal Imran*, 3:144)

(The narrator,) Sayyidina Ibn Abbas said, By Allah! It seemed that before Abu Bakr recited this verse, the people had not known that Allah has revealed the verse (they had been unaware of its message). Then everyone took it up and everyone had it on his tongue and I heard everyone reicte it." (*Saheeh* Bukhari)

Commentary: We have seen from the foregoing Ahadith that the Prophet's condition had improved noticeably on the morning of the day he died. Therefore, Sayyidina Abu Bakr went away to his house in Sunh but while he was there, the Prophet died. People assembled together as they learnt of his death, Sayyidina Umar being one of them and he was not prepared to believe — nay, even to hear — that the Prophet had died. Ibn Hajar while explaining this Hadith has cited a report by Sayyidah Ayshah رضی الله عنها on the authority of *Musnad Ahmad*. "When the Prophet died and I had covered him with a cloak, Umar and Mughirah ibn Shu'ban came and sought permission to come in and see the Prophet. I screened myself and gave them the permission. They came in and Umar said on seeing him, واغشیتاه (what a fainting!). Then, as they were going out, Mughirah said to Umar that (it was not fainting but) the Prophet had died, but Umar scolded him harshly and said that the Prophet would not be taken away till such-and-such work had been accompliseh. Anyway, Umar continued in the same manner and vociferously insisted before the people in the same way as he had been insisting. "Sayyidina Abu

Bakr ﷺ meanwhile, came on horseback. He first entered the mosque where the people had gathered but without speaking to them went into Sayyidah Ayshah's house, removed the covering from the Holy Prophet's ﷺ face and, tears in his eyes, kissed him.He said, "May my parents be sacrificed to you, the death that Allah had ordained for you has come." (It is reported in another Hadith of *Saheeh* Bukhari that he also said: اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ to all belong and to Him shall we return.) Then Sayyidina Abu Bakr ﷺ went out and found Sayyidina Umar ﷺ expressing his thoughts. He asked him to sit down but he did not pay heed to him and, in fact, refused to listen because he was overcome with emotion. Sayyidina Abu Bakr ﷺ sat on the *minbar* and the people came over to him from Sayyidina Umar ﷺ and he delivered the sermon we read in the Hadith under discussion. He also recited the verse 144 of *surah Aal Imran.*

This sermon and the verse of the Qur'an convinced everybody that the Prophet ﷺ had to die one day, and he did die. And, they had to live and die on the path shown by him. Also, this verse came to be recited by every tongue and each of them thereby taught himself and the others to observe steadfastness on Islam and the Prophet's guidance.

Imam Zuhri رحمة الله عليه has cited Sa'eed ibn al-Musayyib ﷺ as saying that Sayyidina Umar ﷺ said, "When Abu Bakr recited the verse "وما محمد الارسول" الأيه, I realised my mistake and it seemed as though I was lifeless and my feet were numb disenabling me to stand. And, my heart knew that Allah's Messenger ﷺ had died."

(۱۹۹۰/۳۹) عَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْتَلَفُوْا فِيْ دَفْنِهِ، فَقَالَ اَبُوْبَكْرٍ : سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ، "مَاقَبَضَ اللّٰهُ نَبِيًّا اِلَّا فِي الْمَوْضِعِ الَّذِيْ يُحِبُّ اَنْ يُدْفَنَ فِيْهِ" اِدْفِنُوْهُ فِيْ مَوْضِعِ فِرَاشِهِ. (رواه الترمذی)

(1990/39) Sayyidah Ayshah رضى الله عنها said that when Allah's Messenger ﷺ died, the people disagreed about his burial. Sayyidina Abu Bakr ﷺ, however, said, to them, "I have heard one thing from Allah's Messenger ﷺ about this. He said: Allah causes all His Prophets to die where He likes him to be buried.

So, he must be buried at the place of his bedding." (Jami' Tirmizi)

Commentary: The Companions ﷺ could not agree on where the Prophet should be buried. Some of them suggested that he should be taken to Makkah and buried there. Some others opined that he should be buried in the Baqee' in Madinah itself. But, Sayyidina Abu Bakr ﷺ reminded them that he had heard from the Prophet ﷺ that the Prophets ﷺ died on the spot where they or Allah liked them to be buried. Hence the Prophet ﷺ must be buried at the spot of his bed. Accordingly, that was done and the Prophet ﷺ was buried in Sayyidah Ayshah's رضی الله عنها house where his bed was on which he had rested and died. What a fortunate place that piece of land is that houses the chief of the Messengers, the Seal of the Prophets, the beloved of the Lord of the worlds till the Day of Resurrection.

صَلَّى اللّٰهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ دَائِمًا اَبَدًا.

(May blessings of Allah be on him and may He favour him and shower peace, for ever, always!)

SAYYIDINA ABU BAKR ﷺ

Allah's Messenger ﷺ mentioned at different times and from different aspects the merits of Sayyidina Abu Bakr ﷺ -in fact, his excellence over and distinct standing among the *ummah*. We have seen a number of Ahadith while discussing the Prophet's ﷺ death in which it is clear that in the sight of the Prophet ﷺ he was the most excellent individual in his *ummah*, and he had him in his eyes as his *Khalifah* after him. Apart from the oral declarations, in his final illness, Sayyidina Abu Bakr ﷺ should deputise him as an *imam* (leader of congregational prayers), and thus made his intention very clear.

Apart from those Ahadith which we read on the Prophet's ﷺ death in which his merit is brought out, there are certain on Abu Bakr's ﷺ merit being sayings of Allah's Messenger ﷺ and testimonies of some noted Companions ﷺ. We present here.

(١٩٩١/٤٠) عَنْ اَبِىْ هُرَيْرَةَ، قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالِاَحَدٍ عِنْدَنَا يَدٌ اِلاَّ وَقَدْ كَافَيْنَاهُ، مَاخَلَا اَبَابَكْرٍ، فَاِنَّ لَهٗ عِنْدَنَا يَدًا يُكَافِيْهِ اللّٰهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَانَفَعَنِىْ مَالُ اَحَدٍ قَطُّ مَانَفَعَنِىْ مَالُ اَبِىْ بَكْرٍ، وَلَوْكُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلاً اَلاَ وَاِنَّ صَاحِبَكُمْ خَلِيْلُ اللّٰهِ . (رواه الترمذى)

(1991/40) Sayyidina Abu Hurayrah ﷺ reportd that Allah's Messenger ﷺ said, "There is not anyone who may have been kind to us, or helped us without my returning to him (his favour) except Abu Bakr. The kindness that he has shown us, only Allah will reward him for that on the Day of Resurrection. No one's property has been of benefit to me as much as Abu Bakr's. And if I were to take a *Khaleel* (close friend from my Companions) then I would take Abu Bakr as one. But, you must know that I am Allah's *Khaleel* (who is my real friend and dear)." (Jami' Tirmizi)

Commentary: It was the Prophet's ﷺ habit that when anyone presented to him a gift, he reciprocated with a like one or better than that, at the same time or later. In this Hadith, he said about Sayydina Abu Bakr ﷺ, "While I have made up the favours of everyone else in this very world, Allah will compensate Abu Bakr ﷺ in the next." His grandson Urwah ﷺ said that Abu Bakr ﷺ had forty thousand dirham when he had accepted Islam all of which he spent for the cause of Islam according to the Prophet's instructions. He bought seven slaves who had become Muslims and gave them liberty while their disbelieving masters had been torturing them for accepting Islam. Sayyidina Bilal ﷺ was among them. As it were, Sayyidina Abu Bakr ﷺ had said to the Prophet ﷺ, "I and all my wealth are yours and you may use as you please," and the Prophet ﷺ did in fact do exaclty that. In his last sermon, the Prophet ﷺ mentioned this characteristic of Abu Bakr ﷺ and gave explicit guidance about him as his *Khalifah* as, indeed, we have seen previously in Sayyidina Abu Sa'eed al-Khudri'sﷺ Hadith.

(١٩٩٢/٤١) عَنْ جُبَيْرِبْنِ مُطْعِمٍ قَالَ اَتَتِ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِمْرَاَةٌ فَكَلَّمَتْهُ فِىْ شَيْءٍ فَاَمَرَهَا اَنْ تَرْجِعَ اِلَيْهِ قَالَتْ يَارَسُوْلَ اللّٰهِ أَرَاَيْتَ اِنْ جِئْتُ وَلَمْ

اَجِدُکَ؟ کَاَنَّهَا تُرِيْدُالْمَوْتَ . قَالَ فَاِنْ لَّمْ تَجِدِيْنِیْ فَاْتِیْ اَبَابَكْرٍ.

(رواه البخاری و مسلم)

(1992/41) Sayyidina Jubayr ibn Mut'im ﷺ reported that a woman came and spoke to the Prophet ﷺ about a matter. He asked her to come back later some time. She said, "Tell me if I come later and do not find you?" Jubayr ibn Mut'im ﷺ said that it seemed that she meant he may not be alive when she came back. He said, "If you do not find me then go to Abu Bakr."

(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: Perhaps the woman had come from a distant place and requested the Prophet ﷺ for something which he promised to do later on. When she asked what she would do if he were not alive the next time, he referred her to Sayyidina Abu Bakr ﷺ. Thus, this is a clear indication of Abu Bakr ﷺ is his *Khailfah* because of direct reference to him on the Prophet's ﷺ death.

(١٩٩٣/٤٢)عَنْ عَائِشَةَ، قَالَتْ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَايَنْبَغِیْ لِقَوْمٍ فِيْهِمْ اَبُوْبَكْرٍ اَنْ يَّؤُمَّهُمْ غَيْرُهُ. (رواه الترمذی)

(1993/42) Sayyidah Ayshah رضی الله عنها reported that Allah's Mesenger ﷺ said, "It does not behove a people (or a group of them) who have Abu Bakr ﷺ Among them to have any body other than him as their *imam*. (Jami' Tirmizi)

Commentary: These words say very explicitly that if Abu Bakr ﷺ is among the people then as long as he is there they must choose him as their *imam*. This is among those sayings of the Prophet ﷺ which point out to Abu Bakr ﷺ as his *Khalifah*.

(١٩٩٤/٤٣) عَنِ ابْنِ عُمَرَ، عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَبِیْ بَكْرٍ: "اَنْتَ صَاحِبِیْ فِی الْغَارِ وَصَاحِبِیْ عَلَى الْحَوْضِ". (رواه الترمذی)

(1994/43) Sayyidina Abdullah ibn Umar ﷺ reported that Allah's Messenger ﷺ said to Sayyidina Abu Bakr ﷺ, "You were my Companion in the cave and in the Hereafter you will be my Companion at the *Kawthar* (pond)." (Jami' Tirmizi)

Commentary: When the Prophet ﷺ began his *hijrah* from Makkah, he stayed for three days in a cave in the mountain *Thaur* near Makkah. Sayyidina Abu Bakr ﷺ was with him in the cave.

This was an unmatched example of faithfulness (there being tremendous risks) throughout the journey to Madinah but especially in the cave. The Prophet ﷺ, therefore, rememberred it particularly. The Qur'an also mentions it

ثَانِيَ اثْنَيْنِ اِذْهُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا(التوبة، ٩: ٤٠)

{he being the second of the two; when they were both in the cave, when he said to his companins, "Grieve not, surely Allah is with us."} (at-Tawbah, 9:40)

We shall see further down in the words of Umar ﷺ evidence of Abu Bakr's ﷺ fidelity in the cave.

(١٩٩٥/٤٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِيْ جِبْرِيْلُ فَاَخَذَ بِيَدِيْ، فَاَرَانِيْ بَابَ الْجَنَّةِ الَّذِيْ يَدْخُلُ مِنْهُ اُمَّتِيْ، فَقَالَ اَبُوْبَكْرٍ، يَارَسُوْلَ اللّٰهِ! وَدِدْتُّ اَنِّيْ كُنْتُ مَعَكَ حَتّٰى اَنْظُرَ اِلَيْهِ : فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اَمَا اِنَّكَ يَا اَبَابَكْرٍ! اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِيْ."

(رواه ابو داؤد)

(1995/44) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Jibreel came to me, held my hand and pointed out to me the gate of Paradise through which my *ummah* will enter it." Sayyidina Abu Bakr ﷺ (heard that and) said, "O Messenger of Allah ﷺ! I wish that I had been with you and seen the gate!" So, Allah's Messenger ﷺ said, "Know, O Abu Bakr, you will be the first of my *ummah* to enter Paradise." (Sunan Abu Dawood)

Commentary: It is possible that the Prophet ﷺ spoke of the moments during *mi'raj* (ascension to heavens) when Sayyidina Jibreel ﷺ showed him the gate of Paradise. It is also possible he may have taken the Prophet ﷺ to Paradise on some other occasion with Allah's permision. This can be a journey to the higher world just like *mi'raj* or it could be an inspiration. Any way, the Prophet ﷺ did give glad tidings to Sayyidina Abu Bakr ﷺ that he would be the first person of his *ummah* to enter Paradise and this is a greater blessing than seeing the gate. Surely, this is proof that Sayyidina Abu Bakr ﷺ is the most excellent of the *ummah*.

رضی اللہ عنہٗ وارضاہ۔

(١٩٩٦/٤٥) عَنْ عُمَرَ قَالَ : اَبُوْبَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاَحَبُّنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه الترمذی)

(1996/45) Sayyidina Umar ﷺ said, "Abu Bakr ﷺ is our *Sayyid* (chief), the best of us and the most dear among us to Allah's Messenger ﷺ (no one else being as dear to the Prophet ﷺ as he)." (Tirmizi)

Commentary: This is Sayyidina Umar's ﷺ view of Sayyidina Abu Bakr's ﷺ merit in the light of the Prophet's ﷺ sayings and conduct of dealing.

(١٩٩٧/٤٦) عَنْ مُحَمَّدِ بْنِ الْحَنفِيَةِ، قَالَ : قُلْتُ لِاَبِيْ : اَىُّ النَّاسِ خَيْرٌ بَعْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ : اَبُوْبَكْرٍ : قُلْتُ ثُمَّ مَنْ؟ قَالَ عُمَرُ: وَخَشِيْتُ اَنْ يَّقُوْلَ: عُثْمَانُ قُلْتُ ثُمَّ اَنْتَ؟ قَالَ مَااَنَا اِلَّا رَجُلٌ مِّنَ الْمُسْلِمِيْنَ.
(رواه البخاری)

(1997/46) Sayyidina Muhammad ibn al-Hanafiyah said that he asked his father (Sayyidina Ali ﷺ), "Who is the most excellent in the *ummah* after the Prophet ﷺ?" He said, "Abu Bakr." He asked, "Who next?" Abu Bakr." He asked. "Who next?" And, his father said "Umar." (Muhammad ibn al-Hanafiyah said that) he feared that (if he asked again then) he would say "Uthman" (so I asked in this way "Then after Umar, you?" But, he said, "I am nothing more than a man among Muslims." (*Saheeh* Muslim)

Commentary: Muhammad ibn al-Hanafiyah was Sayyidina Ali's ﷺ son, not from Sayyidah Fatimah رضی اللہ عنہا but another of his wives, Hanafiyah whose real name was *Khawlah*. She was famous as Hanafiyah after the name of her tribe. She was one of the captives taken from the *jihad* against the fake Prophet, Musaylimah Kazzab during Sayyidina Abu Bakr's ﷺ times and was given to Sayyidina Ali ﷺ. Muhammad ibn al-Hanafiyah was a distingushed *tabi'ee* in knowledge, piety and righteousness. When he asked him if he was the most excellent man after Sayyidina Umar ﷺ, Sayyidina Ali ﷺ said humbly that he was an ordinary Muslim. Actually, at that time, he alone was the most excellent in the *ummah*. Sayyidina Uthman ﷺ had been martyred. While this is reported by Muhammad ibn al-Hanafiyah, there are a number of

Ahadith from Sayyidina Ali ﷺ in which he has declared that Sayyidina Abu Bakr ﷺ and Sayyidina Umar are the most excellent of the *ummah*, "And if anyone places me above these two then I will apply the *hadd* (punishment according to *Shari'ah*) on him."

(١٩٩٨/٤٧) عَنِ ابْنِ عُمَرَ، قَالَ : كُنَّا فِيْ زَمَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَانَعْدِلُ بِاَبِىْ بَكْرٍ اَحَدًا، ثُمَّ عُمَرَ، ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَانُفَاضِلُ بَيْنَهُمْ. (رواه البخارى)

(1998/47) It is reported by Sayyidina Abdullah Ibn Umar ﷺ that in the times of the Prophet ﷺ they did not regard anyone equal to Sayyidina Abu Bakr ﷺ. Then, (they placed) Umar ﷺ and after him Uthman ﷺ. Then, they left all the Companions of the Prophet ﷺ (by themselves), not giving excellence to one over another. (*Saheeh* Bukhari)

Commentary: Sayyidina Ibn Umar ﷺ means to say, "We observed the Prophet's ﷺ manner of treatment and regarded Abu Bakr ﷺ as the best of his *ummah* followed by Umar ﷺ, followed by Uthman ﷺ. They were our elders and the Prophet ﷺ often consulted them in important matters. Ali ﷺ was a young man during the Prophet's ﷺ times and had not yet attained that rank though he undoubtedly followed the three in excellence, and in some characteristics he was very prominent."

Besides, Ibn Umar ﷺ has spoken about personalities. He has not touched upon the ranks and position on the basis of attributes like the *ashrah mubashirah* (ten given glad tidings), the Companions of *Badr*, the Companions of *Bay't Ridwan* (the allegiance under the tree), the first among the *Muhajirs* and *Ansars* (رضى الله عنهم اجمعين) . He does not reject excellence on this basis but he only concerned himself with the merit of these three men in the Prophet's times. والله اعلم

(١٩٩٩/٤٨) عَنْ عُمَرَ، قَالَ : اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَّتَصَدَّقَ، وَوَافَقَ ذَالِكَ عِنْدِىْ مَالاً، فَقُلْتُ : اَلْيَوْمَ اَسْبِقُ اَبَابَكْرٍ اِنْ سَبَقْتُهُ يَوْمًا، قَالَ فَجِئْتُ بِنِصْفِ مَالِىْ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: "مَاَابْقَيْتَ لِاَهْلِكَ؟ فَقُلْتُ : مِثْلُهُ وَاَتٰى اَبُوْبَكْرٍ بِكُلِّ مَاعِنْدَهُ : فَقَالَ يَااَبَابَكْرٍ

مَاأَبْقَيْتَ لِاَهْلِكَ؟" فَقَالَ اَبْقَيْتُ لَهُمُ اللّٰهَ وَرَسُوْلَهٗ قُلْتُ لَااُسَبِقُهٗ اِلٰى شَيْءٍ اَبَدًا۔ (رواه الترمذي و ابو داؤد)

(1999/48) Sayyidina Umar ﷺ reported: Allah's Messenger ordered us to give *sadaqah* (contribute in Allah's cause) and he gave the order when (by a coincidence) I had much wealth. So I thought to myself that if ever I can surpass Abu Bakr, this is the time. I went home and from whatever I had there, I took exactly half of it and presented it to Allah's Messenger who asked me what I had left behind for my family. I told him that I had left home exactly what I had brought here. But, Abu Bakr brought all that he had and the Prophet ﷺ asked him what he had left home. He said that he had left for them Allah and His Messenger. So, I realised that I could never surpass Abu Bakr in anything." (Jami' Tirmizi, Sunan Abu Dawood)

Commentary: It is possible that the fifty per cent brought by Sayyidina Umar ﷺ might have been more in value than the hundred per cent brought by Sayyidina Abu Bakr ﷺ. However, the motivation of Sayyidina Abu Bakr ﷺ was stronger and he left nothing for his family.

(٢٠٠٠/٤٩) عَنْ عُمَرَ، ذُكِرَعِنْدَهٗ اَبُوْبَكْرٍ فَبَكٰى وَقَالَ: وَدِدْتُ اَنَّ عَمَلِيْ كُلَّهٗ مِثْلَ عَمَلِهٖ يَوْمًا وَاحِدًا مِنْ اَيَّامِهٖ، وَلَيْلَةً وَاحِدَةً مِنْ لَيَالِيْهِ، اَمَّا لَيْلَتُهٗ فَلَيْلَةٌ سَارَمَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْغَارِ، فَلَمَّا انْتَهَيَا اِلَيْهِ قَالَ: وَاللّٰهِ لَاتَدْخُلُهٗ حَتّٰى أَدْخُلَ قَبْلَكَ، فَاِنْ كَانَ فِيْهِ شَيْءٌ اَصَابَنِيْ دُوْنَكَ، فَدَخَلَ فَكَسَحَهٗ وَوَجَدَ فِيْ جَانِبِهٖ ثُقْبًا، فَشَقَّ اِزَارَهٗ وَسَدَّهَا بِهٖ، وَبَقِيَ مِنْهَا اِثْنَانِ فَاَلْقَمَهُمَا رِجْلَيْهِ ثُمَّ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اُدْخُلْ، فَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ رَاسَهٗ فِيْ حِجْرِهٖ وَنَامَ فَلُدِغَ اَبُوْبَكْرٍ فِيْ رِجْلِهٖ مِنَ الْجُحْرِ، وَلَمْ يَتَحَرَّكْ مَخَافَةَ اَنْ يَّنْتَبِهَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَتْ دُمُوْعُهٗ عَلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَالَكَ يَااَبَابَكْرٍ؟ قَالَ لُدِغْتُ، فِدَاكَ اَبِيْ وَاُمِّيْ، فَتَفَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ مَايَجِدُهٗ، ثُمَّ انْتَقَضَ عَلَيْهِ، وَكَانَ سَبَبَ مَوْتِهٖ، وَاَمَّا يَوْمُهٗ،

فَلَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِرْتَدَّتِ الْعَرَبُ وَقَالُوْا: لاَ نُؤَدِّىْ زَكَاةً فَقَالَ: لَوْمَنَعُوْنِىْ عِقَالاً لَجَاهَدْتُّهُمْ عَلَيْهِ فَقُلْتُ : يَاخَلِيْفَةَ رَسُوْلِ اللّٰهِ فَأَلِّفِ النَّاس وَارْفُقْ بِهِمْ فَقَالَ لِىْ : اَجَبَّارٌ فِى الْجَاهِلِيَّةِ وَخَوَّارٌ فِى الْإِسْلَامِ؟ إِنَّهُ قَدِ انْقَطَعَ الوَحْىُ وَتَمَّ الدِّيْنُ اَيُنْقَصُ وَاَنَا حَىٌّ. (رواه رزين)

(2000/49) When Sayyidina Abu Bakr ﷺ was mentioned before him, Sayyidina Umar ﷺ began to weep. He said, "I wish with my heart that the deeds of all my life should be equal to the deeds of one day of his days of life and of one night of his nights of life (meaning that Allah may reward me for life long deeds as much as Abu Bakr would get for his deeds of one day and one night set out. I refer to that night when he set out with the Prophet for *hijrah* and (with intent to conceal themselves) went towards the cave (*Thawr*). When they came upon it (and the Prophet ﷺ wished to enter it), he said to Allah's Messenger, "By Allah, do not yet enter it. I will go in first and if there is something harmful inside(like a wild animal, snake, etc) then I will face that which happens and you will be safe." So Abu Bakr went in the cave, swept it clean. He found some holes when he plugged with pieces torn from his lower garment but two remained, so he placed both feet across them and then said to the Prophet ﷺ, "Now you may come in." So he went in. (Much of the night had passed and the Prophet ﷺ felt sleepy.) The Prophet ﷺ placed his head on Abu Bakr's lap and went to sleep, but, meanwhile, a snake stung Abu Bakr on his foot (and he felt much pain) but he did not even budge lest the Prophet ﷺ be disturbed and wake up. Finally, from the severity of the pain, tears dropped from his eyes and fell on the Prophet's ﷺ face. (He woke up and saw tears in Abu Bakr's eyes, so) he asked, "Abu Bakr, what's wrong?" He said, "May my parents be ransomed to you! A snake has bitten me." The Prophet ﷺ applied his saliva (where the snake had stung Abu Bakr ﷺ) and the pain subsided immediately. Then (some time before Abu Bakr's death) the effect of the poison reappeared and he died of that .(In this way he became a martyr in the cause of Allah just like the Prophet ﷺ had got the effects of poison from Khaybar later on in life.) As for the day - thus far was Abu Bakr's deed of one night - (about which he had siad he would like to get reward

for one day against his life long deeds)! It was that day of Abu Bakr's life when Allah's Messenger ﷺ died and Arabs (of some regions) turned apostae, refusing to pay *zakah*. So, Abu Bakr said, "If they refuse to give me even a tether[1] then I will wage *jihad* against them." I (Umar ﷺ) said to him, "O *Khalifah* of the Messenger! (At this time,) treat these people gently and in a friendly manner." But, he said to me (angrily), "During pre-Islamic days, you were tough and powerful, have you turned weak and coward in Islam? (What a change!) The *wahy* (revelation) has stopped (coming with the departure of the Prophet), religion is perfected. Will it be made fautly? Will it be damaged? While I am alive? (That will not happen)." (*Razeen*)

Commentary: The concluding part about Sayyidina Umar's ﷺ recommendation to treat the rejectors of *zakat* lightly and Sayyidina Abu Bakr's ﷺ determined descision against them need to be explained.

With the death of the Prophet ﷺ a dangerous situation had arisen for Islam. The Companions ﷺ were depressed. Besides, the Prophet ﷺ had instructed that an expedition be sent under the leadership of Sayyidina Usamah ﷺ and Sayyidina Abu Bakr ﷺ abided by this decision of the Prophet ﷺ and sent the large army under Sayyidina Usamah ﷺ. Thus, much of armed strength was not at the disposal of the *Khalifah*. Further, during the last days of the Prophet ﷺ, Musaylimah, the liar, had claimed to be a Prophet ﷺ and he had raised his head in Yamamah close to the Hijaz, and some tribes had taken his side. They had formed something like a government. Sayyidina Abu Bakr ﷺ also addressed himself to this mischief and sent Sayyidina Khalid ibn Waleed ﷺ with an army to tackle this man. It was under these circumstances that people of some regions of *Hijaz* (who were fresh Muslims) refused to pay *zakah*. Sayyidina Abu Bakr ﷺ called that apostasy and declared

[1]. the word used in the Hadith is *Iqal*. The generally used sense of this word is the rope with which a camel's feet is tied so that it may not wander away. The other meaning of *iqal* is the young of a camel or goat. In that case the words of Hadith would mean: if they who refuse to pay *zakah* do not give the young of a camel or goat which is due on them then I will wage *jihad* against them. *Zakat* is a pillar of religion and rejecting it is to disbelieve. If people of a nation or region refuse to pay *zakah* then they are *murtid* (apostates) and liable to be killed.

jihad aganist them. that would leave no army at the centre and, if anyone were to attack Madinah or the hypocrites were to make mischief, the would be no army to defend. Therefore Sayyidina Umar ﷺ and Sayyidina Ali ﷺ suggested that the exigencies of time demanded that *jihad* should not be waged against rejectors of *zakah*. However, Allah had put into the heart of Sayyidina Abu Bakr ﷺ that it was necessary to nip in the bud the mischief of apostasy and it could not be allowed time under any exigency whatsoever. *Zakah* is an essential part of religion, like *salah*. It was part of faith. To overlook refusal to pay *zakah* was like overlooking amendments in religion. So, he said "and because religion was completed and receipt of *wahy* had stopped it is our duty to protect religion in the form the Prophet ﷺ had left it for us." He concluded his speech with the words: "أَيُنْقَصُ الدِّيْنُ وَاَنَاحَيٌّ" "Is religion to shorten while I am alive?"

In this event we have to observe particularly that Sayyidina Umar ﷺ had a view different from the steps of Sayyidina Abu Bakr ﷺ was contemplating. But, later that very decision was regarded by him as extremely great and he felt that the deeds of his lifetime were inferior to that one deed of Sayyidina Abu Bakr ﷺ. And, he conceded that! رضی الله تعالیٰ عنهما وارضاهما.

SAYYIDINA UMAR IBN AL-KHATTAB ﷺ

Having read the *Ahadith* about the first Khalifa which included sayings of the Prophet ﷺ and comments of other companions, we now read similar accounts about the second Khalifah, Sayyidina Umar ﷺ.

(۲۰۰۱/۵۰) عَنْ أَبِیْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ كَانَ فِيْمَا قَبْلَكُمْ مِنَ الْاُمَمِ مُحَدَّثُوْنَ، فَاِنْ يَّكُ فِیْ اُمَّتِیْ اَحَدٌ فَاِنَّهٗ عُمَرُ.

(رواه البخاری ومسلم)

(2001/50) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Among the earlier *ummah* there have been

muhaddath (who are blessed by Allah with imspiration). So, if there is one in my *ummah* (who is so blessed) then he is Umar."
(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: *Muhaddath* is that fortunate slave of Allah who receives abundant inspirations from Allah. He has a special treatment from Allah and though he is not a Prophet, he is one of the *ummah*. The Prophet means to say that there were such people in previous *ummah* and if anyone has been given this blessing then he is Umar. The saying of the Prophet ﷺ is clear. There are people in his *ummah* too as they were among the previous *ummah* and Sayyidina Umar رضي الله عنه is one of them.

(٢٠٠٢/٥١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ جَعَلَ الْحَقَّ عَلٰى لِسَانِ عُمَرَ وَقَلْبِهٖ . (رواه الترمذی)

(2002/51) Sayyidina Ibn Umar رضي الله عنه reported that Allah's Mesenger ﷺ said, "Allah has placed Truth on Umar's tongue and in his heart." (Jami' Tirmizi)

(٢٠٠٣/٥٢) عَنْ اَبِىْ ذَرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يقول "اِنَّ اللّٰهَ وَضَعَ الْحَقَّ عَلٰى لِسَانِ عُمَرَ يَقُوْلُ بِهٖ". (رواه ابو داؤد)

(2003/52) Sayyidina Abu Zarr رضي الله عنه reported that he heard Allah's Messenger ﷺ say, "Allah has placed Truth on Umar's tongue and he speaks only the truth." (Sunan Abu Dawood)

Commentary: The message of both *Ahadith* is the same: whatever Sayyidina Umar رضي الله عنه says with his tongue and gets in his heart is Truth. He thinks that which is True and speaks accordingly. But. that does not rule out possibility of mistake in deduction which even the Prophets عليهم السلام and liable to make, but they are informed by Allah and they make corrections. So, Sayyidina Umar رضي الله عنه did commit error in deduction sometimes but when he learnt the truth. he made amends. Thus, among his mistakes in deduction or judgement were the one at the time of the Prophet's ﷺ death and his views on tackling the rejectors of *zakah*. He corrected himself when facts came to light.

(٢٠٠٤/٥٣)عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَوْ كَانَ بَعْدِيْ نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ" (رواه الترمذی)

(2004/53) Sayyidina Uqbah ibn Aamir ﷺ reported that Allah's Mesenger ﷺ said, "If we suppose that there were Prophet after me then he would be Umar." (Jami' Tirmizi)

Commentary: He said, "Allah has terminated prophethood with me and no Prophet will now come until the Last Day. (This is declared by the Qur'an too.) Suppose Allah had not decided that and there was to be a Prophet after me then he would be Umar ibn al-Khattab." Thus, his merits are highlighted in this *Hadith* too, as they have been in the previous.

(٢٠٠٥/٥٤) عَنْ عَلِيٍّ قَالَ : مَا كُنَّا نُبْعِدُ اَنَّ السَّكِيْنَةَ تَنْطِقُ عَلىٰ لِسَانِ عُمَرَ . (رواه البیهقی فی دلائل النبوة)

(2005/54) Sayyidina Ali ﷺ said, "We did not think it impossible that peace and comfort should speak with Umar's tongue." (Dafa'il Nabuwah, by Bayhaqi)

Commentary: Sayyidina Ali ﷺ referred to the peace and tranquility that grew in hearts of listeners when Sayyidina Umar ﷺ spoke, and they did not think it impossible that Allah had placed this condition on his tongue and speech. Exponents of *Hadith* also say that the Arabic word *as-sakinah* which we have translated 'peace and tranquility' is a particular angel. Then it would mean that when he spoke, the particular angel of Allah spoke with his tongue.

(٢٠٠٦/٥٥) عَنِ ابْنِ عُمَرَ قَالَ، قَالَ عُمَرُ وَافَقْتُ رَبِّيْ فِيْ ثَلٰثٍ: فِيْ مُقَامِ اِبْرَاهِيْمَ، وَفِي الْحِجَابِ وَفِيْ اُسَارىٰ بَدْرٍ. (رواه البخاری و مسلم)

(2006/55) Sayyidina Ibn Umar ﷺ reported that Sayyidina Umar ﷺ said, "My thinking abided with my Lord on three matters (on which His Command was about to be revealed): the station of Ibrahim, the *hijab* (or veil) and the captives of the Battle of *Badr*." (*Saheeh* Bukhari *Saheeh* Muslim)

Commentary: The fact is that in the *Ahadith* there are at least fifteen matters on which Sayyidina Umar's ﷺ thought or opinion coincided with the message of revelation. He wished, "Would that a revelation be received in such a way!" and, indeed, the revelation

did uphold his view. This Hadith names only three occasions:

(1) Command about the station of Ibrahim,

(2) Question of *hibaj* or viel and

(3) Command on the captives of the Battle of *Badr*.

The station of Ibrahim (*Maqam* Ibrahim) is a white stone on which Sayyidina Ibrahim ﷺ stood to build the *Ka'bah* (and the stone has the imprints of his feet till today. These imprints were made there miraculosly). The stone is preserved from that day till today. It used to lie in the open near the *Ka'bah* till the times of Allah's Messenger ﷺ (but now it is encased[1]).

Sayyidina Umar ؓ had expressed the wish to the Prophet ﷺ that it would have been wonderful if the station Ibrahim were made into a place of *salah*. Soon, the verse 125 of *surah al-Baqarah* was revealed:

"وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى" (البقره ٢:١٢٥)

{Take to yourselves Ibrahim's station as a place for prayer.}

Simply, the verse tells us that the two *raka'at* after observing the *tawaf* should be offered near the station of Ibrahim. The jurist concur on the view that if the *salah* cannot be offered here then they may be offered anywhere else in the mosque (*Masjid al-Haram*).

The next matter concerned *Hijab*. Women were not required to observe it and the Prophet's ﷺ Companions ؓ used to visit him at his home as any Muslim visited other houses. Sayyidina Umar ؓ wished that the Prophet's ﷺ wives رضی اللہ عنہن should be required to observe *hijab*. So the verse 52 of *al-Ahzab* was revealed:

"وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْئَلُوهُنَّ مِنْ وَّرَآءِ حِجَابٍ (سوره احزاب ٣٣:٥٣)

{And when you ask them (the Prophet's wives) of any goods, ask them f rom behind a curtain.}

The third matter concerned the captives of the Battle of *Badr*. Sayyidina Umar ؓ suggested that all of them should be killed because they were sworn enemies of the Prophet ﷺ and of Islam and to let them go scott free would be like letting poisonous snakes survive. However, Sayyidina Abu Bakr ؓ and Allah's Messenger

[1]. This was done in the times of Shah Faisal رحمة الله عليه.

ﷺ showed mercy and they set them free against payment of ransom. Then the verse of *an-Anfal* was revealed upholding Sayyidina Umar's ؓ view.

In each of the three cases *wahy* upheld Sayyidina Umar's ؓ opinion. But, he displayed manners and said, "My thinking abided three commands of Allah." Surely, this demonstrated his good manners and it was the teachings of the Prophet ﷺ put into practice.

(٢٠٠٧/٥٦) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اَعِزَّ الْإِسْلَامَ بِاَبِىْ جَهْلِ بْنِ هِشَامٍ اَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمَ ثُمَّ صَلَّى فِى الْمَسْجِدِ ظَاهِرًا.

(رواه احمد والترمذى)

(2007/56) Sayyidina Ibn Abbas ؓ reported that Allah's Messenger ﷺ made supplication (in the night): O Allah! Strengthen Islam through Abu Jahl ibn Hisham or Umar ibn al-Khattab. Then, Umar got up in the morning, came to the Prophet ﷺ and embraced Islam, and offered salah in the Masjid al-Haram openly. (Musnad Ahmad, Jami' Tirmizi)

Commentary: Allah has made this earth as the world of causes and effects. Planning and practical effort is necessary to achieve every aim, as also suitable men to help. Both Abu Jahl and Umar ibn al-Khattab were his greatest enemies and also of Islam but they both had tremendous capabilities. (Perhaps it was disclosed to the Prophet ﷺ that one of the two could be given guidance.) So, he made supplication at night.

This honour was the lot of Umar and he became a Muslim. He served Islam we and, especially in his ten years as Khalifah, he came out brightly in the *ummah.*

The story of his Islam is related in detail in *Mishkat* from *Dalail an-Nabuwah* of Abu Abdullah Haakim as narrated by Ibn Abbas ؓ. The gist of it is: Abu Jahl a chief of Makkah and a wealthy man took responsibility to give away a hundred camels, and a thousand ooqiyah silver as prize money to anyone who killed the Prophet ﷺ. Umar got Abu Jahl to confirm his offer and he agreed to pay that on spot. So, Umar took a sword in hand and

went to give his evil intention a practical shape. A man met him on the way and asked where he was going. He disclosed his intention. The man reminded him that the Bani Hashim should be feared (for, they would come out in the Prophet's ﷺ support and that would lead o blood-shed). Umar said, "It seems that you too have accepted Muhammad's ﷺ religion." the man said, "Let me tell you that your sister (Fatimah) and brother-in-law (Sa'eed ibn Zubayr) have also become Muslims." So, Umar marched straight to his sister's house. They were reciting the *surah Ta Ha*. Umar overheard them at the door and then had it opened and asked, "What were you reciting?" His sister told him that they had embraced Islam and she was reciting the verses of the *Qur'an*. He asked her to recite to him something of it. So, she began to recite *surah Ta Ha*. When she came to the verse: "اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَآءُ الْحُسْنٰى"[1] Umar's condition changed abruptly. He exclaimed, "Surely. Only He, Allah, is worthy of worship!" He recited the *Kalimah Shahadah*.

He spent the night at his sister's house and was very eager to meet the Prophet ﷺ, saying, again and again, "وَاشَوْقَاهُ اِلٰى مُحَمَّدٍ". Then Khabbab ibn al-Arat came to him and informed him that the Prophet ﷺ had made supplication to Allah to strengthen Islam with Umar or Abu Jahl, and he thought that the Prophet's ﷺ supplication was accepted for him. In the morning, Umar ﷺ met the Prophet ﷺ and embraced Islam. He said straight way, "We worshipped Laat and Uzza in the valleys and plains and on mountains peaks, but shall we worship Allah hidden from others? No. By Allah, we will worship Him openly in the courtyard of the *Ka'bah*. (till then Muslims did not offer *salah* in *Majsid al-Haram*).

Ibn Hajar has reproduced in Fath al Bari the report of Ibn Abbas ﷺ on the authority of Abu Ja'far ibn Abu Shaybah's Tareekh. It reads: On accepting Islam, Sayyidina Umar ﷺ resolved on the spot that they would offer *salah* in *Masjid al-Haram*, and they did that immediately. Fath al-Bari also carried Sayyidina Abdullah ibn Mas'ood's report on the authority of Ibn Abu Shaybah

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[1]. Allah! There is no God but He. To Him belong the most Beautiful Names. (20:8)

and Tabarani:

وَاللّٰهِ مَااسْتَطَعْنَا اَنْ نُصَلِّيَ حَوْلَ الْبَيْتِ ظَاهِرِيْنَ حَتّٰى اَسْلَمَ عُمَرُ.

"By Allah! Before Umar became Muslim, we did not dare to offer *salah* in public near Bayt Allah. (Only after Umar entered the folds of Islam was it possible to do that.)

Ibn Hajar ﷺ has cited many Ahadith from different books about the Islam of Sayyidina Umar ﷺ. They include: Sayyidina Mas'ood ﷺ, Ibn Abbas ﷺ, Anas ﷺ, Sayyidah Ayshah ﷺ, Ibn Umar ﷺ and Sayyidina Ali ﷺ. (Fath al-Bari, Manaqib Umar)

(٢٠٠٨/٥٧) عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ اَنَانَائِمٌ، اُتِيْتُ بِقَدْحِ لَبَنٍ فَشَرِبْتُ حَتّٰى اِنِّيْ لَارَى الرِّيَّ يَخْرُجُ فِيْ اَظْفَارِيْ ثُمَّ اَعْطَيْتُ فَضْلِيْ عُمَرَ بْنَ الْخَطَّابِ قَالُوْا فَمَا اَوَّلْتَهُ يَارَسُوْلَ اللّٰهِ قَالَ اَلْعِلْمُ. (رواه البخاری و مسلم)

(2008/57) Sayyidina Umar ﷺ reported that he heard Allah's Messenger ﷺ say, "While I was asleep a bowl-full of milk was brought to me. So I drank it to my fill to the extent that I could see it in my nails. Then I gave the milk that remained to Umar ibn al-Khattab that he might drink it." Some Companions ﷺ asked him how he interpreted it and he said, "knowledge."

(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: The sufi scholars have said that the example of knowledge of Truth within overall knowledge is the example of milk. He who dreams that he is given milk to drink is. indeed, given knowledge of truth. Milk is the best diet for the human body so too knolwdge of Truth as given by Allah is the best food for the soul.

We know from this Hadith that Sayyidina Umar ﷺ had an abundant share in the knowledge of Truth that Allah had granted to the Prophet ﷺ. This is borne out by the way he conducted the affairs of the Muslims *ummah* for ten years as a Khalifah of the Prophet ﷺ after the death of Sayyidina Abu Bakr ﷺ.

Scholars need pursue the work on the scholarly achievements of Sayyidina Umar ﷺ, *Izalat ul-Khafa* ازالة الخفا by Shah Waliullah رحمة الله عليه.

(۲۰۰۹/۵۸) عَنْ اَبِیْ سَعِیْدٍ، قَالَ : سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ "بَیْنَا اَنَانَائِمٌ، رَأَیْتُ النَّاسَ یُعْرَضُوْنَ عَلَیَّ، وَعَلَیْھِمْ قُمُصٌ، مِنْھَا مَایَبْلُغُ الثُّدِیَ، وَمِنْھَا مَادُوْنَ ذٰلِکَ، وَعُرِضَ عَلَیَّ عُمَرَ بْنُ الْخَطَّابِ وَعَلَیْہِ قَمِیْصٌ یَجُرُّہٗ" قَالُوْا : فَمَا اَوَّلْتَ ذَالِکَ یَارَسُوْلَ اللّٰہِ؟ قَالَ "اَلدِّیْنُ"

(رواہ البخاری و مسلم)

(2009/58) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that he heard Allah's Messenger ﷺ say, "While I was asleep, I dreamt that people are brought to me, all of them wearing shirts. Some of the shirts reached only up to the chest and some a little below the chest. Umar ibn al-Khattab was also brought to me. His shirt was so long that it trailed on the ground and he dragged it along as he walked." Some of the Companions ﷺ asked him its interpretation and he said, "Religion."

(Saheeh Bukhari Saheeh Muslim)

Commentary: Dress and religion are compared in this way that the former protects a man from the vicissitude of weather and is an adornment too while religion is an adornment in the next world and a protection from punishment. Different people of his *ummah* were presented to the Prophet ﷺ in his dream. They were at different levels of piety and Sayyidina Umar ﷺ had a perfect religion.

رضی اللہ عنہ وارضاہ

(۲۰۱۰/۵۹) عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ : لَمَّا طُعِنَ عُمَرُ جَعَلَ یَأْلَمُ فَقَالَ لَہٗ اِبْنُ عَبَّاسٍ وَکَاَنَّہٗ یُجَزِّعُہٗ یَااَمِیْرَالْمُؤْمِنِیْنَ! وَلَاکُلَّ ذٰلِکَ لَقَدْ صَحِبْتَ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَاَحْسَنْتَ صُحْبَتَہٗ، ثُمَّ فَارَقَکَ وَھُوَ عَنْکَ رَاضٍ، ثُمَّ صَحِبْتَ اَبَابَکْرٍ فَاَحْسَنْتَ صُحْبَتَہٗ، ثُمَّ فَارَقَکَ وَھُوَ عَنْکَ رَاضٍ، ثُمَّ صَحِبْتَ الْمُسْلِمِیْنَ فَاَحْسَنْتَ صُحْبَتَھُمْ وَلَئِنْ فَارَقْتَھُمْ لَتُفَارِقَنَّھُمْ وَھُمْ عَنْکَ رَاضُوْنَ، قَالَ : اَمَّا مَاذَکَرْتَ مِنْ صُحْبَةِ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَرَضَاہُ فَاِنَّمَا ذٰلِکَ مَنٌّ مِنَ اللّٰہِ مَنَّ بِہٖ عَلَیَّ وَاَمَّا مَاذَکَرْتَ مِنْ صُحْبَةِ اَبِیْ بَکْرٍ وَرِضَاہٗ فَاِنَّمَا ذٰلِکَ مَنٌّ مِنَ اللّٰہِ مَنَّ بِہٖ عَلَیَّ، وَاَمَّا مَاتَرٰی مِنْ جَزَعِیْ، فَھُوَ مِنْ اَجْلِکَ وَمِنْ اَجْلِ اَصْحَابِکَ وَاللّٰہِ لَوْ اَنَّ لِیْ طِلَاعَ الْاَرْضِ ذَھَبًا لَافْتَدَیْتُ بِہٖ مِنْ عَذَابِ اللّٰہِ قَبْلَ اَنْ اَرَاہُ.

(رواہ البخاری)

(2010/59) Sayyidina Miswar ibn Makhramah ﷺ narrated: when Umar ﷺ was stabbed (by Abu Lulu Majoosi) he showed signs of agony. Sayyidina Ibn Abbas ﷺ supposed that he cried in agony from lack of patience, so to comfort him, he said, "O Chief of the Faithful! Do not express agony. (Remember the blessings of Allah, how great bounties He bestowed on you!) You have been the friend and companion of Allah's Messenger ﷺ and you discharged the rights of the company well so that the Prophet ﷺ parted from you while he was pleased with you. Then, you were the companion of his Khaifah, Abu Bakr ﷺ and discharged rights of his company well, and he too separated from you while he was pleased with you (and made you Khalifah after him). Then (in your reign as Khalifah) you kept good relations with all Muslims (giving their rights to them) and if you leave them now, you will part from them while all of them are pleased with you." (He meant to say that if the Prophet ﷺ then Abu Bakr ﷺ and then all the Muslims were pleased with him, that is a sign that Allah is pleased with him. So, he must not show signs of unrest and agony. Remember Allah's blessings and be calm.) Sayyidina Umar ﷺ said in reply to Sayyidina Ibn Abbas ﷺ, "What you have said about the company of Allah's Messenger ﷺ and his being pleased with me, it is Allah's choicest blessing on me. And what you have said similarly of the company of Abu Bakr ﷺ and his being pleased with me, that too was Allah's favour on me. (That was not my personal achievement.) And as for the expression of pain and restlessness (it is not because of the wound but) it is because of you people (lest you involve yourselves in trial and mischief. And as for how I will fare in the Hereafter) by Allah! My conduct is that if I had gold as much as would fill up the earth then I would give all that up to ransom myself from the punishment of Allah before I see it." (Saheeh Bukhari)

Commentary: The concluding portion of Sayyidina Umar's ﷺ reply to Sayyidina Ibn Abbas ﷺ was based on a saying of the Prophet ﷺ, "Umar is a closed door to mischief and trials" As long as he lived, the *ummah* would be safe from *fitan* but when he dies the door will open for mischief and trials. And it happened exactly like that. A series of mischievous acts were perpetrated by devils of jinn and men and it come to such a pass in the final days of

Sayyidina Uthman ﷺ that he was martyred by those who called themselves Muslims. This was followed by a cvil war that left thousands of companions and tabi'eens dead (martyrs). This is what had worried Sayydina Umar ﷺ in his dying moments, making him forget his wounds. After that he exclaimed that if he had as much gold as would fill up the earth, he would give all that up to seek release from Allah's punishment even before seeing it. This was to let Sayyidina Ibn Abbas ﷺ known that truly he feared the punishmdent. I understand that this fear in him is evidence of his perfect faith and perfect awareness of Divinity. The greater one's faith and awareness the greater his fear of Allah. The Prophet said: انا اعلمكم بالله واخشاكم(I have more knowledge and awareness of Allah than you, and also have more fear to Him than you). The Qur'an says frequently that those of His slaves are more deserving of Allah's mercy and Paradise who fear Him constantly. The fate of the believing righteous men is described in *surah al-Bayyinah* and then they are said to be خير البرية (the best of creatures). They will reside in eternal Paradise in the next world. They will be pleased with Allah. And, the final words are:

" ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ" (البينه ۹۸:۸)

{That is for him (who is a righteous believer) who fears his Lord (that is, His grasp and punishment)}

Martyrdom

The wound that is mentioned in this Hadith was the one that caused his death.

Iran was conquered in his times. The Majoosis, that were taken captives in the war, were distributed among the Muslims to serve them as slaves and servants in accordance with laws of *Shari'ah*. Their masters were required to look after them, feed and clothe them and treat them well. There was among these captives an unfortunate wretched, Abu Lulu, who was given to the well-known Companion, Mughira ibn Sha'bah ﷺ. He conspired to murder Sayyidina Umar ﷺ Farooq. He took a dagger and treated it well in poison. In the night, he concealed himself in the mihrab (arch) of the mosque. It was Sayyidina Umar's ﷺ habit that he offered the

fajr salah very early after dawn and recited long surah therein. It was the 27th of Zul Hajj and he began the *fajr salah* and had just called out the *takbeer tahreemah* when the wretched Irani Majoosi stabbed Sayyidina Umar ﷺ three times in the belly. He fell down unconscious. Sayyidina Abdur Rahman ibn Awf ﷺ quickly took his place and led the worshipper through a brief salah. Abu Lu Lu tried to run away from the mosque but the rows of worshippers obstructed his passage like a thick wall. He wounded thirteen other Companions ﷺ in his attempt to flee away — seven of them were martyred. Meanwhile the salah was over and the wretched man was apprehended and he committed suicied with the same dagger. Sayyidina Umar ﷺ was carried home and he regained consciousness in a little while and he completed his salah in this condition. His first question was, "Who was my murderer?" He was told that he was Abu Lu Lu Majoosi. He thanked Allah that He had given him martyrdom at the hands of a disbeliever, and was convinced that his prayer was accepted. He used to pray: "O Allah, grant me martyrdom. And let me die in the city, Madinah, of your Messenger." Once his daughter, Sayyidah Hafsah رضی الله عنها heard this prayer on his tongue and asked him, "How is it possible that you will be martyred and die in this city of Madinah."(She had thought that martyrdom in the cause of Allah can only take place during *jihad* against disbelievers). He said, "Allah is All-Powerful. If He chooses He will bestow both blessings on me." Anyway, he was convinced that he would be martyred. He appointed Sayyidina Suhayb ﷺ as imam in his place. He also appointed six top Companions (all of whom were from the ten who were given glad tidings of Paradise) to select a Khalifah from among themselves witnin three days of his death.

He then instructed his son, Abdullah ﷺ to go to Sayyidah Ayshah رضی الله عنها and convey to her his salaam. He requested her to allow him to be buried next to Sayyidina Muhammad ﷺ and Sayyidina Abu Bakr ﷺ, but if she was not willing ot give her the permission then the *jannat ul Baqee'* was better for him. Sayyidina Abdullah ibn Umar ﷺ met her and she said, "I had thought of that place for myself but now I prefer him to me."

When Sayyidina Abdullah ibn Umar ﷺ conveyed to his father

her permission, he thanked Allah and said, "This was my cherished ambition."

He was murdered on 27th Zul Hajjah on Wednesday and died on Sunday, 1st Muharram.

When his funeral Salah was about to be offered, Sayyidina Ali ﷺ said about him that which we will read in the next pages[1]. Sayyidina Suhayb ﷺ led the funeral salah and he was buried next to Sayyidina Abu Bakr ﷺ in the Rawdah. رضی اللہ تعالیٰ عنہ وارضاہ

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❶. Hadith # 155 by Ibn Abu Mulaykh.

MERITS OF THE SHAYKHAYN[1]

We have read already the merits of Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ. Now, we will read some Ahadith in which the Prophet's ﷺ sayings about the excellences of both these Companions are found together. He has often spoken of them with himself to show that they were his close friends. We begin with Sayyidina Ali's ؓ statement as narrated by Sayyidina Abbas ؓ.

(۲۰۱۱/۶۰) عَنِ ابْنِ اَبِیْ مُلَیْکَةَ سَمِعَ ابْنَ عَبَّاسٍ یَقُوْلُ وُضِعَ عُمَرُ عَلٰی
سَرِیْرِہٖ فَتَکَنَّفَهُ النَّاسُ یَدْعُوْنَ وَیُصَلُّوْنَ قَبْلَ اَنْ یُرْفَعَ وَاَنَا فِیْهِمْ فَلَمْ یَرُعْنِیْ اِلَّا
رَجُلٌ اٰخِذٌ مَنْکِبِیْ فَاِذَا عَلِیٌّ فَتَرَحَّمَ عَلٰی عُمَرَ وَقَالَ مَاخَلَّفْتَ اَحَدًا اَحَبَّ اِلَیَّ
اَنْ اَلْقَی اللّٰهَ بِمِثْلِ عَمَلِهٖ مِنْکَ وَاَیْمُ اللّٰهِ اِنْ کُنْتُ لَاَظُنُّ اَنْ یَجْعَلَکَ اللّٰهُ مَعَ
صَاحِبَیْکَ وَحَسِبْتُ اَنِّیْ کُنْتُ کَثِیْرًا اَسْمَعُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
یَقُوْلُ ذَهَبْتُ اَنَا وَاَبُوْبَکْرٍ وَعُمَرُ وَدَخَلْتُ اَنَا وَاَبُوْبَکْرٍ وَعُمَرُ وَخَرَجْتُ اَنَا
وَاَبُوْبَکْرٍ وَعُمَرُ. (رواہ البخاری ومسلم)

(2011/60) Ibn Abu Mulaykah (a tabi'ee) reported having heard Sayyidina Ibn Abbas ؓ say: When (the dead body of) Umar was placed on the wooden plank (to give him a bath), the people gathered around him. They prayed for him and beseeched Allah for His mercy before he should be carried away, and I was one of them. Suddenly, I felt someone holding my shoulder (and I saw that) he was Ali ibn Abu Talib. He was praying for (Allah's) mercy on Umar and he said, "You have not left behind you a person whose deeds I may imitate and take them to Allah. And by Allah, I always thought that Allah would join you with your two companions (Allah's Messenger ﷺ and Abu Bakr), for, often did I hear the Prophet ﷺ say, "I, Abu Bakr and Umar

[1]. Shyaykhayn: two Shaykhs, Abu Bakr and Umar.

went (on that work)." Or, "I enterred (the mosque or that place) and, with me, Abu Bakr and Umar also entered. And, I came out and Abu Bakr and Umar also came out."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Ali ﷺ could mean by 'Allah will join you with your two Companions' that "you will be buried with them" or "you will go to Paradise with them," or he could have meant both the things. He has made it amply clear that the Prophet ﷺ had a very close relationship with his two companions.

It is also clear from his initial words (lamenting that Sayyidina Umar ﷺ had not left behind one whose deeds he could perform and take with him to Allah) that he wished to perform deeds like those Sayyidina Umar ﷺ had done.

Hafiz Ibn Hajr has explained this Hadith thus:

"And Ibn Abu Shaybah and Musadad has reported from Ja'far Sadiq who from his father Muhammad (Baqir) who from Sayyidina Ali ﷺ words of similar import. The transmission is authentic. And this report is a good evidence for the report of Ibn Abbas because these narrators are the progeny of Sayyidina Ali ﷺ." (Fath al-Bari v14 p 374 Ansari Press Delhi)

وقد اخرج ابن ابی شیبة ومسدد من طریق جعفر بن محمد عن ابیه عن علی نحو هذا الکلام وسنده' صحیح وهو شاهد جید لحدیث ابن عباس لکون مخرجه من ال علی رضی الله عنهم.(فتح الباری جز،١٤ صفحه ٣٧٤ طبع انصاری دهلی)

(٢٠١٢/٦١) عَنْ اَبِیْ هُرَیْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم قَالَ بَیْنَمَا رَجُلٌ یَسُوْقُ بَقَرَةً اِذْاَعْیٰی فَرَکِبَهَا فَقَالَتْ اِنَّا لَمْ نُخْلَقْ لِهٰذَا، اِنَّمَا خُلِقْنَا لِحَرَاثَةِ الْاَرْضِ، فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ بَقَرَةٌ تَتَکَلَّمُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم فَاِنِّیْ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَکْرٍ وَعُمَرُ وَمَا هُمَا ثَمَّ ..... وَقَالَ بَیْنَمَا رَجُلٌ فِیْ غَنَمٍ لَهٗ اِذْعَدَاالذِّئْبُ عَلیٰ شَاةٍ مِنْهَا فَاَخَذَهَا، فَاَدْرَکَهَا صَاحِبُهَا فَاسْتَنْقَذَهَا، فَقَالَ لَهُ الذِّئْبُ فَمَنْ لَهَا یَوْمَ السَّبُعِ یَوْمَ لَارَاعِیَ لَهَا غَیْرِیْ؟ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ ذِئْبٌ یَتَکَلَّمُ فَقَالَ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَکْرٍ وَعُمَرُ وَمَاهُمَا ثَمَّ. (رواه البخاری)

(2012/61) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: A man was driving a cow but (soon) he got tired and mounted on its back. The cow muttered, "We were not created for this, but we were created to till the ground." So. (some of the people (there said, "Glory be to God! Can a cow speak?" Allah's Messenger ﷺ said, "I believe (that it did happen) and Abu Bakr and Umar too (believe)," although as the narrator said) they (both) were not present in that assembly. The Prophet ﷺ also said, "While a man was shepherding his sheep, a wolf attacked and seized one of them. The shepherd chased it and rescued the sheep, and the wolf said to him, "Who will (protect and care for) them on *yawm us-sab'* the day when there will be no shepherd for the sheep but I?" So, the people said, "Glory be to Allah! Does a wolf speak?" Allah's Messenger ﷺ said, "I believe that it is true and Abu Bakr and Umar too believe," though both of them were not there."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The reality of faith is that one should believe in whatever Allah's Messenger ﷺ says on being informed through revelation. One should not doubt it in the least even if it cannot be understood on the basis of normal working of world's affairs. Whatever the Prophet ﷺ said about the cow and wolf speaking was a fact and that is why some of those present expressed surprise and he assured them of its veracity by saying that he believed in it. And he also named Abu Bakr ﷺ and Umar ﷺ among the believers although both of them were not present in that assembly. Thus it was not that he had taken their names to please them and it is evidence, and his testimony, that both of them were nearest to him in perfect faith and that he singled them out for that. It is also an example of Sayyidina Ali's ﷺ statement in the previous Hadith that the Prophet ﷺ mentioned them with him. رضی الله عنهما وارضا هما.

The words "يوم السبع" *yawm us-sab'* in the Hadith have not been translated. Commentators have forwarded various suggestions but I feel that they refer to the days near the Last Day when its signs are seen and men will cease to care for their animals who will wander about in the wild. Therefore, *yawm us-sab'* is the Day of the beasts. But Allah knows best.

(٢٠١٣/٦٢) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الْمَسْجِدَ وَاَبُوْبَكْرٍ وَعُمَرُ اَحَدُهُمَا عَنْ يَمِيْنِهٖ وَالْاٰخَرُ عَنْ شِمَالِهٖ وَهُوَ اٰخِذٌ بِاَيْدِيْهِمَا فَقَالَ، "هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ". (رواه الترمذى)

(2013/62) Sayyidina Ibn Umar said that one day the Prophet came out and entered the mosque, Abu Bakr and Umar with him, to his right and left. The Prophet had held their hands and he said, "The three of us will be raised on the Day of Resurrection in this way." (Jami' Tirmizi)

Commentary: The Prophet displayed to the people that just as the three of them walked together that day, they would be with each other on the Day of Resurrection. Undoubtedly, this is their distintion shared by no one else and the Prophet let other Companions know of that.

(٢٠١٤/٦٣) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ لَا أَدْرِىْ مَا بَقَائِىْ فِيْكُمْ فَاقْتَدُوْا بِالَّذِيْنَ مِنْ بَعْدِىْ اَبِىْ بَكْرٍ وَّ عُمَرَ. (رواه الترمذى)

(2014/63) Sayyidina Huzayfah reported that Allah's Messenger said, "I do not know how long I will remain among you, so follow these two, Abu Bakr and Umar, after me." (Jami' Tirmizi)

Commentary: It was disclosed to the Prophet that he will be survived by Sayyidina Abu Bakr and Sayyidina Umar who will be his caliphs one after the other. So, he advised his Companions to obey them.

(٢٠١٥/٦٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبُوْ بَكْرٍ وَعُمَرُ سَيِّدَا كُهُوْلِ اَهْلِ الْجَنَّةِ مِنَ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ اِلَّا النَّبِيِّيْنَ وَالْمُرْسَلِيْنَ (رواه الترمذى)

(2015/64) Sayyidina Anas reported that Allah's Messenger said, "Abu Bakr and Umar will be the chiefs of the middle-aged inhabitants of Paradise, the earliest and the latest except the Prophets and the Messengers." (Jami Tirmizi)

Commentary: Sayyidina Abu Bakr and Sayyidina Umar will be the chiefs of those people who reach middle age and died and are entitled to enter Paradise because of their righteous deeds

irrespective of when they had lived in this world — the earliest times or the latest. Also, these two will be placed in a rank higher than the rest but lower than the Prophets and Messengers who will be superior most in Paradise. The same saying of the Prophet ﷺ is transmitted by *Ibn Majah* as narrated by Sayyidina Ali ؓ.

(٢٠١٦/٦٥) عَنْ اَبِيْ سَعِيْدِنِالْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ نَبِيٍّ اِلَّا وَلَهٗ وَزِيْرَانِ مِنْ اَهْلِ السَّمَاءِ وَوَزِيْرَانِ مِنْ اَهْلِ الْاَرْضِ فَاَمَّا وَزِيْرَایَ مِنْ اَهْلِ السَّمَاءِ فَجِبْرِيْلُ وَمِيْكَائِيْلُ وَاَمَّا وَزِيْرَایَ مِنْ اَهْلِ الْاَرْضِ فَاَبُوْبَكْرٍ وَعُمَرُ. (رواه الترمذی)

(2016/65) Sayyidina Abu Sa'eed al Khudri ؓ reported that Allah's Messenger ﷺ said, "Every Prophet has two wazeer (ministers) from the dwellers of the heaven (angels) and two wazeer from the inhabitants of the earth. So, my wazeer from the dwellers of the heaven are Jibreel and Mika'eel and my wazeer from the earthlings are Abu Bakr and Umar."

(Jami Tirmizi)

Commentary: The Prophet's ﷺ relationship with these two men was like the one of the head of the government with his ministers. He always consulted them..رضی الله عنهما وارضا هما

SAYYIDINA UTHMAN ؓ

(٢٠١٧/٦٦) عَنْ عَائِشَةَ اِسْتَاذَنَ اَبُوْبَكْرٍ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلىٰ فِرَاشِيْ عَلَيْهِ مِرْطٌ لِيْ، فَاَذِنَ لَهٗ وَهُوَ عَلىٰ حَالِهٖ فَقَضٰى اِلَيْهِ حَاجَتَهٗ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَاْذَنَ عُمَرُ فَاَذِنَ لَهٗ وَهُوَ عَلىٰ تِلْكَ الْحَالَةِ فَقَضٰى اِلَيْهِ حَاجَتَهٗ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَاذَنَ عُثْمَانُ فَجَلَسَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْلَحَ عَلَيْهِ ثِيَابَهٗ وَقَالَ اِجْمَعِيْ عَلَيْكِ ثِيَابَكِ، فَاَذِنَ لَهٗ فَقَضٰى اِلَيْهِ حَاجَتَهٗ ثُمَّ انْصَرَفَ، فَقُلْتُ يَارَسُوْلَ اللّٰهِ : لَمْ أَرَكَ فَزِعْتَ لِاَبِيْ بَكْرٍ وَعُمَرَ كَمَا فَزِعْتَ لِعُثْمَانَ؟ فَقَالَ يَاعَائِشَةُ اِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ، وَاِنِّيْ خَشِيْتُ اِنْ اَذِنْتُ لَهٗ عَلىٰ تِلْكَ الْحَالَةِ اَنْ لَايَبْلُغَ اِلَيَّ حَاجَتَهٗ..... وَفِيْ رِوَايَةٍ قَالَ لَهَا آلَا

اَسْتَحْيِي مِنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ. (رواه مسلم)

(2017/66) Sayyidah Ayshah رضى الله عنها said: (My father) Abu Bakr sought the Prophet's permission to come in. He was lying down on my bed and had covered himself with my cloak, and he gave him permission to enter and continued to lie down as he had been. (Abu Bakr came in) after discussing what he had to, he went away. Then Umar came and asked for permission to enter and was given that while the Prophet ﷺ continued to lie down as he had been. Then he too went away after attending to what had brought him. Then Uthman sought permission to come in, so the Prophet ﷺ sat up and arranged his garments and instructed me to cover myself up properly. He then gave him permission to enter (He came in and) after saying what he had come to say, he went away. (When he had gone) I submitted, "Messenger of Allah! I did not see you arranging yourself for Abu Bakr and Umar as you did for Uthman." He said, "Uthman is one who is (naturally inclined to be) modest. I feared that if I had called him while I lay as I had been then he (whould have gone away soon and) would not have said what he had come to say." (Saheeh Muslim)

Commentary: How much was Sayyidina Uthman ﷺ overcome with modesty! And how much the Prophet ﷺ respected him for that!

In another version of this same Hadith also in Saheeh Muslim, the Prophet's ﷺ answer to Sayyidah Ayshah رضى الله عنها was: "اَلاَ اَسْتَحْيِي مِنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ" "Shall I not be modest to one to whom the *angels* are modest?"

It is worth remembering that this happened before the hijab was imposed. For, Sayyidina Umar ﷺ was also a ghayr mahram for Sayyidah Ayshah رضى الله عنها and the Prophet ﷺ did not ask her to observe *hijab*.

(٢٠١٨/٦٧)عَنْ عَبْدِالرَّحْمٰنِ بْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحُثُّ عَلىٰ تَجْهِيْزِ جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ مِائَةُ بَعِيْرٍ بِأَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ مِائَتَا بَعِيْرٍ بِاَحْلَاسِهَا وَأَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ

حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ ثَلٰثِمِائَةِ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ، فَاَنَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ مِنَ الْمِنْبَرِ وَهُوَ يَقُوْلُ، مَاعَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ مَا عَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ. (رواه الترمذی)

(2018/67) Sayyidina Abdur Rahman ibn Khabbab ﷺ said that he presented himself before the Prophet ﷺ when (sitting on the minbar) he was urging people to help the *jaysha al-ushrah* (army of distress, for Battle of Tabook). Sayyidina Uthman ﷺ got up and said, "O Messenger of Allah! I am responsible for a hundred camels with their cloths and saddles (that is, with full equipment) in Allah's path. Afterwards, the Prophet ﷺ urged the people to help the army and Uthman got up again and said, "O Messenger of Allah! I am responsible for (another) two hundred camels with their cloths and saddles in Allah's path." Again the Prophet ﷺ appealed for help to the army and (for the third time) Uthman got up and said, "O Messenger of Allah! I am responsible for (another) three hundred camels with cloths and saddles in Allah's path." (Abdur Rahman ibn Khabbab ﷺ said that) he saw Allah's Messenger ﷺ coming down the minbar and saying: "مَا عَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ" "Nothing will go against Uthman after what he has done today and his monetary sacrifice no matter what he does." He said that twice.

(Jami Tirmizi)

Commentary: The Prophet ﷺ had decided in 9 AH to lead an army towards Shaam (Syria). They advanced till Tabook which was within the borders of Shaam during those days. The army encamped there for about twenty days and through Allah's Mercy, the objective was achieved without combat. So they returned from there and that is why the battle is known as the Battle of Tabook. The Hadith refers to the army as *Jaysh al-Usrah*. The word *usrah* means hardship, difficult times, distress. When they had advanced, Madinah was in the grip of famine and because of that, hard times. It was very hot. In terms of those days, the army was very large — a formidable thirty thousand, but they had a low number of riding beasts and very little provision. That is why it was called "جيش العسرة" *jaysh al-usrah*.

In view of that the Prophet ﷺ took extraordinary measures to urge people to contribute physically and monetarily to war efforts. It was not his practice to make such appeals for help in battles. Sayyidina Uthman contributed most in this battle. He gave six hundred camels with cloths and saddles. The exponents of Hadith have said on thé basis of other Ahadith that he contributed another three hundred and fifty camels too, fifty horses and one thousand Ashrafis. The Prophet ﷺ accepted these gifts of Sayyidina Uthman رضي الله عنه and in the presence of all people said: "مَاعَلٰی عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ" which means that this deed and this sacrifice by themselves are enough for Uthman to gain Paradise and Allah's pleasure. If we picture the difficult conditions for which this army was known as the army of distress then we will estimate his contribution more highly.

(Details of this battle may be seen in books of seerah and history.)

(٢٠١٩/٦٨) عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ جَاءَ عُثْمَانُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَاَلْفِ دِيْنَارٍ فِیْ كُمِّهٖ حِيْنَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَثَرَهَا فِیْ حِجْرِهٖ، فَرَاَيْتُه صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا فِیْ حِجْرِهٖ وَيَقُوْلُ مَاضَرَّ عُثْمَانَ مَاعَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ. (رواه احمد)

(2019/68) Sayyidina Abdur Rahman ibn Samurah رضي الله عنه reported that when the Prophet ﷺ was making arrangements for necessary things for the *jaysh al-usrah* (army of distress for the Battle of Tabook). Sayyidina Uthman رضي الله عنه brought one thousand dinars (ashrafis) in his sleeve and put them in the Prophet's ﷺ lap. (Abdur Rahman ibn Samurah رضي الله عنه said:) I saw the Prophet turning them over in his lap and saying: "مَاضَرَّ عُثْمَانَ مَاعَمِلَ بَعْدَ الْيَوْمِ" (Nothing will harm Uthman after today whatever he does.) He said that twice.

Commentary: The turning of the Ashrafis over in his lap was to display his inner pleasure.

We had read in the previous Hadith that the Prophet ﷺ had given Sayyidina Uthman رضي الله عنه similar glad tidings when he had donated camels. True Believers do not become neglectful on receiving such tidings. Rather, they are inspired to seek Allah's

pleasure and to love Him with a greater religious zeal.

(٢٠٢٠/٦٩) عَنْ اَنَسٍ، قَالَ : قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلىٰ مَكَّةَ، فَبَايَعَ النَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِنَّ عُثْمَانَ فِيْ حَاجَةِ اللّٰهِ وَحَاجَةِ رَسُوْلِهٖ" فَضَرَبَ بِاِحْدٰى يَدَيْهِ عَلَى الْاُخْرٰى فَكَانَتْ يَدُرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ اَيْدِيْهِمْ لِاَنْفُسِهِمْ. (رواه الترمذى)

(2020/69) Sayyidina Anas ﷺ said: When Allah's Messenger ﷺ asked people (at Hudaybiyah) to take the *Bayat Ridwan* (oath of allegiance of Allah's pleasure), Uthman had gone to Makkah as an envoy of Allah's Messenger. When all those (who were present) took the oath of allegiance, Allah's Messenger ﷺ said, "Uthman (is not here and) has gone to Makkah on work for Allah and His Messenger. (If he were here, he would have sworn allegiance with all of you, so I will take the oath on his behalf)." Then he struck one of his hand on his other hand (as is done in swearing allegiance). (Sayyidina Anas, the narrator, who was one of those who took the oath, said:) The hand of Allah's Messenger with which he took the oath on their own behalf. (Jami Tirmizi)

Commentary: The Bayat Ridwan is a well-known case. It is also mentioned in the Qur'an.

In 6 AH, the Prophet ﷺ decided to go to Makkah to perform Umrah. He had seen a dream and his Companions ﷺ had insisted on the journey. Everyone who learnt of his intention, joined in with him to perform *Umrah*. Their number rose to one thousand four hundred. They did not inform the Makkans aforehand because they had formed an intention to perform *Umrah*, the month was Zu Qu'dah which is one of the sacred months and even the idolaters respected these months during which they refrained from fighting. However, the idolaters of Makkah were the worst enemies of the Prophet ﷺ and Islam and when they learnt of his intention, they resolved not to let the Muslims enter Makkah. At Hudaybiyah (more than twenty miles from Makkah), the Prophet ﷺ learnt of their resolve, so he broke journey there with his Companions ﷺ and sent Sayyidina Uthman to Makkah as his envoy. He was

chosen because some of the Quraysh leaders were related to him and his mission was to convince their chiefs that the Muslims had come only to perform *Umrah* whereafter they would return to Madinah.

Sayyidina Uthman ﷺ did not return when he was expected back and the Muslims were conveyed the news somehow that the disbelievers had killed him. The Prophet ﷺ and his Companions ﷺ were saddened at this news and he took an oath from them to fight *jihad* in Allah's cause and be prepared for martyrdom. This oath of allegiance was taken under a tree. The Qur'an proclaims that Allah was specially pleased with those who swore allegiance and it is known as Bay'at Ridwan.

While all the Companions ﷺ who were present at Hudaybiyah placed their hands on the Prophet's ﷺ as a token of their allegiance, the Prophet ﷺ placed one of his hands on the other on behalf of Sayyidina Uthman ﷺ who was at Makkah. Indeed, this is among the greatest merits of Sayyidina Uthman ﷺ.

It was learnt later that he was alive. He came back from Makkah with the news that the idolaters were not prepared to let the Muslims perform *Umrah*. Their envoys came to the Prophet ﷺ one after the other and finally the Peace Treaty of Hudaybiyah was concluded which the Qur'an has characterised as "فتح مبين" *fath mubeen* (a clear victory). Readers may see books of history and seerah for details on the event.

(٢٠٢١/٧٠) عَنْ مُرَّةَ بْنِ كَعْبٍ، قَالَ: سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَالْفِتَنَ فَقَرَّ بَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِيْ ثَوْبٍ فَقَالَ "هٰذَا يَوْمَئِذٍ عَلَى الْهُدىٰ" فَقُمْتُ اِلَيْهِ فَاِذَا هُوَ عُثْمَانُ اِبْنُ عَفَّانَ، قَالَ: فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهٖ فَقُلْتُ: هٰذَا؟ قَالَ "نعم" (رواه الترمذى وابن ماجه)

(2021/70) Sayyidina Murrah ibn Ka'ab ﷺ reported that he heard Allah's Messenger ﷺ saying about some of the mischief that will arise in the *ummah* after his death. He referred to them as happening in near future. A man passed by (while he was speaking) and the Prophet ﷺ said pointing out to him. "This man will follow guidance during the coming days of trial." (The narrantor, Murrah, on hearing that from the Prophet ﷺ) went

towards the man (to see who he was) and saw that he was Uthman ibn Affan. Murrah made him face the Prophet ﷺ and asked, "Is he the one (about whom you said that he would follow guidance in times of trial)?" He said, "Yes (he is the one)!" (Tirmizi Ibn Majah)

Commentary: The Prophet said that Sayyidina Uthman رضي الله عنه would emerge as the rightly-guided one in the *fitan* that would take place after the Prophet's ﷺ death. The very first *fitan* was a civil war against Sayyidina Uthman رضي الله عنه himself and he was killed very mercilessly in that. In view of the Prophet's ﷺ sayings, the *ahl us-Sunnah* believe that Sayyidina Uthman رضي الله عنه was on the right path and those who obstructed him were on the wrong path

نَعُوْذُ بِاللّٰهِ تَعَالٰى مِنَ الشُّرُوْرِ وَالْفِتَنِ مَاظَهَرَ مِنْهَا وَمَا بَطَنَ.

(we seek refuge in Allah from mischiefs and trials — the apparent among them and the unseen.)

(٢٠٢٢/٧١) عَنْ اَبِىْ مُوْسَى الْاَشْعَرِىِّ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ حَائِطٍ مِنْ حِيْطَانِ الْمَدِيْنَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهٗ وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهٗ فَاِذَا اَبُوْبَكْرٍ، فَبَشَّرْتُهٗ بِمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهٗ وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهٗ، فَاِذَا عُمَرُ، فَاَخْبَرْتُهٗ بِمَا قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَاللّٰهَ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، فَقَالَ لِىْ "اِفْتَحْ لَهٗ وَبَشِّرْهُ بِالْجَنَّةِ، عَلٰى بَلْوٰى تُصِيْبُهٗ"، فَاِذَا عُثْمَانُ فَاَخْبَرْتُهٗ بِمَا قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَحَمِدَاللّٰهَ، ثُمَّ قَالَ اللّٰهُ الْمُسْتَعَانُ (رواه البخارى و مسلم)

(2022/71) Sayyidina Abu Musa al-Ash'ari رضي الله عنه said: I was with the Prophet ﷺ in a garden of Madinah when someone came and requested for the gate to be opened. So the Prophet ﷺ said, "Open the gate for him and give him the glad tidings of Paradise." I opened the gate and found that he was Abu Bakr. I gave him the tidings of Paradise and he praised Allah. Then, another person came and requested that the gate should be opened, and the Prophet ﷺ said, "Open the gate for him and

convey to him the good news of Paradise." So, I opened the gate to find Umar at it and I told him what the Prophet ﷺ had said and he praised Allah. Then someone else asked that the gate should be opened. The Prophet ﷺ said, "Open the gate for him and give him glad tidings of Paradise against a great calamity that he will face." I (opened the gate and) found Uthman there. I told him what the Prophet ﷺ had said and he praised Allah and said الله المستعان (Allah is the Helper against the calamity which I will face). (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith uses the word حائط (*Ha'it*) for 'garden'. It is an enclosed garden and has four walls around it and a gate leads into it. (In another version of this Hadith it is stated that the Prophet ﷺ had deputed Sayyidina Abu Musa al-Ashary ؓ to guard the gate and allow no one in without his permission.) In each of the cases, Abu Musa ؓ had not known who was on the other side of the gate until he had opened it and in the first two cases the Prophet's ﷺ instructions were indentical. The third time the Prophet ﷺ said that the person should be allowed in, giving the glad tidings but also told of a calamity he would face. Sayyidina Uthman ؓ, the man on the other side of the gate, thanked Allah and sought His help against the calamity. We shall know more about the hardship he was to face from the following Ahadith.

(٢٠٢٣/٧٢) وَعَنْ ثُمَامَةَ بْنِ حَزَمٍ الْقُشَيْرِيِّ، قَالَ شَهِدْتُ الدَّارَحِيْنَ اَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ اُنْشِدُكُمُ اللّٰهَ وَالْإِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُوْمَةَ فَقَالَ : "مَنْ يَشْتَرِيْ بِئْرَ رُوْمَةَ يَجْعَلُ دَلْوَه' مَعَ دِلَاءِ الْمُسْلِمِيْنَ بِخَيْرٍ لَه' مِنْهَا فِي الْجَنَّةِ" فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِيْ وَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِيْ اَنْ اَشْرَبَ مِنْهَا حَتّٰى اَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟ فَقَالُوْا : اَللّٰهُمَّ نَعَمْ. فَقَالَ : اُنْشِدُكُمُ اللّٰهَ وَالْإِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنَّ الْمَسْجِدَ ضَاقَ بِاَهْلِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : "مَنْ يَّشْتَرِيْ بُقْعَةَ اٰلِ فُلَانٍ فَيَزِيْدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَه' مِنْهَا فِي الْجَنَّةِ؟ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِيْ فَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِيْ اَنْ اُصَلِّيَ فِيْهَا رَكْعَتَيْنِ؟ فَقَالُوْا: اَللّٰهُمَّ نَعَمْ : قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْإِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنِّيْ جَهَّزْتُ

جَيْشَ الْعُسْرَةِ مِنْ مَالِيْ؟ قَالُوْا : اَللّٰهُمَّ نَعَمْ، قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى ثَبِيْرِ مَكَّةَ وَمَعَهٗ اَبُوْبَكْرٍ وَعُمَرُ وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتّٰى تَسَاقَطَتْ حِجَارَتُهٗ بِالْحَضِيْضِ، فَرَكَضَهٗ بِرِجْلِهٖ قَالَ : اُسْكُنْ ثَبِيْرُ! فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ! شَهِدُوْا وَرَبِّ الْكَعْبَةِ اِنِّيْ شَهِيْدٌ ثَلَاثًا.

(رواه الترمذی، والنسائی والدار قطنی)

(2023/72) Thumarah ibn Hazm al-Qushayri ؓ said: I was present at Uthman's ؓ house when he addressed (the rebels who had surrounded his house) from the upper room: I adjure you by Allah and Islam, (and ask you) Are you aware that when Allah's Messenger ﷺ came to Madinah (having observed the hijrah), there was no well of fresh water apart from Bi'r Ruma (and that belonged to a Jew who sold its water at a high price). Allah's Messenger asked, "Who among Allah's slaves will buy it and allow all Muslims to take its water that Allah might give him better than that in Paradise?" So, I bought it from my capital (and placed it in *waqf*). And today you forbid me its water so that I am compelled to drink salty water." They answered اللهم نعم (By Allah, Yes!).

Then Uthman again said: I adjure you by Allah and Islam, do you know the mosque built by Allah's Messenger ﷺ became too small for the worshippers, so he said, "Which slave of Allah will buy the piece of land of so-and-so family (which is adjacent to the mosque) and add it to our mosque so Allah might grant him a better piece in Paradise?" So, I bought it from my capital (and added it to the mosque). And today you prevent me from offering two raka'at salah in it." So they said, اللهم نعم (By Allah, yes!)

Uthman then said: I adjure you by Allah and Islam, do you know I had equipped the army of the Battle of Tabook from my capital? They confirmed اللهم نعم (By Allah, yes!).

Then he said to them: I adjure you by Allah and Islam and ask you, do you know that Allah's Messenger ﷺ was on the mountain Thabir in Makkah and Abu Bakr, Umar and I were with him when the mountain shook and its stones fell down on the ground below, so he kicked his foot hard on the mountain

and said اسكن ثبير (Stop Thabir!) because, at this time, a Prophet, a Truthful one and two martyrs are on you?" The people confirmed that اللهم نعم.

Then Uthman said: Allahu Akbar! They too have testified. (And he also said:) By the Lord of the Ka'bah. I am (going to be) a martyr. He said that thrice. (Jami Tirmizi, Sunan Nasai, Daraqutni)

Commentary: After Sayyidina Umar ﷺ was martyred, the committee he had formed selected Sayyidina Uthman ﷺ as Khalifah. He was as unanimously accepted Khalifah as Umar ﷺ before him and Abu Bakr ﷺ before Umar ﷺ. He remained Khalifah for about twelve years. Towards the last years of his office, the civil strike showed signs of emergence which the Prophet ﷺ had spoken of frequently. The siege to which this Hadith refers was the last step by the rebels. The siege was laid by the rebels of Egypt and Iraq who were incited by a hypocrite Abdullah ibn Saba who was really a Jew. (Facts about this mischief may be seen in books on seerah and history).

The siege was so severe that Sayyidina Uthman ﷺ could not even go to the mosque and water could not be provided to him and his family. The rebels demanded that he should resign from office, but Sayyidina Uthman ﷺ cited a guidance of Allah's Messenger ﷺ whereby he considered it better to give up his life at the hands of the rebels.

Sayyidina Uthman ﷺ was Khalifah of the world's biggest and strongest government and the rebbellion could have been crushed easily. But, he did neither command nor permit anyone to use force against the rebels. He was very compassionate. Besides, he could not allow killing of a fellow Muslim to save his own life, so, till the last moment, he tried to pacify the rebels through negotiations, his address which is referred to in the Hadith was part of these negotiations. The narrator of the Hadith, Thumamah ﷺ, heard this address with his own ears. His final words suggest that he had known that the culmination would be martyrdom as foretold by the Prophet ﷺ frequently. Thus, he resigned himself to innocent martyrdom and his was a unique example of innocent martyrdom and sacrifice. We will see shortly the account of how he prepared himself for martyrdom.

The Hadith tells us of the Mount *Thabir* which rocked when the Prophet ﷺ and his three Companions ﷺ were on top of it. The Prophet gave it a kick and asked it to stop, for, it had those people on it. A similar case took place at Uhud in Madinah as we will read in the following Hadith.

(٢٠٢٤/٧٣) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَعِدَ اُحُدًا وَاَبُوْبَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ، فَضَرَبَهُ بِرِجْلِهِ، فَقَالَ اُثْبُتْ اُحُدُ فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ. (رواه البخاری)

(2024/73) Sayyidina Anas ﷺ said that (one day) the Prophet ﷺ ascended the Mount Uhud and Abu Bakr, Umar and Uthman (accompained him). The Mount Uhud began to shiver because of them (and it shook), so the Prophet kicked it with his foot and said, "O Uhud! Stop! at this moment, a Prophet of Allah, a Siddiq (Truthful one) and two martyrs are on you."

(Saheeh Bukhari)

Commentary: Undoubtedly the movement in the mountain was a miracle of the Prophet, and naming two martyrs Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, was another miracle. The former was martyred about twelve years after and the latter twenty four years after the Prophet's ﷺ death. Surely, he was informed by Allah's *wahy.*

(٢٠٢٥/٧٤)عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَاعُثْمَانُ! اَنَّهُ لَعَلَّ اللّٰهَ يُقَمِّصُكَ قَمِيْصًا فَاِنْ اَرَادُوْكَ عَلٰى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ.

(رواه الترمذی وابن ماجه)

(2025/74) Sayyidina Ayshah رضی الله عنها said that the Prophet ﷺ said to Sayyidina Uthman ﷺ (one day), "O Uthman! Perhaps Allah will clothe you with a shirt, and if people ask you to take it off then do not take it off on their saying."

(Jami Tirmizi, Sunan Ibn Majah)

Commentary: The exponents of Hadith interpret it as Allah would grant him caliphate and then he must not listen to them and must not resign. This instruction of the Prophet ﷺ is acknowledged by Sayyidina Uthman ﷺ himself in the following Hadith.

(٢٠٢٦/٧٥)عَنْ اَبِیْ سَهْلَةَ قَالَ لِیْ عُثْمَانُ یَوْمَ الدَّارِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَدْ عَهِدَ اِلَیَّ عَهْدًا فَاَنَا صَابِرٌ عَلَیْهِ . (رواه الترمذی)

(2026/75) Abu Sahlah said, "Sayyidina Uthman ﷺ said to me on the day his house was besieged and he was martyred that Allah's Messenger ﷺ had given him an instruction to which he would adhere with patience." (Jami Tirmizi)

Commentary: Abu Sahlah was the freed slave of Sayyidina Uthman ﷺ. He was present in the house at the time of the siege. He joined other sympathisers in asking him to use force to which Sayyidina Uthman ﷺ replied in the words we have read in the Hadith of Sayyidah Ayshah رضی الله عنها above.

He was finally killed — an innocent martyr — while he adhered to the Prophet's ﷺ instructions.

(٢٠٢٧/٧٦) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ذَکَرَفِتْنَةً وَقَالَ یُقْتَلُ هٰذَا فِیْهَا مَظْلُوْمًا یَعْنِیْ عُثْمَانَ. (رواه الترمذی)

(2027/76) Sayyidina Ibn Umar ﷺ reported that the Prophet ﷺ mentioned a great civil strife and, referring to Sayyidina Uthman, said, "This man will be martyred wrongfully." (Jami Tirmizi)

Commentary: Indeed, this saying is another of the Prophet's miracles for he let his Companions ﷺ know of a *fitan* that would take place some twenty four years after his death. Obviously, this was disclosed to him by Allah through a *wahy*.

(٢٠٢٨/٧٧) عَنْ مُسْلِمِ بْنِ سَعِیْدٍ مَوْلیٰ عُثْمَانَ اِنَّ عُثْمَانَ اَعْتَقَ عِشْرِیْنَ عَبْدًاو دَعَا بِسَرَاوِیْلَ فَشَدَّهَا عَلَیْهِ وَلَمْ یَلْبَسْهَا فِیْ جَاهِلِیَّةٍ وَّلَااِسْلَامٍ وَقَالَ اِنِّیْ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ الْبَارِحَةَ فِی الْمَنَامِ وَاَبَا بَکْرٍ وَعُمَرَ، فَقَالُوْالِیْ: اِصْبِرْ فَاِنَّکَ تُفْطِرُ عِنْدَنَا اَلْقَابِلَةَ فَدَعَا بِمُصْحَفٍ فَنَشَرَہٗ بَیْنَ یَدَیْهِ فَقُتِلَ وَهُوَ بَیْنَ یَدَیْهِ (رواه ابن احمد والموصلی)

(2028/77) The freed slave of Sayyidina Uthman ﷺ, Muslim ibn Sa'eed, reported that (on the day he was martyred) Sayyidina Uthman ﷺ set twenty slaves free and asked for seraweel (trousers) to be brought to him (and wore that), and he bound

them up on him strongly. He had never worn them before, neither in pre-Islamic days nor during Islam. He said, "Last night I saw the Prophet ﷺ in my dream and Abu Bakr and Umar with him. They said to me: Uthman, be patient. Yo will break fast tomorrow with us." He then asked for (a copy of) the Qur'an to be brought to him and, placing it before him, he opened it (and began reciting from it). He was then martyred while the Qur'an was before him.

(Musnad Ahmad, Musnad Abu Ya'la Moosli)

Commentary: Sayyidina Uthman رضي الله عنه had realised through his firm faith that the rebels would martyr him and his dream was the last unseen message. He then made all preparatioins for his martyrdom. The morning after the dream was Friday and he kept a fast and did many righteous deeds. He released twenty slaves and wore trousers which he had never worn. The Arabs generally wore the *tahband* (a lower garment wrapped round the waist) which he too wore always. However, because he was too modest, he wore trousers instead of tahband on that day and he bound them to his waist strongly so that even after martyrdom this portion of his body should not be exposed. He then sat down to recite the Qur'an and the rebels killed him in this state. We learn from reports that he was reciting the end of part 1 of the Qur'an and was at the verse 137 of *al-Baqarah:*

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ. (البقره ٢:١٣٧)

{So Allah will suffice you against them; and He is the Hearer, the Knower}

This is Allah's proclamation that He would seize revenge from the cruel people.

(We have sufficed to translate and explain the Ahadith briefly. Details may be seen in Shah Waliullah's "ازالة الخفا" *Izalat ul-Khafa* and seerah and history books.)

The Ahadith of Sayyidina Uthman mentioned so far have not recalled his two important merits which distinguish him from all Companions and rightly-guided Caliphs. He was married to two of the daughters of the Prophet ﷺ one after the other, and was thus known as *zun nurayn* (he of two lights). The second distinction was that he migrated with the Prophet's ﷺ daughter, Sayyidah

Ruqayyah رضی اللہ عنہا twice first from Makkah to Ethopia, and the second to Madinah. Let us see a few Ahadith on these things.

(٢٠٢٩/٧٨) عَنْ اَنَسٍ اَنَّ اَوَّلَ مَنْ هَاجَرَ مِنَ الْمُسْلِمِيْنَ اِلَى الْحَبْشَةِ بِاَهْلِهٖ عُثْمَانُ بْنُ عَفَّانَ فَخَرَجَ وَخَرَجَ مَعَهٗ بِابْنَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحْتَبَسَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَرُهُمَا فَجَعَلَ يَخْرُجُ يَتَوَكَّفُ الْاَخْبَارَ فَقَدِمَتْ اِمْرَأَةٌ مِنْ قُرَيْشٍ مِنْ اَرْضِ الْحَبْشَةِ فَسَأَ لَهَا فَقَالَتْ: يَااَبَا الْقَاسِمِ! رَاَيْتُهُمَا قَالَ: عَلىٰ اَىِّ حَالٍ رَاَيْتِهِمَا؟ قَالَتْ : رَاَيْتُهٗ وَقَدْ حَمَلَهَا عَلىٰ حِمَارٍ مِنْ هٰذِهِ لَدَّبَّابَةِ وَهُوَ يَسُوْقُ بِهَا يَمْشِىْ خَلْفَهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَحِبَهُمَا اللّٰهُ اِنَّ كَانَ عُثْمَانُ بْنُ عَفَّانَ لَاَوَّلَ مَنْ هَاجَرَ اِلَى اللّٰهِ بِاَهْلِهٖ بَعْدَ لُوْطٍ. (رواه الطبرانى فى الكبير والبيهقى وابن عساكر)

(2029/78) Sayyidina Anas ﷺ Said that the first of the Muslims to set on *hijrah* was Sayyidina Uthman ibn Affan ﷺ. He took his wife (Sayyidah Ruqayyah رضی اللہ عنہا, the daughter of the Prophet ﷺ) alongwith him to Ethiopia. (Then for a long time) Allah's Messenger ﷺ did not receive any news from them and he used to go out and wait for information and try to get news from someone. So a woman of the Quraysh came (to Makkah) from Ethiopia and he asked her (about them). She said, "Abul Qasim! I have seen them both." He asked, "How did you find them?" She said, "I saw Uthman had made Ruqayyah sit on a slow-moving *himar*[1] and he followed her on foot." Allah's Messenger ﷺ said, "May Allah be with them! (And may He protect them!)" He then remarked, "After (Allah's Messenger ﷺ) Lut, Uthman is the first person who has taken his wife along on *hijrah* in Allah's path."(Mu'jam Kabeer, Tabarani, Bayhaqi, Ibn Asakir)

Commentary: Four daughters were born on Sayyidah Khadijah رضی اللہ عنہا, the first wife of the Prophet ﷺ. They were Sayyidah Zaynab رضی اللہ عنہا, Ruqayyah رضی اللہ عنہا, Umm Kulthum رضی اللہ عنہا and Fatimah رضی اللہ عنہا. (They were apart from two or three sons who died in childhood). The eldest, Sayyidah Zaynab رضی اللہ عنہا was married to Abu al-Aas ibn al-Rabee' and she continued to reside with him. Sayyidah Ruqayyah and Umm Khuthum were

[1]. It is a donkey, but the Mawlana has suggested in the Urdu text to leave it untranslated because it is bigger than the donkey in our country.

betrothed to the two sons of the Prophet's ﷺ uncle, Abu Lahab, Utbah and Utaybah. Before they could be married, the Prophet ﷺ gave the call of Islam and Abu Lahab and his wife opposed him tooth and nail and even harassed him. The *surah Lahab* was revealed condemning Abu Lahab and his wife, Umm Jamil. So, they compelled their sons to renounce their engagement with the Prophet's daughters. This was, indeed the working of Allah's ways to prevent the righteous daughters going into an impure atmosphere.

إِنَّ رَبِّىْ لَطِيْفٌ لِّمَا يَشَآءُ (يوسف ١٢:١٠٠)

{Surely my Lord is Subtile unto whom He will} (Yusuf, 12:100)

Then the Prophet ﷺ married the elder of the two, Ruqayyah رضى الله عنها, to Sayyidina Uthman ؓ. This was at Allah's command (as is known from another Hadith). The Makkans persecuted the initial Muslims and were very hard-hearted. The Prophet ﷺ had known that the Christian king of Ethiopia was a kind man and a just ruler. So, he advised his Companions that those who could may migrate to Ethiopia. Accordingly, some people decided to go and the first one to undertake the journey was Sayyidina Uthman ؓ who took his wife Sayyidah Ruqayya رضى الله عنها, the Prophet's ﷺ daughter along. Then for quite some time there was no news from them till a woman came from there and informed the Prophet ﷺ that she had seen his daughter side ride a slow moving *himar*[1] and Uthman walked behind it. (Perhaps it was made to walk slowly that Sayyidah Ruqayyah might not feel uncomfortable.) The Prophet ﷺ prayed for them and commented that Sayyidina Uthman ؓ was the first person after Prophet Lut عليه السلام to set on *hijrah* with his wife only for the sake of Allah — leaving behind home and everything. How difficult it must have been in those days to travel as far away as Ethiopia leaving behind everything.

This was the first *hijrah* (migration) in Islam and it was a small group of people who undertook it but it was soon followed by a larger group. They stayed there for many years, and Sayyidina Uthman too resided a few years whereafter he returned to Makkah, only to learn that the Prophet ﷺ had migrated to Madinah. So, he

[1]. As stated in previous footnote though himar is a donkey, the Arabian donkey is larger so that word is retained.

took his wife and son (Abdullah, born at Ethiopia) and migrated to Madinah. Thus he is the one who set on two *hijrah* (migrations) and has this distinction among the Khalifas too. رضی اللہ عنہ وارضاہ

In the second year, the Battle of Badr was fought. Sayyidah Ruqayyah رضی اللہ عنہا fell ill during these days and the Prophet ﷺ instructed Sayyidina Uthman to stay behind and look after her. He assured him that Allah would reward him as a figher at Badr, and he would also get a share in the spoils, Sayyidah Ruqayyah رضی اللہ عنہا could not recover and died before the Prophet's ﷺ return to Madinah. The Prophet ﷺ was much grieved at her death.

(۲۰۳۰/۷۹) عَنْ سَعِيْدِبْنِ الْمُسَيِّبِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ مَغْمُوْمٌ لَهْفَانٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاشَأْنُكَ يَاعُثْمَانُ؟ قَالَ بِاَبِيْ اَنْتَ يَارَسُوْلَ اللّٰهِ وَاُمِّيْ وَهَلْ دَخَلَ عَلٰى اَحَدٍ مِنَ النَّاسِ مَادَخَلَ عَلَيَّ تُوُفِّيَتْ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدِيْ رَحِمَهَا اللّٰهُ وَانْقَطَعَ الظَّهْرُوَذَهَبَ الصِّهْرُ فِيْمَا بَيْنِيْ وَبَيْنَكَ اِلٰى اٰخِرِالْاَبَدِ، فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَقُوْلُ ذٰلِكَ يَاعُثْمَانُ قَالَ اِيْ وَاللّٰهِ! اَقُوْلُهٗ يَارَسُوْلَ اللّٰهِ! فَبَيْنَمَا هُوَ يُحَاوِرُهٗ اِذْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ، هٰذَا جِبْرِيْلُ يَاعُثْمَانُ! يَاْمُرُنِيْ عَنْ اَمْرِاللّٰهِ أَنْ اُزَوِّجَكَ اُخْتَهَا اُمَّ كُلْثُوْمٍ عَلٰى مِثْلِ صِدَاقِهَا وَعَلٰى مِثْلِ عِشْرَتِهَا فَزَوَّجَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاهَا. (رواه ابن عساكر)

(2030/79) Sayyidina Sa'eed ibn Musayyib reported that Allah's Messenger ﷺ met Sayyidina Uthman ibn Affan رضی اللہ عنہ who was very greived. Allah's Messenger ﷺ said to him (on seeing his condition), "Uthman what is wrong with you?" He said, "O Mesenger of Allah! May my parents be ransomed to you. Has anyone faced a tragedy as I have? Your daughter, my wife, has died. May Allah be merciful to her. My back is broken (from grief) and my relationship with you as your son-in-law has ceased with that (and I am thus deprived of the blessing)." Allah's Messenger ﷺ said to him, "Uthman, is it as you say (are you grieved at the loss)?" He said, "O Messenger of Allah! I say on oath that it is as I have said." Just as he was conversing with

him, the Prophet ﷺ (interrupted himself and) said, "O Uthman! This is Jibreel! He has come with Allah's command that I should marry my daughter Ruqayyah's sister, Umm Kulthum, to you at the same dower and same conditions as were agreed for Ruqayyah." Then Allah's Messenger ﷺ married Umm Kulthum to Uthman. (Ibn Asakir)

Commentary: Sa'eed ibn Musayyib was a tabi'ee and he must have heard it from a Companion whose name he has not disclosed. Such Ahadith are called *mursal*. However, he is one of those great tabi'ee whose reports of this nature are accepted. Besides, this is supported by many other Ahadith.

(٢٠٣١/٨٠)عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ : اِنَّ اللّٰهَ اَوْحىٰ اِلَيَّ اَنْ اُزَوِّجَ كَرِيْمَتَيَّ مِنْ عُثْمَانَ. (رواه ابن عدی والدارقطنی وابن عساکر)

(2031/80) Sayyidina Ibn Abbas رضي الله عنه reported that the Prophet ﷺ said, "Allah Commanded me through *wahy* (revelation) that I should marry both my dear daughters to Uthman."
(Ibn Adi, Daraqutni, Ibn Asakir)

Commentary: We know from this Hadith too that the Prophet ﷺ had married his first daughter, Ruqayyah, to Sayyidina Uthman رضي الله عنه at Allah's Command and she d in the second year after *hijrah*. Then, he married his second daughter, Umm Kulthum رضی الله عنها, too to Uthman رضي الله عنه at Allah's Command.

(٢٠٣٢/٨١) عَنْ عِصْمَةِ بْنِ مَالِكٍ الْخِطِمِّيِّ قَالَ: لَمَّا مَاتَتْ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ عُثْمَانَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : زَوِّجُوْا عُثْمَانَ، لَوْ كَانَ لِيْ ثَالِثَةٌ لَزَوَّجْتُهُ، وَمَا زَوَّجْتُهُ اِلَّا بِالْوَحْيِ مِنَ اللّٰهِ.
(رواه ابن عساکر)

(2032/81) Sayyidina Ismah ibn Maalik al-Khitimmiy رضي الله عنه reported that when the daughter of Allah's Messenger ﷺ died who had been married to Sayyidina Uthman رضي الله عنه (Sayyidah Umm Kulthum), he said to the people, "Get Uthman married. If I had a third daughter, I would have married her to Uthman. And, I had married my daughters to Uthman on the Command of Allah through *wahy*." (Ibn Asakir)

Commentary: Sayyidah Umm Kulthum was married to Sayyidina

Uthman after her elder sister had died in 2 AH but she herself died in 9 AH. So, the Prophet ﷺ advised his Companions ﷺ to marry their unmarried daughter or sister to Sayyidina Uthman ﷺ. If he had a third unmarried daughter, he would have given her in marriage to Sayyidina Uthman ﷺ, in which case, he would not have requested them. He also said that he did not marry his two daughters to Sayyidina Uthman ﷺ on his own but was commanded by Allah to do that.

This shows how highly Uthman ﷺ was held in the sight of Allah and His Messenger ﷺ.

(٢٠٣٣/٨٢) عَنْ عُثْمَانَ قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِ اِبْنَتِهِ الْاَخِيْرَةِ يَاعُثْمَانُ لَوْاَنَّ عِنْدِىْ عَشْرًا لَزَوَّجْتُكُهُنَّ وَاحِدَةً بَعْدَ وَاحِدَةٍ فَاِنِّىْ عَنْكَ رَاضٍ.

(رواه الطبرانی فی الا وسط والدار قطنی فی الا فرادو ابن عساکر)

(2033/82) Sayyidina Uthman ﷺ said that Allah's Messenger ﷺ said to him when his second daughter (Umm Kulthum رضی الله عنها) died, "O Uthman! If I had ten daughters then I would have married (all of) them to you one after the other because I am very pleased and happy with you."

(Ma'jam Awsat, Tabarani, Afrad, Daraqutni, Ibn Asakir)

Commentary: We had read in the Hadith prior to the above that on the death of Sayyidah Umm Kulthum رضی الله عنها the Prophet ﷺ had urged his Companions ﷺ to marry their unmarried daughter or sister to Sayyidina Uthman ﷺ, saying that if he had a third daughter, he would have given her in marriage to him. In this Hadith, he is quoted as assuring Sayyidina Uthman that if he had ten daughters, he would give them in marriage to him one after the other. There is no contradiction in the two sayings, for, he was assuring Sayyidina Uthman ﷺ that he was pleased and happy with him. This was the best way to console Sayyidina Uthman ﷺ in his bereavement which spoke of the Prophet's nobility and extreme good manners صلی الله علیه وبارک وسلم. Some versions give a greater number, but the Prophet's objective is not contradicted by that.[1]

[1]. The Shia scholars and writers of our times have begun to write such things as belie even their own earlier authorities whose statements are very clear. One of these is that the Prophet ﷺ had only one ...(Continued on Next Page...)

We close this chapter on merits of Sayyidina Uthman ﷺ Zun Nurayn with the Hadith of Sayyidina Ali ﷺ.

(٢٠٣٤/٨٣)عَنْ ثَابِتِ بْنِ عُبَيْدٍ اَنَّ رَجُلاً قَالَ لِعَلِّي: يَاأَمِيْرَالْمُؤْمِنِيْنَ اِنِّيْ اَرْجِعُ اِلَى الْمَدِيْنَةِ وَاَنَّهُمْ سَائِلِيْ عَنْ عُثْمَانَ فَمَاذَا اَقُوْلُ لَهُمْ؟ قَالَ اَخْبِرْهُمْ اَنَّ عُثْمَانَ كَانَ مِنَ الَّذِيْنَ "اٰمَنُوْا وَعَمِلُوالصَّالِحَاتِ ثُمَّ اتَّقَوْ وَاٰمَنُوْا ثُمَّ اتَّقَوْ وَاَحْسَنُوْا وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ. (رواه ابن مردويه وابن عساكر)

(2034/83) Thabit ibn Ubayd ﷺ reported that a man said to Sayyidina Ali ﷺ, "I am going to Madinah. Those people will ask me about Uthman ﷺ, so (tell me) what answer should I give them?" Sayyidina Ali ﷺ said, "Let them know that Uthman was among those worshippers of Allah (about whom Allah has said in the Qur'an):

اٰمَنُوْا وَعَمِلُواالصَّالِحَاتِ ثُمَّ اتَّقَوْا وَاٰمَنُوْا ثُمَّ اتَّقَوْا وَاَحْسَنُوْا وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (المائده ٥:٩٣)

{Believe (firmly) and do righteous deeds, and again abstain (from the forbidden things) and believe (in Allah's commandments) then fear (Allah) and do good. And Allah loves the good-doers.}" *(al-Ma'idah, 5:93)* (Ibn Mardawiyah, Ibn Asakir)

(...Continued from Previous page...) daughter, Sayyidah Fatimah رضی اللہ عنہا while the others were not his daughters but daughters of Sayyidah Khadijah رضی اللہ عنہا from her former husband. This is a lie and an invention which only Shia scholars can dare to present. This is not the place to write on that in detail. Readers may refer to verse 59 of *surah al-Ahzab* on the veil ... یأیها النبی قل لازواجک وبناتک (O Prophet, say to your wives and daughters... Both words 'wives' and 'daughters' are plural forms showing that he had many of each.

A far-sighted, researcher, scholar and writer of these times, Mawlana Muhammad Nafi' has written a very authoritative book on this subject Banat Arba'ah (Four Daughters). Spread over about four hundred and fifty pages the contents encompass the Ahadith of the books of ahl us sunnah on history and genealogy, also books of the Shias, the reports of their ma'soomineen scholars, and on history, genealogy. He has proved beyond doubt from these their own earlier authorities, that Sayyidah Zaynab رضی اللہ عنہا, Sayyidah Ruqayyah رضی اللہ عنہا, Sayyidah Umm Kulthum رضی اللہ عنہا and Sayyidah Fatimah رضی اللہ عنہا were four daughters of the Prophet ﷺ. This book also gives a comprehensive life account of these daughters رضی اللہ عنہن and their respected mother, Sayyidah Khadijah رضی اللہ عنہا. May Allah reward the writer Mawlana Nafi' with the best of rewards and may He accord his book approval among the scholars.

Commentary: Sayyidina Ali ﷺ had made Kufa as the capital city. The man who was going to Madinah and had asked Sayyidina Ali ﷺ the question was perhaps a close associate. He wondered how he should handle questions about Sayyidina Uthman ﷺ on the basis of Sayyidina Ali's ﷺ views. We must remember that in those days Sayyidina Uthman ﷺ had become a disputed personality. He had been martyred and his killers claimed love for Sayyidina Ali ﷺ. The answer Sayyidina Ali ﷺ gave him is actually an extract of the text of verse 93 of *surah al-Ma'idah*. Man should pass a life of faith, righteous, deeds, God-fearing attitude (piety) and kindness. Such people will not be asked about anything in the Hereafter and they are loved by Allah. Sayyidina Uthman ﷺ was among these slaves of Allah.

We must bear in mind that the Prophet ﷺ had explained the word احسان (*Ihsaan*) used in this Hadith. He said a man may worship Allah and obey His Commands in such a way as though he sees Allah. Obviously, this is the highest degree of faith and belief. May Allah enable this writer and the readers to achieve something of the condition of *ihsan*.

SAYYIDINA ALI ﷺ

(٢٠٣٥/٨٤) عَنْ سَهْلِ بْنِ سَعْدٍ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ: "لَأُعْطِيَنَّ هٰذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللّٰهُ عَلٰى يَدَيْهِ يُحِبُّ اللّٰهَ وَرَسُوْلَهٗ وَيُحِبُّهُ اللّٰهُ وَرَسُوْلُهٗ " فَلَمَّا اَصْبَحَ النَّاسُ غَدَوْا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُوْنَ اَنْ يُّعْطَاهَا فَقَالَ "اَيْنَ عَلِيُّ بْنُ اَبِيْ طَالِبٍ؟" فَقَالُوْا: هُوَ يَارَسُوْلَ اللّٰهِ! يَشْتَكِيْ عَيْنَيْهِ قَالَ: فَاَرْسِلُوْا اِلَيْهِ" فَاُتِيَ بِهٖ فَبَصَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ عَيْنَيْهِ فَبَرَأَ حَتّٰى كَاَنْ لَّمْ يَكُنْ بِهٖ وَجَعٌ فَاَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَارَسُوْلَ اللّٰهِ! اُقَاتِلُهُمْ حَتّٰى يَكُوْنُوْا مِثْلَنَا؟ قَالَ: "اُنْفُذْ عَلٰى رِسْلِكَ حَتّٰى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ اِلَى الْاِسْلَامِ، وَاَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّٰهِ فِيْهِ فَوَاللّٰهِ لَاَنْ يَّهْدِيَ اللّٰهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَّكَ مِنْ اَنْ يَّكُوْنَ

لَکَ حُمُرُ النَّعَمِ. (رواه البخاری و مسلم)

(2035/84) Sayyidina Sahl ibn Sa'd ﷺ reported that Allah's Messenger ﷺ said on the day of Khaybar, "Tomorrow, I will give this banner to one at whose hands Allah will give us victory over Khaybar. He loves Allah and His Messenger and Allah and His Messenger love him.." In the morning, the people came to Allah's Messenger ﷺ, all of them hoping to be given the banner. But he said, "Where is Ali ibn Abu Talib?" They said, "He has pain in his eyes (so he has not come here)." The Prophet ﷺ said, "Send someone to bring him here." So, he was called. Then Allah's Messenger ﷺ put his saliva in both his eyes and he recovered as though he never had pain in his eyes. He then gave him the banner (a sign that he would be commander of the army that day). Sayyidina Ali ﷺ asked him, "O Messenger of Allah, shall I fight them till they become like us (and become Muslims)?" He said, "Go forward gently until you are in their region. Invite them to Islam. Tell them what rights of Allah they have to give. By Allah! If one of their men is guided to Allah through you then that is better for you than your receiving red camels in spoils of war."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Khaybar is about 184 km (125 miles) from Madinah to its south. The Jews lived there. They were the ones who had been driven out of Shaam (Syria) in the past and had settled here. They were all wealthy people. At Khaybar they had built strong forts and they possessed a large inventory of weapons and ammunition for war. Their lands were green and fertile.

Those Jews who were expelled from the surrounding areas of Madinah for their rebellion and mischief had also settled here. They bore tremendous malice for the Muslims, and always conspired against them. Therefore, they were a constant threat to the Muslims.

In 6 AH, the Prophet ﷺ returned to Madinah from Hudaybiyah after concluding a 10 year peace treaty with the Quraysh. He spent almost the whole month of Zul Hajjah at Madinah. In Muhurrum 7 AH, he advanced to Khaybar to tackle the dangerous enemy there. He had only 1500 Companions ﷺ in his army. They encamped near Khaybar at a suitable place. He invited them to join Islam but

if they were reluctant then they should pay the *jizyah*. If they rejected both proposals then the Muslims would fight them as they were commanded by Allah to fight them till they became Muslims or paid the *jizyah*.

The Jews of Khaybar rejected all proposals arrogantly and were ready to fight.

They had plenty of war weapons and abundant provision in their strong forts and were confident that the Muslims could never gain victory over them. The war began. The Muslims captured their forts one after another but one of their forts defied them. Every Muslim effort was repulsed. It was then that Allah's Messenger ﷺ said, "Tomorrow I will give the standard to one who loves Allah and His Messenger and is dear to them, and Allah will give us perfect victory at his hands." Either the Jews will accept Islam or become subservient to us and pay the jizyah." The Prophet ﷺ did not name the man to whom he hoped to give the banner but only said what we have read in the Hadith and, indeed, that was a great honour and merit and many people cherished it, Sayyidina Ali ؓ was not present. The next day when the Prophet ﷺ asked for him, he was told that he suffered from eye trouble. The Prophet ﷺ instructed the people to send someone to fetch him and when he came he applied his salvia to both his eyes and he was relieved of pain right on the moment. Then the Prophet ﷺ gave him the standard, a sign that he would lead the army that day. Sayyidina Ali ؓ then sought instruction on what he had to do and the Prophet ﷺ said to him, "If Allah guides even a single person at your hands and he believes then that is better for you than your collecting spoils of war that comprise many red camels." (Red camels were then regarded precious treasure by the Arabs). The Prophet ﷺ was very clear, "Our aim is not to collect the war booty. Our main aim is that Allah's creatures may be guided." This should be the objective of *jihad* and warriors must conduct themselves accordingly. The narrator has narrated the Hadith only to the extent Sayyidina Ali's merits are disclosed, no further. He has not touched upon the battle itself or the result which was as the Prophet ﷺ had said — victory at the hands of Sayyidina Ali ؓ. We can read about the battle in books of seerah and history.

We learnt of two miracles of the Prophet ﷺ in this Hadith. (1) He applied his salvia in the eyes of Sayyidina Ali ؓ and they were restored to normality. (2) He foretold outright victory for the Muslims.

The lesson we learn from the Hadith is that Sayyidina Ali ؓ loved Allah and His Messenger and he was dear to them too. Paradise belongs to Allah! This indeed is the belief of the *alh us-sunnah wal Jama'at*. However, it does not follow that no one else has this honour. In fact, every believer has this honour according to the degree of his belief. The Qur'an says:

"قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌO" (آل عمران ٣:٣١)

{Say: "If you love Allah then follow me. Allah will love you, and forgive you your sins. And Allah is forgiving, Merciful.}
(Aal-Imran, 3:31)

(٢٠٣٦/٨٥) عَنْ زِرِّبْنِ حُبَيْشٍ قَالَ، قَالَ عَلِيٌّ رَضِىَ اللّٰهُ عَنْهُ : وَالَّذِىْ فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ اَنَّهٗ لَعَهِدَ النَّبِىُّ الْاُمِّىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَىَّ اَنْ لَّايُحِبَّنِىْ اِلَّا مُؤْمِنٌ وَلَا يُبْغِضَنِىْ اِلَّا مُنَافِقٌ. (رواه مسلم)

(2036/85) Zirr bin Hubaysh reported that Sayyidina Ali ؓ said, "By Him Who split the Grain and created the soul, the unlettered Prophet ﷺ told me particularly that only a truthful believer shall love me and a hypocrite would hate me.
(Saheeh Muslim)

Commentary: Indeed, Allah bestowed his choicest blessings on Sayyidina Ali ؓ. He was among the first people to accept the Prophet's ﷺ call. He was the Prophet's ﷺ paternal cousin and the Prophet ﷺ loved him. He was married to the Prophet's ﷺ daughter, Sayyidah Fatimah رضی الله عنها and thus had the honour of being his son-in-law. He accompanied the Prophet ﷺ in most of the battles and always fought courageously putting his life at risk he achieved great feats. Indeed, he loved Allah and His Messenger and was loved by them. In short, these merits and many others entitle him to be loved by every true believer. If anyone dislikes him then it must be understood that he is a hypocrite.

Neverteless, love for him is only that love which is approved by Allah and His Messenger ﷺ and is within the limits of *Shari'ah* otherwise those people are also claimants who regard him divine, or those who hold that Allah had sent Jibreel عليه السلام to him but he went to Sayyidina Muhammad ﷺ ibn Abdullah by mistake. Similarly, there are the Shias of the Isma'ili and Nasriyah sects who hold the polytheistic beliefs that their Imams are images of God and own Divine attributes and capabilities. Also, the *Ithna ashriyah* hold that evleven people of Sayyidina Ali's descendants are named by Allah as innocent Imams in the same way as Prophets are named and they are worthy of worship, superior to all previous Prophets, recepients of *wahy* and the Book, performers of miracle and having authority over the universe. Obviously, this love is like the love of the Christians for Sayyidina Isa عليه السلام who were led by that love to polytheism and Hell. Those who love Sayyidina Ali in the above ways are polytheists — associators with Allah or with the Prophet ﷺ. He is absolved of them and fed up with them. The love for Sayyidina Ali رضي الله عنه that is approved by Allah and His Messenger is the one that the righteous men of the *ahl us-sunnah wal Jama'at* have for him.

Those who hate Sayyidina Ali رضي الله عنه are hypocrites. They are particularly the *Khawarij* and *Nawasib* who accused him of veering off Qur'anic guidance and said that he had erred from the religious path. It was a wretched one among them Abdur Rahman ibn Maljim who martyred Sayyidina Ali رضي الله عنه.

After the martyrdom of Sayyidina Uthman رضي الله عنه, differences did crop up among the Companions رضي الله عنهم leading to the battles of *jamal* and *siffin*. There was misunderstanding among them. None of the Companions رضي الله عنهم despised Sayyidina Ali رضي الله عنه as one religiously astray. Their differences were on the plain of deduction and each side declared that the others were Believers and Muslims, and after the battle they regretted having fought each other. Finally, the compromise struck by Sayyidina Hasan رضي الله عنه proved that they did not hate each other but their differences were differences of reasoning. The Prophet ﷺ had said about Sayyidina Hasan رضي الله عنه:

"إِبْنِيْ هٰذَا سَيِّدٌ وَلَعَلَّ اللّٰهَ اَنْ يُّصْلِحَ بِهٖ بَيْنَ فِئَتَيْنِ عَظِيْمَتَيْنِ مِنَ الْمُسْلِمِيْنَ"

(This, my son is a great leader. Allah will get two large groups of Muslims to compromise through his efforts.)

This Hadith makes it clear that people on both sides were Muslims, none of them was a hypocrite.

Finally, it is worth nothing that this Hadith of Zirr ibn Hubaysh is preceded in Saheeh Muslim by Ahadith narrated by Sayyidina Anas ﷺ, Bara ibn Azib ﷺ, Abu Hurayrah ﷺ, and Abu Sa'eed al-Khudri ﷺ through different lines of transmission. The message is "to love the Ansar is a sign of faith, and to despise them is a sign of hypocrisy."

The words of the Hadith of Sayyidina Bara ibn Aazib ﷺ in Saheeh Muslim are: The Prophet ﷺ said:

لَايُحِبُّهُمْ اِلَّا مُؤْمِنٌ وَلَايُبْغِضُهُمْ اِلَّامُنَافِقٌ مَنْ اَحَبَّهُمْ اَحَبَّهُ اللّٰهُ وَمَنْ اَبْغَضَهُمْ اَبْغَضَهُ اللّٰهُ.

"Only he will love the Ansar who is a true Believer and only he will despise them who is a hypocrite. He who loves the Ansar, Allah loves him and he who hates them, Allah hates him."

The Prophet ﷺ had said at different times about different Companions ﷺ that to show love of them was a sign of faith while to show hatred smacked of hypocrisy. But, certainly Sayyidina Ali ﷺ did possess a distinction in this regard, and may Allah cause us to love Him, His Messenger and all those whom they love and who love them.

(٢٠٣٧/٨٦) عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ اِلٰى تَبُوْكَ فَاسْتَخْلَفَ عَلِيًّا قَالَ اَتُخَلِّفُنِىْ عَلَى الصِّبْيَانِ وَالنِّسَاءَ قَالَ اَلاَ تَرْضٰى اَنْ تَكُوْنَ مِنِّىْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰى اِلَّا اَنَّهُ لَانَبِىَّ بَعْدِىْ.

(رواه البخارى و مسلم)

(2037/86) Sayyidina Sa'd ibn Abu Waqqas ﷺ reported that when Allah's Messenger ﷺ went for the Battle of Tabook, he appointed Sayyidina Ali ﷺ as his Khalifah at Madinah and left him behind. But he said, "Do you leave me as Khalifah over children and women?" The Prophet ﷺ said to him, "Are you not pleased that your rank with me is what Haroon's was with

Musa except that there is no Prophet after me."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have mentioned the Battle of Tabook and its extraordinary significance when discussing the merits of Sayyidina Uthman ﷺ. This was the last battle in which the Prophet ﷺ participated and, perhaps the most important. Thirty thousand Companions ﷺ participated in it. They included all the Believers of Madinah who could join the Prophet ﷺ, only the hypocrites remained behind on various excuses. (There were also three or four truthful Believers who could not join the warriors though they had every intention to go.) The Prophet's wives رضی الله عنهن, his daughter, Sayyidah Fatimah رضی الله عنها and her children, and the families of all other warriors were left behind in Madinah. The journey was to a distant land most likely a lengthy one of long duration, so the Prophet ﷺ decided to leave behind a deputy who could handle any external or internal threat. He found Sayyidina Ali ﷺ most appropriate for the occasion.

Some evil hypocrites spread the rumour that he was not taken along because he was unworthy and was, therefore, left in Madinah to look after women and children. Sayyidina Ali ﷺ asked the Prophet ﷺ if that was so but he said to him, "Are you not happy that you should be to me as Haron was to Musa except that there will be no Prophet after me?"

It is stated in verse 142 of *surah al-A'raf* that when Allah called Prophet Musa ﷺ to Toor Sina to give him the Torah, he asked his elder brother Sayyidina Haroon ﷺ to deputise for him over the Banu Isra'il. It was to this that the Prophet ﷺ pointed out. Without doubt, this was a great honour and merit of Sayyidina Ali ﷺ. It is also a fact that he was chosen because of his close relationship with the Prophet ﷺ and some other reasons. (Sayyidina Abu Bakr ﷺ and Umar ﷺ and other Companions ﷺ were participants in the battle and the Prophet ﷺ, nevertheless, wanted to keep them with him for consultation.)

The Shia scholars point out that the appointment of Sayyidina Ali ﷺ as Khalifah by the Prophet is evidence that he was most worthy of the post after the Prophet's ﷺ death. However, it does not need much commonsense to reject this idea. There is a

difference in selecting someone as a deputy during one's temporary absence and as a Khalifah on a permanent basis after death.

If Prophet Haroon ﷺ had taken over the place of Prophet Musa ﷺ after the latter's death then perhaps there could have been some logic in this argument. But, as it is, Prophet Haroon ﷺ died in the lifetime of Prophet Musa ﷺ, forty years before Prophet Musa's ﷺ death. Yusha' became Khalifah thereafter.

It is also worth remembering that while he went to the battle and appointed Sayyidina Ali ﷺ as his Khalifah, he asked Abdullah ibn Umm Maktoom ﷺ to act as Imam in his absence though Sayyidina Ali ﷺ was more meritorious than him. I suppose that the Prophet ﷺ had done it because the appointment of Sayyidina Ali ﷺ may not be taken as evidence of his permanent selection later on. والله اعلم

(٢٠٣٨/٨٧)عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ عَلِيًّا مِنِّيْ وَاَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ. (رواه الترمذى)

(2038/87) Sayyidina Imran ibn Husayn ﷺ reported that the Prophet ﷺ said, "Ali is mine and I am his. And, he is the friend of all Believers." (Jami' Tirmizi)

Commentary: Only this concluding portion of the full Hadith in Tirmizi is reproduced in Mishkat. The gist of the fuller Hadith is: The Prophet ﷺ had sent Sayyidina Ali ﷺ as the commander of an army. They were victorious but some of the participants did not regard one of his action as correct, so they complained to the Prophet ﷺ about it. The Prophet ﷺ did not like what they said because their complaint was incorrect. So, he said, as a measure of trust and confidence, and demonstration of special relationship. "ان عليًا منى وانا منه ......" (Surely Ali is mine and I am his). He had, in fact, expressed his close relationship with Sayyidina Ali ﷺ in these words often as well will know in the next Hadith.

The Prophet ﷺ had expressed closeness to other Companions ﷺ too in similar words. Thus, there is a Hadith in Saheeh Muslim about a Companion ﷺ who was martyred in a battle, Sayyidina Julaybeeb ﷺ. He stood next to his corpse and said "هٰذَا مِنِّيْ وَاَنَا مِنْهُ" (This Julaybeeb is mine and I am his) (Saheeh Muslim v2 p 295). In

the same way, he said about the tribesmen Asha'reen of Abu Musa al-Ash'ary that "هُمْ مِنِّيْ وَاَنَا مِنْهُمْ" (They are mine and I am theirs). The background was their behaviour in collecting provision of everyone at one place, when some of them lacked it, and sharing it equally. This Hadith is also found in Saheeh Muslim v 2 p 302.

The last sentence of the Hadith refers to Sayyidina Ali ﷺ as "وهوولی کل مومن" wali of all Believers. This word *wali* means friend, helper or guardian. It is used in the Qur'an too in one of these meanings.

In this Hadith, it is used to imply a friend. Every Believer must have a relationship of a friend and love with Sayyidina Ali ﷺ. This is his right because of his close relationship with the Prophet ﷺ.

May Allah grant me and all Believers love for Him, His Messenger ﷺ and all who love them and are dear to them (among whom Sayyidina Ali ﷺ surely has a distinct rank).

(٢٠٣٩/٨٨) عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّيْ وَاَنَا مِنْ عَلِيٍّ، وَلَايُؤَدِّىْ عَنِّىْ اِلَّا اَنَا اَوْ عَلِيٌّ. (رواه الترمذی)

(2039/88) Sayyidina Hubshi ibn Junadah ﷺ reported that Allah's Messenger ﷺ said, "Ali is from me and I from him. And (This important message) from me may be conveyed by me or by Ali." (Jami' Tirmizi)

Commentary: To be able to understand the Hadith, we must keep the background in mind. Makkah was liberated in 8 AH and the Islamic government was set up there. Next year the *surah al-Bara'at* (or *at-Tawbah*) was revealed. It contains important Commands concerning the idolaters and disbelievers. For example, the convenant concluded with them must be annulled because of their violation and mischiefs, idolaters or unbelievers should not be allowed into the *Masjid al-Haram*, etc. The Prophet ﷺ sent Sayyidina Abu Bakr ﷺ as Ameer of Hajj with instructions to convey to the disbelievers and idolaters coming from different areas the commands of Allah which are revealed in this surah and all those verses of this surah. The Prophet realised after Abu Bakr had gone away that among the Arabs a convenant can be revoked

only by a chief himself or his closest relative acting on his behalf, otherwise the revocation is invalid. So, he sent Sayyidina Ali ﷺ on his behalf, being his paternal cousin and son-in-law. It is at this time and in this context that he said:

"عَلِيٌّ مِنِّيْ وَاَنَا مِنْ عَلِيٍّ وَلَايُؤَدِّيْ عَنِّيْ اِلَّا اَنَا اَوْعَلِيٌّ......"

"Ali is from me and I from Ali and (this important message) from me may be conveyed by me or by Ali."

In short, he explained why he had to send Sayyidina Ali ﷺ on the heels of Sayyidina Abu Bakr ﷺ.

When they met, Sayyidina Abu Bakr ﷺ asked him if he had been sent as ameer or follower and Sayyidina ﷺ Ali replied that he had been sent as a follower while "You continue to be the ameer. My task is limited to this act."

Whatever happened was dictated by Allah. If Sayyidina Ali ﷺ had been sent as ameer straightaway then that could have been construed as evidence of Sayyidina Ali's ﷺ Khalifah after the Prophet ﷺ. Thus by sending Sayyidina Abu Bakr ﷺ as ameer of Hajj the *ummah* has thus been protected from that misunderstanding. Allah then put the realisation into the Prophet's ﷺ heart about the Arab tradition and he sent Sayyidina Ali to convey the message. In this way Allah guided the Muslims that their ameer and the Prophet's ﷺ Khalifah should be Sayyidina Abu Bakr ﷺ. This is exactly like the suggestion in his heart from Allah when he was ill that he should appoint Sayyidina Abu Bakr ﷺ as Imam to lead the congregation in his place. ان ربنا لطيف لما يشآء.

(٨٩/٢٠٤٠) عَنِ ابْنِ عُمَرَ قَالَ اٰخٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَصْحَابِهٖ، فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ، فَقَالَ : اٰخَيْتَ بَيْنَ اَصْحَابِكَ وَلَمْ تُوَاخِ بَيْنِيْ وَبَيْنَ اَحَدٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ اَخِيْ فِي الدُّنْيَا وَالْاٰخِرَةِ. (رواه الترمذی)

(2040/89) Sayyidina Ibn Umar ﷺ reported that (after *hijrah*, on coming to Madinah) Allah's Messenger ﷺ created a *muakhah* among his Companions ﷺ (ties of fraternity among them). Sayyidina Ali came to him (sad and grief-stricken), tears rolling down his eyes. He said, "You have created *muakhah* between

every two of the Companions but you have not created such a one between me and another." The Prophet ﷺ said, "You are my brother in this world and the next." (Jami' Tirmizi)

Commentary: When the Prophet ﷺ and his Companions came to Madinah, these Muhajirs belonged to different tribes and different places. The Prophet ﷺ created a *muakhah* between every one Ansar and one Muhajir whereby an Ansar became a brother of a Muhajir. Thus, they shared one another's grief and heppiness, looked after their needs like real brothers and no one felt lonely and helpless. Thus, Abu al-Darda Ansar became brother of Salman Farsi. They were not related in anyway before that neither did they belong to the same nation. Sayyidina Ali had not been paired with anyone and feeling lonely he complained to the Prophet ﷺ who said, "انت اخی فی الدنیا والاخرة" "You are my brother both in this world and in the next." Naturally, he must have been elated on hearing this. Surely, the closeness that he enjoyed with the Prophet ﷺ was reserved only for him — he was the Prophet's ﷺ paternal cousin, among the first to respond positively to his call to Islam and his son-in-law. رضی الله عنه وارضاه.

(۲۰٤۱/۹۰) عَنْ اَنَسٍ قَالَ : كَانَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اللّٰهُمَّ أَئْتِنِىْ بِاَحَبِّ خَلْقِكَ اِلَيْكَ يَاكُلُ مَعِى هٰذَا الطَّيْرَ فَجَاءَه عَلِىٌّ فَاَكَلَ مَعَه. (رواه الترمذی)

(2041/90) Sayyidina Anas said that the Prophet ﷺ had a (roasted or cooked) bird to eat. So, he prayed, "O Allah! Send to me one who is dearest to You among Your creatures and who would join me in eating this bird." Suddenly, Sayyidina Ali came there and he joined the Prophet in eating that bird. (Jami Tirmizi)

Commentary: The Shia deduce from this Hadith that Sayyidina Ali was dearer to Allah than every other creature including Sayyidina Abu Bakr and Sayyidina Umar. But, if we go by that reasoning then the Prophet ﷺ is also including among them. Therefore, the exponents of Hadith have explained that the Prophet's ﷺ prayer means: "O Allah! Send to me one who is among those dearest to You..." And surely Sayyidina Ali is one of

the dearest creatures of Allah.

Allama Ibn al-Jawzi has classified this Hadith as *mawdoo* (fabricated). However Ibn Hajar disagrees with him, but confirms that it is *da'eef* (weak).[1]

(٢٠٤٢/٩١) عَنْ عَلِيٍّ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا. (رواه الترمذى)

(2042/91) Sayyidina Ali ﷺ reported that Allah's Messenger ﷺ said, "I am the house of wisdom and Ali is its door."

(Jami Tirmizi)

Commentary: Sayyidina Ali ﷺ became a Believer in his childhood and since then remained in the Prophet's ﷺ company and training. So he enjoys a higher rank of the Prophet's ﷺ teachings. That is why the Prophet ﷺ said "اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا" (I am the city of knowledge and Ali is its gate.)

However, it is wrong to suppose that only he possesses the knowledge and wisdom taught by the Prophet ﷺ and it cannot be learnt from anyone else but him. The Qur'an says often that Allah sent the Prophet as His Messenger among the *ummis* (unlettered) and he read out to them Allah's verses and taught them the Book of Allah and wisdom. This confirms that all the Companions ﷺ learnt the Book and wisdom according to their individual capacities. Hence, all of them are doors and means of the knowledge and wisdom received through the Prophet ﷺ.

When Sayyidina Ali ﷺ responded to the Prophet's ﷺ call and believed, he was only eight or ten years old, or a little more. He was only that much receptive to the Prophet's ﷺ teachings as a child of this age is. But, when Abu Bakr ﷺ accepted Islam on the same day, his age was over forty years and he was naturally as receptive as one should be at this age. Therefore, he had a share of Prophet's ﷺ knowledge and wisdom greater than the other Companion's ﷺ collective share.

When the Prophet ﷺ appointed him Imam in his place during his illness that was actually the Prophet's certificate for his superior knowledge of the Book and wisdom. Then the Companions ﷺ confirmed that when they appointed him their Khalifah and Imam.

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❶. See 787 اجوبة الحافظ ابن حجر العسقلانى عن احاديث المصابيح صفحة (Beirut)

We must also remember that the Prophet ﷺ mentioned the distinction of different Companions ﷺ in different departments of knowledge as we will see while reading the virtues of different Companions ﷺ.

The tabi'een learnt the Prophet's ﷺ knowledge from different Companions ﷺ. Allah got the *muhaddith* to preserve them in Books of Hadith. That will guide the *ummah* till the Last Day.

We must also bear in mind that Ibn al-Jawzi and Ibn Taymiyah and others have declared that the Hadith "انا دار الحكمةالخ" as *mawdoo'*. Even Imam Tirmizi has declared it "هذا حديث غريب منكر" (This Hadith is *gharib munkar* — a degree of weak Hadith)

The Hadith is unapproved and unworthy of transmission in the eyes of the scholars of Hadith.

(٢٠٤٣/٩٢) عَنْ اُمِّ عَطِيَّةَ قَالَتْ : بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَيْشًا، فِيْهِمْ عَلِيٌّ قَالَتْ، فَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُوْلُ اَللّٰهُمَّ لَاتُمِتْنِىْ حَتّٰى تُرِيَنِىْ عَلِيًّا. (رواه الترمذى)

(2043/92) Sayyidah Umm Atiyah رضى الله عنها reported that Allah's Messenger ﷺ sent an army (on an expedition) and Sayyidina Ali ﷺ was a participant of it. She heard Allah's Messenger ﷺ make supplication with his hands raised (in prayer), "O Allah! Do not take me away from this world till You let me see Ali." (Jami Tirmizi)

Commentary: This is a demonstration of the extreme love the Prophet ﷺ had for Sayyidina Ali ﷺ, the reasons for which we have mentioned previously.

(٢٠٤٤/٩٣) عَنْ عَلِيِّ بْنِ اَبِىْ طَالِبٍ : اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ بِيَدِ حَسَنٍ وَّحُسَيْنٍ. فَقَالَ : مَنْ اَحَبَّنِىْ وَاَحَبَّ هٰذَيْنِ وَاَبَاهُمَا وَاُمَّهُمَا كَانَ مَعِىْ فِىْ دَرَجَتِىْ يَوْمَ الْقِيَامَةِ. (رواه الترمذى)

(2044/93) Sayyidina Ali ibn Abu Talib ﷺ said that the Prophet ﷺ held the hand of (both his grandsons) Hasan ﷺ and Husayn ﷺ and said, "He who loves me, both of them, their father and their mother (Sayyidina Ali ﷺ and Sayyidah Fatima رضى الله عنها) will, on the Day of Resurrection, be in Paradise at the (same) degree as mine and with me." (Jami Tirmizi)

Commentary: We have read in volume two a Hadith of Sayyidina Anas ﷺ reproduced from Saheeh Bukhari and Saheeh Muslim about a man who asked the Prophet ﷺ (When is the Last Hour?) and he said, "You ask about it but what preparations have you made for it?" He said, "I have not done much for it except that I love Allah and His Messenger ﷺ." The Prophet ﷺ said, "انت مع من احببت" "You are with whom you love." The meaning is, "You may rest assured, in the Hereafter you will be with those you love." On hearing this, all the Companions ﷺ were so happy that they never had been as happy since becoming Muslims. Sayyidina Anas ﷺ said:

فَاَنَا اُحِبُّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَابَكْرٍ وَّعُمَرَ وَاَرْجُوْا اَنْ اَكُوْنَ مَعَهُمْ بِحُبِّيْ اِيَّاهُمْ .

(As for me, I love the Prophet ﷺ, Abu Bakr ﷺ and Umar ﷺ and hope that only because of that I will be with them in the Hereafter).

This is Allah's mercy that He will place those who love His Messenger ﷺ and the loved ones with these very sacred people. (Without doubt Sayyidina Hasan ﷺ, Sayyidina Husayn ﷺ, Sayyidah Fatimah رضى الله عنها, Sayyidina Ali ﷺ are those whom the Prophet ﷺ loved dearly). Thus for the fortunate ones who love the beloved of Allah's Sayyidina Muhammad ﷺ and those whom he loves, the mercy of Allah will place them with the Prophet ﷺ. May Allah caues me and the readers to love His beloved, Sayyidina Muhammad ﷺ.

(٢٠٤٥/٩٤) عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا فَمَرَّبِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَقُوْلُ : اَللّٰهُمَّ اِنْ كَانَ اَجَلِيْ قَدْ حَضَرَ فَاَرِحْنِيْ وَاِنْ كَانَ مُتَاَخِّرًا فَارْفِعْنِيْ وَاِنْ كَانَ بَلَاءً فَصَبِّرْنِيْ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، كَيْفَ قُلْتَ، فَاَعَادَ عَلَيْهِ مَاقَالَ فَضَرَبَهٗ بِرِجْلِهٖ وَقَالَ : اَللّٰهُمَّ عَافِهٖ (شَكَّ الرَّاوِيْ) اَوْاَشْفِهٖ، قَالَ فَمَا اشْتَكَيْتُ رَجْعِيْ بَعْدُ (رواه الترمذى)

(2045/94) Sayyidina Ali ﷺ said: I had fallen ill (and was in much pain). Allah's Messenger ﷺ came across me while I was praying, "O Allah, if my appointed time has come then grant me

peace (give me death and relief from the pain). And if my death is delayed then grant me a life of ease and comfort. And if this (illness and pain) is a trial (from you) then grant me patience (that I may not complain)." Allah's Messenger ﷺ asked me, "What did you say?" So (What I had said in prayer) I repeated to him. He hit me with his foot and prayed 'اَللّٰهُمَّ عَافِهٖ'(O Allah grant him health). (The narrator doubts that he might have said:)اَللّٰهُمَّ اشْفِهٖ (O Allah cure him).After that I never had that complaint.

(Jami' Tirmizi)

Commentary: Indeed this was a miracle of the Prophet ﷺ.

(٢٠٤٦/٩٥) عَنْ عَلِيٍّ اَنَّهٗ قِيْلَ لَهٗ، نَرَاكَ فِي الْحَرِّ الشَّدِيْدِ وَعَلَيْكَ ثِيَابُ الشِّتَآءِ، وَنَرَاكَ فِي الشِّتَآءِ وَعَلَيْكَ ثِيَابُ الصَّيْفِ وَتَمْسَحُ الْعَرَقَ، فَقَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَزَقَ فِيْ عَيْنِيْ وَاَنَا اَرْمَدُ فَمَااشْتَكَيْتُهُمَا حَتّٰى السَّاعَةِ وَدَعَا لِيْ فَقَالَ اَللّٰهُمَّ اذْهِبْ عَنْهُ الْحَرَّوَالْبَرْدَ فَمَا وَجَدْتُ حَرًّا وَّلَا بَرْدًا حَتّٰى يَوْمِيْ هٰذِهٖ. (رواه الطبرانى فى الاوسط)

(2046/95) Sayyidina Ali ؓ reported that some people said to him, "We observe that in severe heat you wear garments of winter and we observe that in winter you wear garments of summer and wipe perspiration." So, he said, "Once, my eyes ached and Allah's Messenger ﷺ applied his saliva into them. Since then I have never had eye trouble and he prayed for me: اَللّٰهُمَّ اذْهِبْ عَنْهُ الْحَرَّوَالْبَرْدَ (O Allah! keep summer and winter away from him). Since then I have not felt heat or cold."

(Mu'ajam Awsat, Tabarani)

Commentary: The supplication of the Prophet ﷺ had miraculous effects, no doubt.

(٢٠٤٧/٩٦)عَنْ عَلِيٍّ لَقَدْ رَاَيْتُنِيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنِّيْ لَاَرْبِطُ الْحَجَرَ عَلٰى بَطْنِيْ مِنَ الْجُوْعِ وَاِنَّ لَصَدَقَةَ مَالِيْ لَتَبْلُغُ اَرْبَعِيْنَ اَلْفَ دِيْنَارٍ. (رواه احمد)

(2047/96) Sayyidina Ali ؓ Said, "I have seen myself with Allah's Messenger ﷺ in such a way that I tied a stone on my belly to fight off hunger. (But now, by the Grace of Allah) the *zakah* on my wealth works out at forty thousand Ashrafis."

(Musnad Ahmad)

Commentary: In the Book of *ar-Riqaq* (Softening of Hearts), we have seen those Ahadith which tell us that the Prophet ﷺ chose for himself and his family a life of poverty and had prayed to Allah for that. They went without meals for days together and he sometimes did tie stone on his bally to ward off pangs of hunger. Sayyidina Ali ؓ was among his closest relatives and he too had to do it sometimes. He discloses in this Hadith how his condition changed.

It is indeed an honour and very meritorious to opt for a life on the pattern of the Prophet ﷺ but if Allah grants wealth to anyone from lawful sources and he fulfils his obligations in this regard then that is also a blessing of Allah. In that chapter of this Book, we have also transmitted Prophet's ﷺ sayings on this subject. Allah did grant Sayyidina Ali ؓ the honour to live on the Prophet's ﷺ pattern and also granted him wealth:

مااحسن الدين و الدنيا لو اجتمعا.

(٢٠٤٨/٩٧) عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ اَرْقَمَ، اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَ بِغَدِيْرِ خُمٍّ اَخَذَ بِيَدِ عَلِيٍّ فَقَالَ : اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ قَالُوْا بَلٰى قَالَ، اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ؟" قَالُوْا بَلٰى قَالَ : اَللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَالِ مَنْ وَّالَاهُ. وَعَادِ مَنْ عَادَاهُ فَلَقِيَهُ عُمَرُ بَعْدَ ذٰلِكَ فَقَالَ لَهٗ : هَنِيْئًا يَابْنَ اَبِيْ طَالِبٍ! اَصْبَحْتَ وَاَمْسَيْتَ مَوْلٰى كُلِّ مُؤْمِنٍ وَّمُؤْمِنَةٍ. (روه احمد)

(2048/97) Sayyidina Bara ibn Azib ؓ and Sayyidina Zayd ibn Arqam ؓ reported that when Allah's Messenger ﷺ alighted at Ghadeer Khumm and stayed there, he held the hand of Sayyidina Ali ؓ and said (to those Companions who were there): "اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ" (Do you not know that I am more friendly to the Muslims than they are themselves?) They all said, "Certainly it is so!" The Prophet ﷺ (then) said: "اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ؟" (Do you not know that I am more a friend of a Muslim than he is himself?), and they all said, "Certainly, it is so!" He then said: اَللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَالِ مَنْ وَّالَاهُ. وَعَادِ مَنْ عَادَاهُ (O Allah, he to whom I am a friend then this Ali is also his friend. O Allah, he who is friendly to Ali, You keep friendship with him; and he who is unfriendly with him,

You too be hostile to him). Then Sayyidina Umar ﷺ met Sayyidina Ali ﷺ and said, "Congratulations to you, O Ibn Abu Talib. Every morning and every evening, you are friend and beloved of every believing man and believing woman!"

(Musnad Ahmad)

Commentary: This happened on the return journey after performing *Hajjat ul-Wada'* at Ghadeer Khumm (or, the Pond of Khumm) which is about three miles from al-Juhfah on the route from Makkah to Madinah. The Prophet ﷺ reached this place on 18th Zul Hajjah with all his Companions ﷺ who had joined him for the Hajj from Madinah and its surroundings. He broke his journey there and assembled his Companions ﷺ and delivered a sermon. If we collect all the reports in different books of Hadith, we will learn that he spoke of some important matters, one of which pertained to Sayyidina Ali ﷺ that we have read in the Hadith. He spoke about it with emphasis.

The verse 6 of *al-Ahzab* reads:

"اَلنَّبِىُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ" (الاحزاب ٣٣:٦)

(The Prophet is ever closer to the Believers than their own selves.)

It is natural for man to be concerned deeply about himself but it is the right of our Prophet, Sayyidina Muhammad ﷺ that as Believers we should love him more than our own selves. It is in reference to this verse that the Prophet ﷺ had asked the Believers if they did not know that he had a greater right to their friendship and love than their own selves. All those present confirmed his words unanimously. He then asked if it was not correct that every Believer must love him and be concerned of him more than he is of himself, and they all again agreed to it. He then said, "O Allah! (Be witness that) Ali is also a friend and beloved of him whose friend and beloved I am. O Allah! I pray to You that You be friend to him who be friends Ali and antagonise him who antagonises Ali." Then Sayyidina Umar ﷺ congratulated Sayyidina Ali ﷺ that Believers — men and women — love him always.

Having explained the Hadith, I now wish to enlighten readers that the Shia scholars present this Hadith as their most strong support for their faith. They hold that in this sermon at Ghadeer

Khumm the Prophet ﷺ had appointed Sayyidina Ali رضي الله عنه as his successor and Khalifah, and the Imam of the *ummah*. According to them, this, indeed, was the aim of his sermon. They argue that the word مولىٰ (*mawla*) in the Hadith means master, owner and ruler, and the Hadith means: those whose master and ruler I am, Ali رضي الله عنه is also their master and ruler. This was, therefore, a proclamation of Sayyidina Ali's رضي الله عنه Khilafat and rulership over the *ummah*. Readers will see in the following lines how worthless is this argument.

The fact is that many Arabic words have more than twenty meanings. The word *mawla* is one of them. The Arabic dictionary "القاموس المحيط" *al-Qamus al-Muheet* gives twenty one meanings of مولىٰ *mawla* (v4 p404).

المولىٰ:. (١) المالک (٢) والعبد (٣) والعتق
(٤) والمعتق (٥) والصاحب (٦) والقريب کا بن العم ونحوه
(٧) والجار (٨) والحليف (٩) والابن (١٠) والعم
(١١) والنزيل (١٢) والشريک (١٣) وابن الاخت (١٤) والولى
(١٥) والرب (١٦) والناصر (١٧) والمنعم (١٨) والمنعم عليه
(١٩) والمحب (٢٠) والتابع (٢١) والصهر۔

The same meanings are also found in "اقرب الموارد" *Aqrab al-Mawrid* (v2 p1488) and also in the most reliable dictionary on Hadith "النهاية لابن الاثير الجزرى فى غريب الحديث والاثر" (*an-Nihayat li Ibn al-Atheer al-Juzi fi Gharib al-Hadith*. Allamah Tahir Patni has reproduced the text of an-Nihayat in Majma' Bihar al-Anwar (v5 p112, Da'irat ul-Ma'arif, Hyderabad, India).

The Misbah al-Lughat the Arabic-Urdu dictionary has given the meanings of almost all those words that are given (as meanings of mawla) in al-Qamoos al-Muheet and Aqrabal-Mawarid (p968).

المولیٰ:— مالک وسردار، غلام آزاد کرنے والا، آزاد شدہ، انعام دینے والا، جس کو انعام دیا جائے، محبت کرنے والا، ساتھی، حلیف، پڑوسی، مہمان، شریک، بیٹا، چچا کا بیٹا، بھانجا، چچا، داماد، رشتہ دار، ولی، تابع

Some of the meanings given in Arabic-English Lexicon[1] by Edward William Lane are:

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[1]. Part 8, p 3061.

مولٰی : A lord, chief, son of a paternal uncle or a relation, son of a sister, a freedman, one whom the emancipator is bound to aid and whose property he inherits if he dies having no heir, a slave. (The other meaning in the Urdu text are: an emancipator, one who rewards, one who is rewarded, one who loves, a companion, a sowrn friend, a neighbour, a guest, a partner, a son, an uncle, a son-in-law, a relative, a patron, a subordinate.)

If such a word with multi-meanings is used in the Qur'an or Hadith or any eloquent literature then its sense and implication is brought out in the text itself, or the context points out to it. Similarly, in the Hadith under discussion, the context brings out the meaning of the word mawlan. The concluding suplication is:

" اللهم وال من والاه وعاد من عاداه"

(O Allah! Be friend him who be friends Ali and antagonise him who antagonises Ali.)

It is very clear, therefore, that the word mawla is used in the Hadith for friend, beloved, and the words "من كنت مولاه فعلى مولاه" would mean what we have stated above in the explanation.

Then after the Prophet's ﷺ death whatever happened is undeniable proof of what we have said. Not one of the thousands of Companions ؓ and not even Sayyidina Ali ؓ or those who were vey close to him — none of them had taken the Prophet's ﷺ saying at Ghadeer Khumm to imply Sayyidina Ali's ؓ successioin, *Khalifat* or *Imamat*. If they had understood the Prophet ﷺ to mean that then Sayyidina Ali ؓ or anyone else would surely have protested that hardly seventy-two days in the past, the Prophet ﷺ had spoken in such a way at Ghadeer Khumm and had proclaimed Sayyidina Ali ؓ as Khalifah. In fact, no one including Sayyidina Ali ؓ suggested this meaning and everyone accepted Sayyidina Abu Bakr ؓ as Khalifah and swore allegiance to him. Rather, if we accept the contention of the Shia then the question arises why Sayyidina Ali ؓ did not press for adherence to the Prophet's ﷺ instructions. It was a *fard* (an absolute obligation) on him to get the Prophet's ﷺ will discharged, and if there was a confrontation, he should have taken a stand and used force. This is what the grandson of Sayyidina Hasan ؓ, Hasan the Third had said to a

man who subscribed to the extreme belief about Sayyidina Ali ﷺ and cited this saying of the Prophet ﷺ من كنت مولاه فعلي مولاه in support of his Khilafat. Hasan the Third said to this man:

"If what you people say is true — that Allah and His Messenger ﷺ had appointed Ali ﷺ as Khalifah after the Prophet ﷺ — then Ali ﷺ is the worst criminal because he did not obey the Prophet's ﷺ command.[1] (We seek refuge in Allah from being rude.)

ولوكان الا مر كما تقولون ان الله جل وعلىٰ ورسوله صلى الله عليه وسلم اختارا علياً لهذا الامر والقيام على الناس بعده فان علياً اعظم الناس خطيئة وجرما اذ ترک امر رسول الله صلى الله عليه وسلم.

Then, as the man cited the Prophet's saying من كنت مولاه فعلي مولاه, Hasan the Third said:

"Listen! I swear by Allah, if Allah's Messenger ﷺ had to appoint Ali ﷺ as Khalifah then he would have spoken clearly and unambiguously as he had spoken about *salah*, *fasting*, *zakah* and *Hajj*. He would have said explicitly: O People! This Ali ﷺ would be ruler after me. Hence, listen and obey him.[2]

اما والله لو يعنى رسول الله صلى الله عليه وسلم بذالک الامر والسلطان والقيام على الناس لا فصح به كما أفصح بالصلوٰة والزکوٰة والصيام والحج ولقال : ايها الناس ان هذا الولى بعد ى فاسمعوا واطيعوا.

However, the question remains: what was the Prophet's ﷺ purpose by these words. Why he spoke in the way he did about Sayyidina Ali ﷺ.

The fact is that the Prophet ﷺ had sent Sayyidina Ali ﷺ to Yaman with three hundred men sometime before Hajjat ul-Wada. He had met the Prophet ﷺ at Makkah during the Hajjat ul-Wada. While they were in Yaman, some of his friends did not agree with him over some issues and these people had also come to perform the Hajj and some of them seized the opportunity to complain to

1. Izalah al-Khifa v1 p223, (1329 AH) Umdah al-Mutabah Press, Lucknow
2. Izalah al-Khifa v1 p223, Lucknow

the Prophet ﷺ about it, and they also mentioned it to other people[1] which, indeed, was a grave mistake on their part. The Prophet ﷺ convinced those people who had complained to him of the correctness of Sayyidina Ali's ؓ actions, and they were satisfied. However, they had already spoken to others and the devil took advantage of the situation and showed seeds of discord. The Prophet ﷺ — when he learnt of it — found it necessary to let the people know that Sayyidina Ali ؓ held a high rank of appreciation and love. Hence, he assembled his Companions ؓ at Ghadeer Khumm and delivered the sermon, held Sayyidina Ali ؓ by the hand and said: "من كنت مولاه فعلى مولاه ، اللهم وال من والاه وعاد من عاداه" The meaning of these words is repeated here: "O Allah! He to whom I am a friend, this Ali is also his friend. O Allah! He who is friendly with Ali, You keep friendship with him; and he who is hostile to him, You too be hostile to him." In fact, as we have said earlier, the words of prayer by themselves highlight the meaning of the word mawla as 'beloved', 'friend' in this Hadith.

In short, the saying of the Prophet ﷺ من كنت مولاه فعلى مولاه الخ does not refer to the issue of Khilafah or Imamat. I hope that whatever I have written would suffice for every true Believer.

(اِنَّ فِيْ ذَالِكَ لَذِكْرىٰ لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْاَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ)
(ق ٥٠:٣٧)

{Surely in that is an admonition to him who has a heart, or gives ear while he is mindful.} (Qaf, 50:37)

(٢٠٤٩/٩٨) عَنْ عَلِيٍّ قَالَ : بَعَثَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَارَسُوْلَ اللّٰهِ! تُرْسِلُنِيْ وَاَنَا حَدِيْثُ السِّنِّ وَلَاعِلْمَ لِيْ بِالْقَضَاءِ فَقَالَ : اِنَّ اللّٰهَ سَيَهْدِيْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ اِذَا تَقَاضٰى اِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلْاَوَّلِ حَتّٰى تَسْمَعَ كَلَامَ الْاٰخَرِ فَاِنَّهٗ اَحْرىٰ اَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ قَالَ: فَمَا شَكَكْتُ فِيْ قَضَاءٍ بَعْدُ. (رواه الترمذى وابوداؤد وابن ماجه)

(2049/98) Sayyidina Ali ؓ said: Allah's Messenger ﷺ sent me to Yaman (meaning, decided to send me there) as Qadi (judge). I said to him, "O Messenger of Allah! You send me as a

[1]. See Saheeh Bukhari (Kitab al-Maghazi, Chapter: Ali Ibn Abu Talib and Khalid ibn al-Waleed to Yaman... and al-Bidayah wa an-Nihayah v5 p106 (Beirut).

judge while I am young and I have no knowledge of judgement (disputes, decision of cases)." He said, "Allah will guide your heart and keep your tongue firm (that is, He will put in your heart and make your tongue speak that which is correct and true). When two people bring a case to you, do not decide in favour of him who brings (the case) first till you have heard the second party. This method will be more useful to you in giving judgement." (Sayyidina Ali said:) Thereafter I never had doubt in passing judgement (because of the Prophet's teachings and prayer). (Jami' Tirmizi, Sunan Abu Dawood, Ibn Majah)

Commentary: This event is found in different books of Hadith narrated by different narrators. Some of them give some additional detail. We get a full picture when we keep all these reports before us. The report in Kanz ul-Ummal on the authority of Ibn Jarir is:

{Some of the Yamanites met the Prophet and said, "Do send to us someone who teaches us religion and *Shari'ah* and decides our disputes and cases in the light of Allah's Book" So, the Prophet ﷺ instructred Sayyidina Ali رضي الله عنه to go to Yaman. He said, "Those people might bring to me cases about which I have no knowledge." The Prophet ﷺ placed his hand on Sayyidina Ali's chest and said "اِذْهَبْ فَإِنَّ اللّٰهَ سَيَهْدِىْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Go! Surely Allah will guide your heart and keep your tongue Firm). He said that after that he never felt doubt in deciding any case}

(Kanz ul-Ummal, v13 p113)

There is yet another version, also on the authority of Sayyidina Ali رضي الله عنه in Kanz ul-Ummal as transmitted by Mustadrak Haakim, Ibn Sa'd, Musnad Ahmad, Ibn Jarir, etc.

{When I said to the Prophet ﷺ that I was young and had no insight in deciding cases, he placed his hand on my chest and said "اَللّٰهُمَّ ثَبِّتْ لِسَانَهٗ وَاهْدِ قَلْبَهٗ" (O Allah make his tongue firm and guide his heart)}

Sayyidina Ali رضي الله عنه then said "فَمَا اَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ" "Thereafter, no dispute was difficult for me to decide."(Kanz ul-Ummal, v13 p125)

I believe that when the Prophet ﷺ placed his hand on Sayyidina Ali's رضي الله عنه chest and prayed, he was confident that his prayer was accepted, so he said, "إِنَّ اللّٰهَ سَيَهْدِىْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Surely Allah will guide your heart and make your tongue firm.) The letter س in this word "سیهدی" expresses the belief. This is as

the Qur'an says about Sayyidina Musa ﷺ who said to his people

"كلا انى معى ربى سيهدين." (الشعراء ٢٦:٦٢)

{Surely with me is my Lord — He will guide me.}

(ash Shu'ara, 26:62)

It is a fact and one of the confirmed realities of the *ummah* that as a result of the Prophet's ﷺ prayer, Sayyidina Ali ؓ was blessed with a perfect ability to decide cases and disputes. He enjoyed a distinction in this regard. Surely this is his great merit and a miracle of the Prophet ﷺ.

(٢٠٥٠/٩٩) عَنْ عَلِيٍّ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : فِيْكَ مَثَلٌ مِنْ عِيْسَى ابْنِ مَرْيَمَ اَبْغَضَتْهُ الْيَهُوْدُ حَتّٰى بَهَتُوْا اُمَّهٗ وَاَحَبَّتْهُ النَّصَارٰى حَتّٰى اَنْزَلُوْهُ مَنْزِلَتَهُ الَّتِىْ لَيْسَتْ لَهٗ " ثُمَّ قَالَ : يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُفْرِطُنِىْ بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهٗ شَنَاٰنِىْ عَلٰى اَنْ يَبْهَتَنِىْ . (رواه احمد)

(2050/99) Sayyidina Ali ؓ said: Allah's Messenger ﷺ said to me, "O Ali, you have a great resemblance to Isa ibn Maryam. The Jews hated him so much that they slandered his mother, Maryam, and the Christians loved him so much that they raised him to a position that was not his." Sayyidina Ali ؓ then said: (Surely it will be so.) Two kinds of people will perish on my account — they who love me to the point of exaggeration and will praise me for what I do not deserve, and they who hate me beyond limit so that their hatred drives them to slander me.

(Musnad Ahmad)

Commentary: Whatever Sayyidina Ali ؓ said on the basis of the Prophet's saying was demonstrated during the *Khilafah*. The Khwarij despised him so much that they called him an apostate, a disbeliever and one liable to be killed and a hard-hearted among them, Abdur Rehman ibn Muljam martyred him. On top of that this wretched man termed his evil deed *jihad* of the highest order and a mean to Paradise. There were also those who went to the point of exaggeration in loving him who raised him to Divine status or those who said that he was the one eititled to Prophethood and Messengership but Sayyidina Jibreel ﷺ had committed a mistake in delivering Allah's revelation to Sayyidina Muhammad ﷺ. There were also those who said that he was the Prophet's ﷺ successor

and Khalifah, and Imam of the *ummah*, that he was as innocent as the Prophet ﷺ and worthy of obedience, and had Divine attributes enabling him to direct affairs of the universe.

There are about fifty sects of these people who exceed the limits concerning Sayyidina Ali ؓ.

Many of them are now found only in books and we do not think that they exist any more in the world. Of those that survive, the *ithna ashriyah* are in a large number. They are also known as *Imamiyah*. These days they are generally called Shia. They believe that besides Sayyidina Ali ؓ, Allah and His Messenger ﷺ had nominated eleven other *Imams* of the *ummah* and their rulers. Like him, they are all innocent and worthy of obedience and superior to all Prophets عليهم السلام. We can learn more about them from the book of Shah Abdul Aziz Dehlavi رحمة الله عليه, *Tuhfah Ithna Ashriyah*. The Urdu books of Mawlana Muhammad Abdul Shakoor Farooqi and my book *Irani Inqilab, Imam Khumaini aur Shi'ayat* also throw light on this sect.

(٢٠٥١/١٠٠) عَنْ صُهَيْبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ : مَنْ اَشْقَى الْاَوَّلِيْنَ؟ قَالَ، اَلَّذِىْ عَقَرَالنَّاقَةَ يَارَسُوْلَ اللّٰهِ قَالَ صَدَقْتَ فَمَنْ اَشْقَى الْاٰخِرِيْنَ؟ قَالَ، لَاعِلْمَ لِىْ يَارَسُوْلَ اللّٰهِ قَالَ : اَلَّذِىْ يَضْرِبُكَ عَلٰى هٰذِهٖ وَاَشَارَ اِلٰى يَافُوْخِهٖ فَكَانَ عَلِيٌّ يَقُوْلُ لِاَهْلِ الْعِرَاقِ : وَدِدْتُّ اَنَّهٗ قَدْ اَنْبَعَثَ اَشْقَاكُمْ فَيَخْضِبُ هٰذِهٖ يَعْنِىْ لِحْيَتَهٗ مِنْ هٰذِهٖ، وَوَضَعَ يَدَهٗ عَلٰى مُقَدَّمِ رَاْسِهٖ . (رواه الطبراني في المعجم الكبير)

(2051/100) Sayyidina Suhayb ؓ reported that the Prophet ﷺ asked Sayyidina Ali ؓ (one day), "(Tell me) who was the most hard-hearted person among the earlier *ummah*?" He said, "O Messenger of Allah, (He was) the man (of Thamud) who hamstrung the she-camel (which Allah had created from the rock of a mountain as a miracle for Prophet Salih ؑ)." The Prophet ﷺ said, "You have spoken the truth. (Now, tell me) who will be the most hard-hearted among the people of later times?" He said, "I have no knowledge of that." The Prophet ﷺ said, pointing towards Sayyidina Ali's forehead, "(The most hard-hearted will be) he who will smite you here (with his

sword and your beard will be dyed (with blood). Then (because of this saying of the Prophet ﷺ) Sayyidina Ali ؓ used to (hold his beard and) say, "O People of Iraq! I wish that a hard-hearted man among you must rise and dye my beard with blood from my forehead here!" (Mu'ajam Kabeer)

Commentary: In the last part of the Qur'an in surah *ash-Shams* (verse 11-12) this man is mentioned:

"كَذَّبَتْ ثَمُوْدُ بِطَغْوَاهَا اِذِانْبَعَثَ اَشْقٰهَا" الاية...... (الشمس ۹۱:۱۱-۱۲)

{The Thamid belied (the truth) in their insolence when the beast of them uprose}

The man is referred to as the basest or extremely hard-hearted and wretched. Sayyidina Ali ؓ had given his answer on the basis of these verses.

I think that the Prophet's first question to Sayyidina Ali ؓ was by way of an introduction to the second one and he foretold him that he would be martyred. He gave him all details of how he would be killed. Sayyidina Ali ؓ regarded the Prophet's ﷺ fore warning as a glad tiding for himself and he let the people know that he was waiting for the wicked man to strike. Indeed, about thirty years after the Prophet's ﷺ death, Sayyidina Ali ؓ was martyred رضی الله عنه وارضاه. Indeed, it was a miracle of the Prophet ﷺ that he foretold the event and how it would happen.

Sayyidina Ali's ؓ Martyrdom

The compiler of *Majma' al-Fawaid* has written details of Sayyidina Ali's ؓ martyrdom on the aurhority of Isma'il ibn Rashid immediately following the foregoing account of Suhayb. We will present its synopsis but, before we do that, let us look into the background of the Khuwarij. They were a part of Sayyidina Ali's ؓ army and because of their foolishness and adamancy they regarded a decision of Sayyidina Ali ؓ as incorrect and (may Allah forgive us!) contrary to Qur'anic teachings. This is why they opposed him and took to rebellion. Their numbers ran into many thousands but when Sayyidina Ali ؓ clarified the facts, a large number of them reformed and rejoined him. However, a majority of them stuck to the erring path and were ready to fight and kill.

Finally, Sayyidina Ali ﷺ had to use force (and the war is known as the Battle of Naharwan) as a result of which many of them were eliminated. Of the few who survived, three — Bark ibn Abdullah, Amr ibn Bakr Tamimi and Abdur Rahman ibn Muljam went to Makkah and conspired to eliminate the ruling class, particularly three men: Sayyidina Hu'awiyah ﷺ, Sayyidina Amr ibn al-Aas ﷺ and Sayyidina Ali ﷺ. Bark, Amr and Abdur Rahman Muljam each took upon himself the responsibility to kill each of the three men in that order. They covenented on that and agreed to execute their strategy on 17th Ramadan when these people would emerge to offer Fajr salah. In those days, the salah was led by the Khalifah or an ameer appointed by him.

Bark went to Damascus the capital city of Sayyidina Mu'awiyah ﷺ. Amr Tamimi went to Egypt where Sayyidina Amr ibn al-Aas ﷺ, was the ameer and Abdur Rahman ibn Muljam went to Kufa the capital city of Sayyidina Ali ﷺ.

On the 17th of Ramadan as Sayyidina Mu'awiyah ﷺ came out for the Fajr salah, Bark attacked him with his sword but he sensed his presense and tried to run away. Nevertheless, Bark was able to inflict a deep wound on one of his buttocks. Bark was arrested (and later on killed). A doctor was summoned and he suggested branding of the wound with red, hot iron because the sword that struck him was poisoned. He suggested as an alternative a dose of medicine that would render him unable to sire children anymore. Mu'awiyah ﷺ chose the second alternative because he could not hope to endure the hot iron. He said that he had two sons, Yazeed and Abdullah, and that was enough. Mu'awiyah ﷺ recovered after treatment.

Amr Tamimi was already to eliminate Amr ibn al-Aas ﷺ, but Divine decree favoured him. He became severely ill in the night and could not attend the fajr salah on 17th Ramadan. He asked Kharijah ibn Habib to substitute for him. As he stood up to lead the congregation Amr took him to be Amr ibn Al-Aas ﷺ and attack him with his sword and he fell down a martyr. Amr was arrested and taken to Sayyidina Amr ibn al-Aas ﷺ. he thus learnt that he had committed a mistake and, the wretched man that he was, he said to Amr ibn al-Aas ﷺ, "O sinner! I had intended to kill you."

Sayyidina Amr ibn al-Aas ﷺ said, "You had formed that intention but Allah's intention was otherwise." Then, he was killed in *qisas* (retaliation) for Kharijah ibn Habib.

The third wretched and most hard-hearted man Abdur Rahman ibn Muljam hid himself on 17th Ramadan well before the Fajr salah on the route to the mosque. Sayyidina Ali ﷺ used to call out *as-salah as-salah* the moment he stepped out of his house till he reached the mosque, urging men to hurry for the salah. That morning as he followed his practice the wretched murderer rushed head-on and struck the sword on his forehead and fled from there but was nabbed by men around and brought to Sayyidina Ali ﷺ. He said to his elder son Hasan ﷺ, "If I survive, I will decide about him as I like. I may forgive him or kill him in *qisas*. And if I die, he must be killed according to the law of *qisas* of *Shari'ah*, but his body should not be mutilated because I have heard Allah's Messenger ﷺ say that even if a biting dog is killed he should not be mutilated."

Sayyidina Ali ﷺ died of the wound. Sayyidina Hasan then commanded that the murderer should be killed. The people who were very angry burned down his corpse.

MERITS OF THE FOUR KHALIFAS

In some of his sayings, the Prophet ﷺ mentioned the virtues of all four Khalifas together just as he has mentioned the two and also the three Companions at one time. We narrate some of his sayings in this regard here.

(٢٠٥٢/١٠١) عَنْ عَلِيٍّ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: رَحِمَ اللّٰهُ اَبَابَكْرٍ فَإِنَّهُ زَوَّجَنِيْ إِبْنَتَهُ وَحَمَلَنِيْ إِلىٰ دَارِالْهِجْرَةِ وَاَعْتَقَ بِلاَلاً مِنْ مَالِهِ، رَحِمَ اللّٰهُ عُمَرَ يَقُوْلُ الْحَقَّ وَإِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيْقٌ، رَحِمَ اللّٰهُ عُثْمَانَ تَسْتَحْيِيْهِ الْمَلَائِكَةُ، رَحِمَ اللّٰهُ عَلِيًّا اَللّٰهُمَّ أَدِرِالْحَقَّ مَعَهُ حَيْثُ دَارَ .

(رواه الترمذى)

(2052/101) Sayyidina Ali ﷺ reported that Allah's Messenger

ﷺ said, "May Allah's mercy be on Abu Bakr. He gave me his daughter (Ayshah) in marriage, and made arrangements for me (of conveyance, etc.) to reach the Dar ul-Hijrah, Madinah, and bought Bilal with his capital and set him free. May Allah's mercy be on Umar. He speaks what is True though it may be bitter. His true-speaking has left him without a true friend. May Allah's mercy be on Uthman before whom even the angels display bashfulness. And may Allah's mercy be on Ali. O Allah, let truth accompany. May he remain with Truth and may Truth remain with him." (Jami' Tirmizi)

Commentary: The Prophet ﷺ has called for Allah's mercy on all four caliphs in this saying. He has recalled three deeds of Sayyidina Abu Bakr رضي الله عنه. He gave his daughter in marriage to the Prophet ﷺ. He had at least eight other wives besides her but the marriage with Sayyidah Ayshah رضى الله عنها is of significance. The Prophet's ﷺ first wife Sayyidah Khadijah رضى الله عنها was a woman of perfect faith and wisdom and she had relieved him of worries on account of domestic needs and so he was at peace. Naturally, her death caused him immense grief. He received a suggestion from the unseen world that he should marry Ayshah رضى الله عنها, the daughter of Sayyidina Abu Bakr رضي الله عنه. She was a child but the Prophet ﷺ believed that the suggestion was from Allah. A pious woman Khawlah bint Hakim brought to him the proposal from Sayyidina Abu Bakr رضي الله عنه. Not only was Sayyidah Ayshah رضى الله عنها a child but she had already been engaged to the son of Jubayr ibn Mut'im who was very well-off like Abu Bakr رضي الله عنه. The Prophet's financial condition was not unknown to anyone. In spite of that Abu Bakr رضي الله عنه decided to give his daughter to him in marriage to be able to give solace to the Prophet's heart and earn auspiciousness for himself and his daughter.

The Prophet ﷺ also recalled Sayyidina Abu Bakr's رضي الله عنه help during the hijrah. He was with the Prophet throughout the journey besides looking after other arrangements. His third deed was that he purchased Sayyidina Bilal رضي الله عنه and set him free. He had been the slave of a cruel disbeliever of Makkah who tortured him mercilessly only because he had believed in Allah. Abu Bakr رضي الله عنه paid the price he demanded and relieved Sayyidina Bilal رضي الله عنه of his

predicament. The Prophet ﷺ named only Bilal ؓ although he had set many other slaves free in this manner.

The Prophet ﷺ then recalled the characteristics of Sayyidina Umar ؓ. He did not care whether the creatures were pleased or angered if he followed Truth in all his affairs. Such a person is dear to Allah and His Messenger ﷺ and is worthy of Divine mercy.

The Prophet ﷺ next remembered Sayyidina Uthman ؓ as one to whom even the angels showed modesty. (we have read about this aspect in the chapter on his merits).

Next he recalled Sayyidina Ali ؓ for whom he prayed for Allah's mercy and beseeched Allah. "Let him be on Truth always and let Truth be with him."

The sequence in which the Prophet ﷺ took these four names discloses their merit in the ummah and their ranks in this order. It was also an indication of the order of their Khalifah. Indeed, there are many other sayings of the Prophet ﷺ in which this sequence is maintained. They all indicate to their order of succession.

(٢٠٥٣/١٠٢) عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : اَرْحَمُ أُمَّتِيْ بِأُمَّتِيْ اَبُوْبَكْرٍ وَاَشَدُّهُمْ فِيْ اَمْرِاللّٰهِ عُمَرُ وَاَكْرَمُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ وَاَقْضَاهُمْ عَلِيُّ بْنُ اَبِيْ طَالِبٍ . (رواه ابن عساكر)

(2053/102) Sayyidina Abdullah ibn Umar ؓ reported that Allah's Messenger ﷺ said, "Of the people of my *ummah*, the most merciful to them is Abu Bakr ؓ, and the severest of them regarding Allah's commands is Umar ؓ, and the noblest of them is Uthman ibn Affan ؓ in modesty, and the most just of them (in deciding cases) is Ali ibn Abu Talib ؓ." (Ibn Asakir)

Commentary: The Prophet ﷺ has mentioned the characteristic of each of his Khalifahs in which he excelled over the rest of the *ummah*. Sayyidina Abu Bakr ؓ, Umar ؓ, Uthman ؓ and Ali ؓ ibn Abu Talib each was outstanding as the most merciful, the most severe in matters of Allah;s injunctions and rights, in modesty which a Hadith describes as a department of faith, and in passing fair judgements in cases of disputes etc. which, indeed, was Allah's choicest blessing and a peculiarity of *Khalifah*.

(٢٠٥٤/١٠٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَضَّلَ عَلىٰ اَبِىْ بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فَقَدْرَدَّ مَاقُلْتُهُ وَكَذَّبَ مَاهُمْ اَهْلُهُ.

(رواه الرافعي)

(2054/103) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "If anyone gives excellence (to some other person) over Abu Bakr, Umar, Uthman and Ali then he rejects what I have said and belies their rank on which they are (in the sight of Allah). (al-Rafee)

Commentary: The Muslims are agreed on the excellence of these four Companions over the *ummah* and the Prophet's ﷺ sayings in this regard are very clear. If anyone believes otherwise then he is guilty of rejecting the Prophet's ﷺ sayings.

(٢٠٥٥/١٠٤) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : لَايَجْتَمِعُ حُبُّ هٰؤُلَاءِ الْاَرْبَعَةِ اَبِىْ بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فِىْ قَلْبِ مُنَافِقٍ.

(رواه الطبراني في الا وسط وابن عساكر)

(2055/104) Sayyidina Anas ﷺ reports that Allah's Messenger ﷺ said, "The love of these four (my companions and friends) Abu Bakr, Umar, Uthman and Ali cannot come together in the heart of an hypocrite." (Mu'jam Awsat, Tabarani, Ibn Asakir.)

Commentary: Indeed, the *ahl us-Sunnah wal Jama'at* hold it as part of faith to love all the four Companions ﷺ. If an unfortunate one despises any of these four then his faith is invalid and he is deprived of belief.

As we have already pointed out these four people are mentioned by the Prophet ﷺ in this sequence and it is also the order of their rank.

A Fact About Their Excellence

There are fewer Ahadith about the merits of Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ than there are about Uthman ﷺ whose number is relatively larger. Those about Sayyidina Ali's ﷺ merits are the most — very many, indeed. The reason is that the Companions ﷺ were acquainted with the merits of Abu Bakr ﷺ and Umar ﷺ and they did not need to look out for the Ahadith on their merits and then convey to other members of the *ummah*.

Sayyidina Uthman ﷺ faced rebellion and opposition towards the end of his *Khilafah* and there was much character assasination — these moves were led by the hypocrite Abdullah ibn Saba. Therefore, it became necessary to acquaint the masses with his merits which were, therefore, searched and made known. Similarly, Sayyidina Ali ﷺ also faced stiff opposition and his personality became disputable especially because of the Khawarij who regarded him as liable to be killed because of mischief in religion and trial of *ummah*. So, Ahadith on his merits too had to be searched. Also, there were many who regarded it rewarding to invent Ahadith about his merits, many of those lived a seemingly righteous life. The *muhadditheen* could not always sift the fabricated Ahadith from the authentic and so some of them found their way in our books. That is why Ahadith of Sayyidina Ali's ﷺ merits are found in exceptionally large number and it is necesasry to examine them from a critical point of view on the principles laid down in this field. I have reached an age and become so weak and unhealthy that I cannot undertake this task but I pray that Allah may raise someone among those worthy to do this task and complete it.

THE REMAINING OF THE TEN GIVEN GLAD TIDINGS

The Prophet ﷺ had named ten of his Companions ؓ as dwellers of Paradise. They are called the *ashrah mubashsharah* (ten who were given the glad tidings). We will read the Hadith about it as transmitted by Tirmizi.

The four Caliphs, whose merits we have already read, are among the ten. The Prophet ﷺ named them before everyone else. Now, we read about the rest.

(٢٠٥٦/١٠٥) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَبُوْبَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ ابْنُ اَبِيْ وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيْدُ ابْنُ زَيْدٍ فِي الْجَنَّةِ وَاَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ. (رواه الترمذي)

(2056/105) Sayyidina Abdur Rahman ibn Awf ؓ said that the Prophet ﷺ said, "Abu Bakr will go to Paradis, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise, Zubayr will go to Paradise, Abdur Rahman ibn Awf will go to Paradise, Sa'ad ibn Abu Waqqas will go to Paradise, Sa'eed ibn Zayd will go to Paradise, and Abu Ubaydah ibn al-Jarrah will go to Paradise." (Jami' Tirmizi)

Commentary: Obviously, the Prophet ﷺ announced this after being informed accordingly through revelation from Allah. The scholars of the ahl us-Sunnah have concluded from this Hadith that these ten people are more excellent than the other Companions and all the *ummah*. Of course, the Prophet ﷺ has also given glad

tidings to other people at different times that they would go to Paradise.

We reproduce the Ahadith of the merits of these people in the same order in which they are named in the above Hadith.

Talhah Ibn Ubaydullah ﷺ

(٢٠٥٧/١٠٦)عَنْ جَابِرٍ قَالَ : نَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلىٰ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ، قَالَ: مَنْ سَرَّهٗ اَنْ يَنْظُرَ اِلىٰ شَهِيْدٍ يَمْشِىْ عَلىٰ وَجْهِ الْاَرْضِ فَلْيَنْظُرْ اِلىٰ طَلْحَةَ (رواه الترمذى)

(2057/106) Sayyidina Jabir ﷺ reported that when he saw Sayyidina Talhah ibn Ubaydullah ﷺ, Allah's Messenger ﷺ said, "If anyone finds pleasure in looking at a martyr walking on the face of the earth then he must look at Talhah ibn Ubaydullah." (Jami' Tirmizi)

Commentary: The Prophet ﷺ had been informed that Sayyidina Talhah would be martyred. The style of this saying highlights the merit of Sayyidina Talhah ﷺ and the extraordinary approval of martyrdom. He was martyred about twenty-five years after the Prophet's ﷺ death in the Battle of Jamal. Indeed, that was a miracle of the Prophet ﷺ.

(٢٠٥٨/١٠٧) عَنِ الزُّبَيْرِ قَالَ :كَانَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ دِرْعَانِ، فَنَهَضَ اِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِيْعْ فَقَعَدَ طَلْحَةُ تَحْتَهٗ حَتّٰى اسْتَوٰى عَلَى الصَّخْرَةِ، فَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَوْجَبَ طَلْحَةُ (رواه الترمذى)

(2058/107) Sayyidina Zubayr ﷺ said: The Prophet ﷺ was wearing two coats of mail in the Battle of Uhud. He decided to climb up to a rock but was unable to do that (because of the weight of the extra material he had on him). So, Talhah ﷺ sat down (that he may step on him and climb up). The Prophet ﷺ placed his foot on his back and ascended the rock. I (Zubayr ﷺ) heard Allah's Messenger ﷺ say اَوْجَبَ طَلْحَةُ "Talhah has made (Paradise) certain for him." (Jami' Tirmizi)

Commentary: The Hadith tells us that it is proper to employ means to achieve one's ends like victory over the enemy and

wearing coat of mail. It is also a sunnah.

(١٠٨/٢٠٥٩) عَنْ قَيْسِ ابْنِ اَبِىْ حَازِمٍ قَالَ : رَأَيْتُ يَدَ طَلْحَةَ شَلاَّءَ وَقٰى بِهَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ. (رواه البخارى)

(2059/108) Sayyidina Qays ibn Hazim reported that he had seen Talha's ﷺ hand had wilted. This was the hand with which he had protected the Prophet ﷺ in the Battle of Uhud (from the enemy swords). (Saheeh Bukhari)

Commentary: During the Battle of Uhud the archers of the enemy targeted the Prophet ﷺ with their arrows. Sayyidina Talhah ﷺ tried to protect him with his shield but he had his hand wounded and the shield dropped down from it. So, he used every limb of his body to protect the Prophet ﷺ from the onslaught of the arrows and did not allow even a single arrow to strike the Prophet ﷺ. As a result, one of his hands became useless and his whole body had wounds over it. More than eighty wounds were counted over his body but Allah willed him to live and he also participated in almost all battles thereafter with the Prophet ﷺ. He continued to serve religion till the times of Sayyidina Uthman ﷺ and martyrdom was his fate in the Battle of Jamal.

It is worth observing about the narrator of this Hadith, Qays ibn Abu Hazim that, according to the strict terminology, he was not a Companion. He had embraced Islam in the Prophet's lifetime and undertook the journey to Madinah to swear allegiance at the hands of the Prophet ﷺ but he reached there when the Prophet ﷺ had departed from this world. Hence, though he is a tabi'ee yet his name is found with the Companions ﷺ because he had journeyed to Madinah with the intention of meeting the Prophet ﷺ and swearing allegiance to him. It is as though the Prophet's ﷺ saying "انما الا عمال بالنيات وانما لامرء مانوى" (Surely deeds are judged by the intention that prompt them and surely rewards will depend on intentions) applied ot him.

Sayyidina Zubayr ﷺ

(١٠٩/٢٠٦٠) عِنْ جَابِرٍ قَالَ، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَاتِيْنِىْ بِخَبَرِ الْقَوْمِ يَوْمَ الْاَحْزَابِ، قَالَ الزُّبَيْرُ : اَنَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًا وَحَوَارِيَّ الزُّبَيْرُ. (رواه البخاری و مسلم)

(2060/109) Sayyidina Jabir ﷺ reported that on the day of the Battle of Ahzab, the Prophet ﷺ said, "Who will bring me news from the enemy (army)?" Sayyidina Zubayr said, "I will!" So, the Prophet said, "Every Prophet has a *hawari* (sincere disciple) and mine is Zubayr." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Battle of Ahzab (also called Khandaq) was fought in 5 AH. It is distinguished on certain accounts. The Qur'an describes it in two *ruku'* (sections), and the surah is also named after it. We write here in brief about it.

The Quraysh, as we know, were staunch enemies of the Prophet ﷺ and Islam. They had resolved not to wage war against the Muslims any more after Uhud. However, the Banu Nadeer (Jews) whom the Prophet ﷺ had expelled and who had settled at Khayber continued to conspire against Islam. They schemed to instigate all Arab prominent tribes to join hands with them and attack the Muslims with full force to eliminate them. They sent their envoys to the Quraysh too and assured them that they would convince other tribes to join forces and that the Jews around Madinah (including Banu Qurayzah) would also fight the Muslims who would then not be able to resist and would be wiped out of existence. Having convinced the Quraysh, they persuaded the Ghatafan, Banu Asad, and other tribes to join the confederation, assuring them that the fertile lands would then be theirs. In this way, they prepared an army of ten thousand or twelve thousand men to attack Madinah.

The Prophet ﷺ consulted his Companions ﷺ. The Madinan Muslims who could be expected to fight did not exceed three thousand. That was the Islamic force. They did not possess even one-tenth of necessities of life and materials of war that the enemies possessed. So, they decided to defend themselves from within Madinah.

Salman Farsi ﷺ suggested that trenches should be dug around Madinah's plains as was done in Iran where he belonged. Not men and not horses should be able to cross them. The Prophet ﷺ and his Companions ﷺ approved this proposal. Madinah was surrounded by mountains on three sides which were impassable so

that no enemy could infiltrate from there but the southern side was plain land and the enemy could invade from there. It was decided to dig trenches on this side, ten cubits deep and ten cubits wide. Teams of ten Muslims each began the work and, in spite of severe cold, they worked day and night very strenously. The length of the trench was about one and a half miles.

The enemy advanced under the command of Abu Sufyan and encamped opposite the trenches. They had tents and provision in plenty. They stayed there for about a month but it was not possible for them to cross over the trenches. All the two sides did was shoot some arrows and, as a result, seven Companions ﷺ were martyred and four idolaters were consigned to Hell. The Qur'an has mentioned the severest test of the Muslims in this battle and their sacrifice but it has not treated any other Battle in the same way and as exhaustively. It says further down that Allah sent them His help and a violent storm uprooted the tents of the enemy, their cooking pots were upturned and some of their horses and camels broke loose and escaped. (Many of them might have considered it as a punishment and) their commander decided to call it a day and the mammoth army returned dejected.

وكفى الله المومنين القتال. (الاحزاب ٣٣:٢٥)

{And Allah Sufficeth for the Believers in fighting}(al-Ahzab 33:25)

During the time the armies were poised against one another, the Prophet ﷺ asked for a volunteer to investigate the enemy's thinking. This was a very risky undertaking but Sayyidina Zubayr ؓ was the first person to offer himself for the task for which the Prophet ﷺ called him his *hawari* (disciple) as every Prophet ﷺ had one. Indeed, that is a great merit of Zubayr ؓ.

Among the *ashrah mubash sharah*, like Sayyidina Ali ؓ, he too was closely related to the Prophet ﷺ, while Sayyidina Ali ؓ was his paternal uncle Abu Talib's son and, therefore, his cousin. Zubayr ؓ was also the Prophet's ﷺ cousin being the son of his paternal aunt, Sayyidah Safiyah رضى الله عنها daughter of Abdul Muttalib.

(٢٠٦١/١١٠) عَنْ اَبِىْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلىٰ

حِرَاءَ هُوَ وَاَبُوْبَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَزُبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : اِهْدَأْ فَمَا عَلَيْكَ اِلَّا نَبِيٌّ اَوْصِدِّيْقٌ اَوْشَهِيْدٌ. (رواه مسلم)

(2061/110) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ was on Mount Hira with Abu Bakr, Umar, Ali, Uthman, Talhah and Zubayr. The rock (on which they were) shook and Allah's Messenger ﷺ said (to it), "Be still, for only a Prophet, a siddiq and a martyr are on you." (Saheeh Muslim)

Commentary: This kind of miraculous events took place often as we have seen in some Ahadith previously. This time apart from the four Khalifahs, Sayyidina Talhah ﷺ and Zubayr ﷺ were also with him — all of them being among the ten of glad tidings. The Prophet ﷺ also referred to both of them as martyrs, and both were martyred in the Battle of Jamal.

(٢٠٦٢/١١١) عَنْ عَلِيٍّ قَالَ : سَمِعَتْ اُذُنَيَّ مِنْ فِيِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: طَلْحَةُ وَالزُّبَيْرُ جَارَاى فِي الْجَنَّةِ. (رواه الترمذى)

(2062/111) Sayyidina Ali ﷺ said, "My ears heard from the mouth of Allah's Messenger ﷺ: Talhah and Zubayr will be my neighbours in Paradise." (Jami' Tirmizi)

Commentary: Sayyidina Ali ﷺ used to mention the virtues of these two men very emphatically especially about their martyrdom and admittance to Paradise. He adopted a unique style in this Hadith "سَمِعَتْ اُذُنَيَّ مِنْ فِيِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ" *my ears heard the Prophet's ﷺ mouth say.* Obviously that was to emphasise the message the main reason for being that both of them were martyred although they had detached themselves from the Battle of Jamal by some men of Sayyidina Ali's army.

This was a unique, unprecedented war both sides of which were unwilling to fight it. Both were aware of the merits of the other side and accepted that but some human devils, Abdullah ibn saba and his henchmen were successful in inciting both sides to war in the darkness of the night. This war was fought unintentionally and both sides were grieved thereafter and they regularly sought forgiveness of Allah after that and tried their best

to make amends.[1]

Abdur Rahman Ibn Awf

(٢٠٦٣/١١٢) عَنِ الْحَارِثِ بْنِ الصِّمَّةِ الْاَنْصَارِیْ قَالَ : سَأَلَنِیْ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَوْمَ اُحُدٍ وَھُوَ فِی الشِّعْبِ ھَلْ رَاَیْتَ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ؟ قُلْتُ: نَعَمْ یَارَسُوْلَ اللّٰہِ رَاَیْتُہٗ اِلٰی حَرِّالْجَبَلِ وَعَلَیْہِ عِکْرٌ مِنَ الْمُشْرِکِیْنَ فَھَوَیْتُ اِلَیْہِ لِاَمْنَعَہٗ فَرَاَیْتُکَ فَعَدَلْتُ اِلَیْکَ، فَقَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَمَا اِنَّ الْمَلاَئِکَۃَ تُقَاتِلُ مَعَہٗ، فَرَجَعْتُ اِلٰی عَبْدِالرَّحْمٰنِ فَاَجِدُہٗ بَیْنَ نَفَرٍ سَبْعَۃٍ صَرْعٰی فَقُلْتُ لَہٗ، ظَفِرَتْ یَمِیْنُکَ اَکُلَّ ھٰؤُلَاءِ قَتَلْتَ؟ قَالَ : اَمَّا ھٰذَا لِاَرْطَاۃُ بْنُ عَبْدِ شُرَحْبِیْلَ وَھٰذَانِ فَاَنَا قَتَلْتُھُمَا، وَاَمَّا ھٰؤُلَاءِ فَقَتَلَھُمْ مَنْ لَّمْ اَرَہٗ، قُلْتُ : صَدَقَ اللّٰہُ وَرَسُوْلُہٗ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ.

(رواہ ابن مندہ فی مسندہ والطبرانی فی المعجم الکبیر، وابو نعیم فی الحلیۃ)

(2063/112) Sayyidina Harith ibn Simmah Ansari said that on the day of Uhud when the Messenger of Allah was in the valley he asked him whether he had seen Abdur Rahman ibn Awf. He said, "Yes, O Messenger of Allah. I have seen him on the side of the dark rocks of the mountains. A party of the idolaters were fighting him and I intended to go to him and help him when I saw you and came to you." The Prophet said, "It should be known that Allah's angels are fighting for him." Harith said that he then went back towards Abdur Rahman ibn Awf and saw that seven idolaters were lying dead near him and he said to him, "May your hands be successful. Did you kill all of them?" He said, "I did kill this Artah ibn Abd Shurahbil and these two. As for the four, I did not see who killed them." So, he said, "Allah and His Messenger are True." (Ibn Mundah in Musnad, Tabarani in Mu'jam Kabeer, Abu Nu'aym in Hilyah.)

Commentary: Knowledge of a little background of the Battle of Uhud is necessary to be able to understand this Hadith.

The Battle of Badr was fought in Ramadan 2 AH. The Muslims fighters numbered only 313 and they had almost nothing in war equipment because they had not advanced from Madinah with

1. See Sirat Khulafa'e Rashideen of Mawlana Abdul Shakoor Farooqi Lucknowi, (Chapter on Sayyidina Ali)

intent to fight. So, whatever little they had at their disposal, they could not carry even that. The Makkan army was more than three times the Muslims number and had advanced with intention to fight fully equipped. In spite of that Allah gave the Muslims an overwhelming victory through unseen help. Seventy of the idolaters were killed and they included Abu Jahl and many other chiefs of Quraysh and seventy were arrested while the others fled from the battlefield. This result infuriated the common man in Makkah and they burned to seek vengeance. So, they armed themselves for a full year and in Shawwal 3 AH exactly a year after the Battle of Badr, three thousand men marched towards Madinah under Abu Sufyan to wipe out the Muslims. The Prophet ﷺ advanced from Madinah with seven hundred men and came upto Uhud about 2½ miles away. They put the mountain behind them and stopped on the plain. There was a pass in the mountain where the Prophet ﷺ stationed fifty archers to prevent enemy infiltration from it. Abdullah ibn Jubayr ؓ (the ace archer) was appointed their ameer with firm instructions to stay out at this spot.

The Muslims attacked so severely with the word go that the enemy four times their number was compelled to flee. The warriors began to collect war booty and the archer also deserted their post to gather the booty. Their ameer, Abdullah ibn Jubayr ؓ tried to stop them but they excused themselves saying that the Prophet's ﷺ command was upto the battle and that was over. Abdullah ibn Jubayr ؓ and some others stood their ground. Khalid ibn Waleed who was not a Muslim till then brought some of his men from that pass and Abdullah ibn Jubayr ؓ and the few archers he had could not stop their onslaught and they were all martyred. Khalid ibn Walid attacked the unwary Muslims from the rear and they were taken unawares. Many Muslims panicked and could not fight and many top-ranked Companions were martyred. The Prophet ﷺ was also injured badly. Then, suddenly, with the unseen help of Allah, the tables turned. The Companions ؓ reassembled on learning that the Prophet ﷺ was alive and routed the enemy. The Hadith under discussion concerns this stage of the battle. It seems that it was disclosed to the Prophet ﷺ by Allah that Abdur Rahman ibn Awf ؓ was fighting the idolaters and Allah's angels were helping him.

That is why he asked Harith ibn Simmah ﷺ about him and told him that 'أَمَا إِنَّ الْمَلَائِكَةَ تُقَاتِلُ مَعَهُ' angels were fighting for him. So Harith ﷺ went to him and asked him if he had killed all the seven dead idolaters around him. He confirmed having killed three with Allah's help but did not know about the other four how they were there. Sayyidina Harith ibn Simmah ﷺ exclaimed, "'صَدَقَ اللّٰهُ وَرَسُوْلُهُ'" (Allah and His Messenger have spoken the Truth) meaning, "I have seen with my eyes that the angels fought on Abdur Rahman's side as the Prophet ﷺ said and my faith is now strengthened."

The Hadith brings out the merit of Sayyidina Abdur Rahman ibn Awf who fought the idolaters with determination even in difficult times and Allah's angels helped him. And, what the Prophet ﷺ disclosed about him was the Prophet's ﷺ miracle.

(٢٠٦٤/١١٣) عَنْ إِبْرَاهِيْمَ بْنِ سَعْدٍ قَالَ : بَلَغَنِيْ اَنَّ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ جُرِحَ يَوْمَ اُحُدٍ اِحْدٰى وعِشْرِيْنَ جَرَاحَةً وَجُرِحَ فِيْ رِجْلِهِ فَكَانَ يَعْرُجُ مِنْهَا.

(رواه ابو نعيم وابن عساكر)

(2064/113) Ibrahim ibn Sa'd (a Tabi'ee) said: I have learnt that in the Battle of Uhud Abdur Rahman ibn Awf ﷺ received twenty-one wounds (from swords and arrows). He was injured in the foot too and walked with a limp. (Abu Nu'aym. Ibn Asakir)

Commentary: The Prophet ﷺ was badly injured in the Battle of Uhud. Indeed, those people have attained a high rank who were wounded in this battle or martyred. Abdur Rahman ibn Awf ﷺ was one of them.

(٢٠٦٥/١١٤) عَنِ الْمُغِيْرَةِ اَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَاَتَاهُ بِوَضُوْءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ لَحِقَ بِالنَّاسِ فَاِذَا عَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ يُصَلِّيْ بِهِمْ، فَلَمَّا رَآهُ عَبْدُالرَّحْمٰنِ هَمَّ اَنْ يَرْجِعَ فَاَوْمَأَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ مَكَانَكَ فَصَلَّيْنَا خَلْفَهُ مَا اَدْرَكْنَا وَقَضَيْنَا مَافَاتَنَا.

(رواه الضيا المقدسي في المختاره)

(2065/114) Sayyidina Mughirah ibn Shu'bah ﷺ said that he accompanied the Prophet ﷺ in a journey. He brought water that the Prophet ﷺ may make ablution during which he wiped the socks (he was wearing — that is, made *masah*). Then he joined the congregational salah. Abdur Rahman ibn Awf ﷺ was

leading the salah and on seeing the Prophet ﷺ thought of moving back into the congregation (that the Prophet ﷺ may lead the congregation) but he indicated to him that he should carry on. (Mughirah ؓ said:) "We prayed behind Abdur Rahman ibn Awf whatever portion we could get and the remaining salah we offered ourselves." (Mukhtarah, Diya Maqdisi)

Commentary: This Hadith has narrated the event very briefly. Another Hadith — also related by Mughirah — is transmitted by Kanz ul-ummal on the authority of sunan Sa'eed ibn Mansoor. The gist of it is:

Someone asked Mughirah ibn Shu'bah ؓ if the Prophet ﷺ had followed anyone in salah besides Abu Bakr ؓ. So, he related: We were together with the Prophet ﷺ in a journey. When the time of dawn approached, he got up and I followed him and we parted from the others till they were very far. Then he left me and went till I could not see him. He came back after having relieved himself and asked me if I had water and I said, "Yes, I have it." I took water from my water-skin that was hanging from the saddle of my riding beast and brought it to him. He washed both hands thoroughly, while I poured water over them. Then he washed his face and arms (up to the elbows), wiped his head and wiped the socks too. Then we mounted our beasts and returned. The congregational salah had begun with Abdur Rahman ibn Awf as the imam. He was in the second rak'ah and I was about to tell him (that the Prophet ﷺ was here) but he forbade me and we offered the second raka'ah behind Abdur Rahman ibn Awf, and the first, which had been offered before we had come, we both offered thereafter.

It is clarified in another version that when it was getting very late (and they did not know where the Prophet ﷺ had gone) they decided by consultation to offer the salah and appointed Abdur Rahman ibn Awf as their imam. Then, the Prophet ﷺ came when the second raka'ah was in progress and Mughirah joined the congregation behind Abdur Rahman ibn Awf whereafter they completed their salah.

Thus, Sayyidina Abdur Rahman ibn Awf ؓ had the honour of leading a congregation in which the Prophet ﷺ followed him. He

wished to move back but the Prophet ﷺ backoned him to carry on.

(٢٠٦٦/١١٥) عَنْ أُمِّ سَلَمَةَ، قَالَتْ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِأَزْوَاجِهِ : إِنَّ الَّذِىْ يَحْثُوْ عَلَيْكُنَّ بَعْدِىْ هُوَ الصَّادِقُ الْبَادِ، اَللّٰهُمَّ اسْقِ عَبْدَالرَّحْمٰنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيْلِ الْجَنَّةِ. (رواه احمد)

(2066/115) Sayyidah Umm Salamah رضي الله عنها said that she heard Allah's Messenger ﷺ say to his wives: He who helps you generously after my death is a sincere believer and a kind man. O Allah! Let Abdur Rahman drink from the *salsabeel* of Paradise. (Musnad Ahmad)

Commentary: *Salsabeel* is a pure and clean spring in Paradise. The Qur'an says in verse 18 of *surah ad-Dahr*:

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلاً...... (الدهر ٧٦:١٨)

{A fountain therein named Salsabeel}.

The Prophet ﷺ had already said that the Prophet's do not leave behind a legacy for their and whatever they left behind was given away in charity for the sake of Allah, so his wives could have a concern for themselves on how they would subsist after he had gone. Therefore, he comforted them that Abdur Rahman ibn Awf ﷺ would help them generously. This was again his miracle. There is a Hadith in Tirmizi that Sayyidah Ayshah رضي الله عنها said to Abu Salamah the son of Sayyidina Abdur Rahman ibn Awf ﷺ, "May Allah give your father drink from *Salsabeel* (a spring) in Paradise." Abdur Rahman ibn Awf had donated to the Prophet's ﷺ wives a garden which was later sold for forty thousand, but another version puts the figure at four hundred thousand. The commentators have reconciled the two versions by suggesting that the sale proceeds were forty thousand dinars or four hundred thousand dirham. (This was the ratio of these currencies in the Prophet's ﷺ times.

(٢٠٦٧/١١٦) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَبْدِاللّٰهِ بْنِ مُجَمِّعِ بْنِ حَارِثَةَ، اَنَّ عُمَرَ قَالَ لِأُمِّ كُلْثُوْمٍ بِنْتِ عَقَبَةَ اِمْرَأَةِ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ : أَقَالَ لَکَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِنْكِحِىْ سَيِّدَ الْمُسْلِمِيْنَ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ؟ قَالَتْ: نَعَمْ.
(رواه ابن منده وابن عساكر)

(2067/116) Abdur Rahman ibn Abdullah ibn Majma' ibn Harithah ﷺ reported that Sayyidina Umar ﷺ asked Umm Kulthum bint (daughter of) Aqabah and wife of Abdur Rahman ibn Awf ﷺ, "Is it true that the Prophet ﷺ had said to you that you should marry Abdur Rahman ibn Awf ﷺ who is Sayyid ul-Muslimeen (Chief of the Muslims)?" She said,"Yes!"

(Musnad Ibn Mundah, Tareekh Ibn Asakir)

Commentary: The Prophet ﷺ called Sayyidina Abdur Rahman ibn Awf ﷺ Sayyid ul-Muslimeen. Indeed, that is his excellence of a very high degree.

Sa'd Ibn Abu Waqqas ﷺ

(٢٠٦٨/١١٧) وَعَنْ عَلِيٍّ، قَالَ، مَاسَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبَوَيْهِ لِأَحَدٍ إِلَّالِسَعْدِ بْنِ مَالِكٍ فَإِنِّيْ سَمِعْتُهُ' يَقُوْلُ يَوْمَ اُحُدٍ "يَاسَعْدُ! اِرْمِ فِدَاكَ أَبِيْ وَاُمِّيْ (رواه البخاری و مسلم)

(2068/117) Sayyidina Ali ﷺ said that he never heard the Prophet ﷺ name his parents together except for Sa'd ibn Maalik ﷺ (which refers to Sa'd ibn Abu Waqqas). At the Battle of Uhud he said to Sa'd. "يَاسَعْدُ اِرْمِ فِدَاكَ اَبِيْ وَاُمِّيْ" "O Sa'd! my father and my mother be your ransom, shoot the arrows!"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: By saying Sa'd ibn Maalim, Sayyidina Ali ﷺ refers to Sa'd ibn Abu Waqqas. Sa'd's father was Maalik whose kunyah was Abu Waqqas.

We have read about the Battle of Uhud in the account of Sayyidina Abdur Rahman ibn Awf ﷺ. Among those who were steadfast, Sa'd ibn Abu Waqqas ﷺ was an adept archer and he was near the Prophet ﷺ and he said to him what we have read in the Hadith. Besides showing him encouragement, the Prophet ﷺ also expressed thereby his extreme pleasure. Sayyidina Sa'd ibn Abu Waqqas ﷺ is quoted in *Sharah as-Sunnah* as saying that the Prophet ﷺ prayed for him "اَللّٰهُمَّ اشْدُدْ رَمْيَتَهُ' وَاَجِبْ دَعْوَتَهُ" (O Allah, let his archery be strong and approve his supplication).

Jami' Tirmizi has a tradition by Sa'd ascribing this prayer to the Prophet "اَللّٰهُمَّ اسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ!" (O Allah! Answer his prayer whenever Sa'd makes one to You). Thus, generally his prayer were

answered and people requested him to pray for them and feared his curse.

(٢٠٦٩/١١٨) عَنْ عَائِشَةَ قَالَتْ: سَهِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقْدِمَهُ الْمَدِيْنَةَ لَيْلَةً فَقَالَ : "لَيْتَ رَجُلاً صَالِحًا يَحْرُسُنِيْ" إِذْ سَمِعْنَا صَوْتَ سَلَاحٍ فَقَالَ : "مَنْ هٰذَا"؟ قَالَ : اَنَا سَعْدٌ قَالَ : "مَاجَاءَ بِكَ؟" قَالَ : وَقَعَ فِيْ نَفْسِيْ خَوْفٌ عَلىٰ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَحْرُسُهُ، فَدَعَالَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ. (رواه البخاری و مسلم)

(2069/118) Sayyidah Ayshah رضی الله عنها reported that when Allah's Messenger ﷺ came to Madinah (after a battle), he could not sleep one night (perhaps fearing somethnig). He said, "Would that a brave man came in to guard!" They heard at the same time sound of weapons and the Prophet ﷺ asked, "Who is that?" and Sa'd replied that he was there. The Prophet ﷺ asked, "Why are you here at this time?" He said, "I sensed fear for you (lest an enemy may hurt you) so I came to guard you." The Prophet ﷺ then prayed for him and slept peacefully.

(Saheeh Bukhari, Saheeh Muslim).

Commentary: When anyone develops a love for another for the sake of Allah then it happens that the condition of his love's heart reflects on him. The case of Sayyidina Sa'd ibn Waqqas ؓ is an example. The Prophet ﷺ had become restless and hoped for a guard to stand for him and Sa'd's ؓ heart received that reflection. Indeed, his love of the Prophet ﷺ for Allah's sake was a great blessing of Allah on him and a great excellence.

(٢٠٧٠/١١٩) عَنْ قَيْسِ بْنِ أَبِيْ حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِيْ وَقَّاصٍ يَقُوْلُ: إِنِّيْ لَاَوَّلُ رَجُلٍ مِّنَ الْعَرَبِ رَمىٰ بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ وَرَأَيْتُنَا نَغْزُوْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَعَامٌ اِلَّا الْحُبْلَةُ وَوَرَقُ السَّمُرِ، وَاِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُوأَسَدٍ تُعَزِّرُنِيْ عَلَى الْاِسْلَامِ لَقَدْ خِبْتُ اِذًا وَضَلَّ عَمَلِيْ، وَكَانُوْا وَشَوابِهِ اِلىٰ عُمَرَ، وَقَالُوْا: لَايُحْسِنُ يُصَلِّيْ (رواه البخاری ومسلم)

(2070/119) Qays ibn Abu Hazim said that he heard Sa'd ibn Abu

Waqqas ﷺ say. "I was the first man among the Arabs to shoot an arrow in Allah's path (against Islam's enemies). I saw myself and my friends the other Companions that we took part in jihad with Allah's Messenger ﷺ (against enemies of Islam) while we had nothing to eat except the fruit and leaves of mimosa and (because of this diet) we passed stool like sheep's in small pieces (very dry). And, now, the Banu Asad reprove me about Islam and I feel a loser and hopeless and all my deeds seem fruitless." (The fact was that) the members of Banu Isra'il had complained to Sayyidina Umar that Sa'd did not perform salah properly. (Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Umar ﷺ as Khalifah had appointed Sayyidina Sa'd ibn Abu Waqqas ﷺ as governor of Kufah which made him responsible to lead the men in salah, too. Sayyidina Zubayr ibn Awwam's grandfather was Asad. Hence, all his clan was known as Banu Asad. Some of them complained to Sayyidina Umar ﷺ that Sa'd ﷺ did not offer prayers properly. He wrote to him that he had received a complaint about him and he naturally felt bad about it. The words he spoke are found in the Hadith. He recollected that he was the first archer for Islam in the first year of *hijrah* when the Prophet ﷺ had sent him with a party to fight *jihad*. He also recollected how he and other Companions ﷺ lacked provision fit for human beings yet were steadfast in *jihad*. He then lamented that if the complaint against him was genuine then he was absolutely a failure losing his past deeds.

Salah is the first and basic essential of faith. So, Sa'd ﷺ regarded the complaint that he did not perform prayers properly as improper observance of Islam. Sayyidina Sa'd ibn Abu Waqqas ﷺ sent a reply to the Khalifah that he observed salah exactly as he had seen the Prophet ﷺ observe it and Sayyidina Umar ﷺ confirmed to him that he had a similar impression about him but had informed him of the complaint as a matter of protocol, and he rejected the complaint of Banu Asad.

We learn from this Hadith that it is proper for a man, if he finds it necessary, to recall his efforts for Islam. This is not arrogance and egoism which are disallowed.

We mention some things about Sayyidina Sa'd ﷺ which are found in authentic Ahadith in different ways.

He disclosed it on his own that he was the third person to accept the Prophet's call to Islam. He was a young man of only seventeen summers. His mother applied extreme pressure on him that he should not relinquish the religion of his forefathers. When he did not obey her, she vowed not to eat or drink anything unless he submitted to her. She did not take anything for many days and fainted three times, meanwhile. But, while Sayyidina Sa'd ﷺ tried to reconcile her, he was not prepared to forsake Islam. According to a report in Saheeh Muslim, this verse was revealed on the occasion:

"وَاِنْ جَاهَدَاكَ عَلَىٓ اَنْ تُشْرِكَ بِىْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ فَلاَ تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا" (لقمٰن ۳۱:۱۵)

{but if they strive (to compel) you to associate with Me that of which you have no knowledge, then obey them not, yet keep honourable company with them in this world.} (Luqman, 31:15) (part of it is also in *al-Ankaboot* verse 8)

It is also known about him that he had sworn allegiance to Sayyidina Ali ﷺ after the martyrdom of Sayyidina Uthman ﷺ but when a civil strife took place because of the innocent martyrdom of Sayyidina Uthman ﷺ, he resolved to keep himself away from that. When Sayyidina Ali ﷺ, or his men, tried to win him over to their side, he said, "Get me a sword that will kill a disbeliever but be ineffective on a Believer." Further, not only did he keep himself aloof from the in-fighting but he also went away from Madinah to Wadi Aqeeq where he built his home on his land and took his family there so that he would also not receive news of the fighting.

Iraq and all of Faris (Iran) was conquered under his command.

He died in 55 AH in the times of Sayyidina Mu'awiyah at his house in Wadi Aqeeq and his body was brought to Jannat ul-Baqee' in Madinah for burial. He was the last of the 'ten with glad tidings' to die. رضی اللہ عنہ وارضاہ

Sa'eed Ibn Zayd ﷺ

(۲۰۷۱/۱۲۰) عَنْ سَعِيْدِ بْنِ زَيْدِ بْنِ عَمْرِوبْنِ نُفَيْلٍ اَنَّهٗ قَالَ : اَشْهَدُ عَلَى التِّسْعَةِ اَنَّهُمْ فِى الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ آثِمْ، قِيْلَ: وَكَيْفَ ذَاكَ،

قَالَ: كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِحِرَاءَ، فَقَالَ : اُثْبُتْ حِرَاءُ فَاِنَّهُ لَيْسَ عَلَيْكَ اِلَّا نَبِيٌّ اَوْصِدِّيْقٌ اَوْشَهِيْدٌ، قِيْلَ : وَمَنْ هُمْ؟ قَالَ، رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبُوْبَكْرٍ، وَعُمَرُ، وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ، قِيْلَ : فَمَنِ الْعَاشِرُ؟ قَالَ اَنَا. (رواه الترمذى)

(2071/120) Sayyidina Sa'eed ibn Zayd ibn Amr ibn Nufayl ؓ said, "I give testimony for nine people that they will go to Paradise and if I give the same testimony about a tenth man that he will be admitted to Paradise then I will not be a sinner." He was asked how was that and on what basis he said that. So, Sa'eed said, "We were on the mountain Hira with the Prophet ﷺ (and it shook). The Prophet ﷺ said to it that it should still down for there was on it eitht a Prophet or a Siddiq (truthful one) or a martyr." He was then asked who were there with him and he said, "(Besides) the Prophet ﷺ, Abu Bakr, Umar, Uthman, Ali, Talhah, Zubayr and Sa'd (Ibn Abu Waqqas) and Abdur Rahman ibn Awf." He was asked who the tenth man was, and he said, "I myself." (Jami' Tirmizi)

Commentary: We have read the Hadith that names the ten who were given the glad tidings (ashrah mubash sharah). While the nine names are common to that Hadith and this one, the tenth in the former is Sayyidina Abu Ubaydah ibn Jarrah ؓ. I suppose that Abu Ubaydah ibn Jarrah ؓ was not present at the Mount Hira.

The other difference is that in the earlier Hadith narrated by Abdur Rahman ibn Awf ؓ the Prophet ﷺ named the ten men and said that they would go to Paradise but in this Hadith he did not call any name and said nothing apart from, "O Hira, be still! At the moment a Prophet, a Siddiq and a martyr are over you." The rest is the statement of Sayyidina Sa'eed ؓ that there were nine Companions with the Prophet ﷺ at that time and he named them. He was confident on the basis of the Prophet's sayings that, indeed, all of them would go to Paradise and so bore testimony for that because there is no doubt that a Prophet, a siddiq and a martyr would be admitted to Paradise. Of course, the Prophet ﷺ was there, Sayyidina Abu Bakr ؓ was a siddiq — in fact a great siddiq, Sayyidina Umar ؓ, Uthman ؓ, Ali ؓ, Talhah ؓ, Zubayr ؓ — five of them — were martyrs, while the remaining

Sayyidina Abdur Rahman ibn Awf ﷺ, Sa'd ibn Abu Waqqas ﷺ and Sa'eed ibn Zayd ﷺ were also siddiq (the truthful ones).

As for Sayyidina Sa'eed ibn Zayd ﷺ, we know his position from a Hadith in this very series in the *Kitab al-Mu'amlaat* concerning usurption. One of its narrators was Sayyidina Sa'eed ﷺ ibn Zayd himself. It would not be incongruous if we reproduce it here:

{A woman (named Arwa) filed a petition in the times of Sayyidina Mu'awiyah ﷺ before Sayyidina Marwan, the governor of Madinah, against this very Sa'eed ibn Zayd that he had usurped some of her land. Sayyidina Sa'eed ibn Zayd ﷺ was much grieved at the false accusation. He said to Marwan:

" قَالَ:اَنَا اَنتَقِصُ مِنْ حَقِّهَا شَيْئًا اَشْهَدُ لَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا فَاِنَّه' يُطَوَّقُه' يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ اَرْضِيْنَ"

"Will I take away the land of this woman? I bear witness that I have heard the Messenger of Allah say: If anyone takes a span of land wrongfully it will be tied round him like a necklace to a depth of seven earths."

Sayyidina Sa'eed ﷺ related this Hadith with such a sincere heart and in such a way that Marwan was deeply impressed and said, "I no more ask you for an evidence or proof." Then Sayyidina Sa'eed ﷺ made a supplication (with a pained heart) against the woman, "O Allah, if this woman has accused me falsely then deprive her of the sight of her eyes and let her land be the site of her grave." (Sayyidina Urwah the narrator said:) Then this prayer did materialise and I saw the woman with my own eyes she turned blind in her old age and used to say that Sa'eed's curse fell on her. One day as she was walking on her land she fell into a ditch and died, that became her grave."}

(Saheeh Bukhari, Saheeh Muslim)

May Allah cause us to learn from this incident.

Abu Ubaydah Ibn Jarrah ﷺ

(٢٠٧٢/١٢١) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لِكُلِّ اُمَّةٍ اَمِيْنٌ وَاَمِيْنُ هٰذِهِ الْاُمَّةِ اَبُوْعُبَيْدَةَ' بْنُ الْجَرَّاحِ. (رواه البخاری ومسلم)

(2072/121) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "Every *ummah* has an *ameen* (a true worthy man) and the ameen of my ummah is Abu Ubaydah ibn Jarrah ﷺ."
(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have explained earlier in this book that the word *amanat* is used in the Qur'an and Ahadith in a wide sense. It is to discharge faithfully the responsibilites on oneself regarding right of Allah and fellow-creatures.

This Hadith tells us that Allah had distinguished Sayyidina Abu Ubaydah ﷺ in this character.

(۲۰۷۳/۱۲۲) عَنْ حُذَيْفَةَ قَالَ جَاءَ اَهْلُ نَجْرَانَ اِلىٰ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا: يَارَسُوْلَ اللّٰهِ ابْعَثْ اِلَيْنَا رَجُلاً اَمِيْنًا، فَقَالَ لَاَبْعَثَنَّ اِلَيْكُمْ رَجُلاً اَمِيْنًا حَقَّ اَمِيْنٍ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ فَبَعَثَ اَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.(رواه البخارى ومسلم)

(2073/122) Sayyidina Huzayfah ibn al-Yamaan ﷺ said that the people of Najran came to Allah's Messenger ﷺ and requested him to appoint an *ameen* over them and send him to them. He said, "I will appoint an *ameen* who is genuinely trustworthy." The people looked expectantly to be appointed but he (appointed and) sent Abu Ubaydah ibn Jarrah, to Najran.
(Saheeh Bukhari, Saheeh Muslim)

Commentary: Najran was a place between Yaman and Shaam and the Hijaz. The central city was called Najran. It was overtaken in 10 AH. Majority of its people were Christians and it was a centre of Christianity. At their request for a trustworthy person, the Prophet ﷺ sent Sayyidina Abu Ubaydah ibn Jarrah ﷺ as their ruler and governor. This Hadith is also found in *Kanz ul-Ummal* on the authority of Musnad Ahmad and a number of other books. According to these books, the Prophet ﷺ replied to their request "لَاَبْعَثَنَّ اِلَيْكُمْ اَمِيْنًا حَقَّ اَمِيْنٍ اَمِيْنًا حَقَّ اَمِيْنٍ، اَمِيْنًا حَقَّ اَمِيْنٍ" that he would send to them a trustworthy man and repeated the words "اَمِيْنًا حَقَّ اَمِيْنٍ" three times (trustworthy man, genuinely trustworthy). This obviously amplified his character as *ameen*.

(۲۰۷۴/۱۲۳) عَنِ ابْنِ اَبِىْ مُلَيْكَةَ قَالَ: سَمِعْتُ عَائِشَةَ وَسُئِلَتْ: مَنْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَخْلِفًا لَوِاسْتَخْلَفَه؟ قَالَتْ اَبُوْبَكْرٍ، فَقِيْلَ:

ثُمَّ مِنْ بَعْدَ اَبِيْ بَكْرٍ؟ قَالَتْ: عُمَرُ، قِيْلَ : مَنْ بَعْدَ عُمَرٍ؟ قَالَتْ: اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ. (رواه مسلم)

(2074/123) Ibn Abu Mulaykah said that he heard that Sayyidah Ayshah رضی الله عنها was asked, "If Allah's Messenger had appointed a Khalifah after him then whom would he have named?" She said, "Abu Bakr." She was asked, "Who next?" She said, "Umar". She was then asked whom would he have appointed after him, and she said, "Abu Ubaydah ibn Jarrah."
(Saheeh Muslim)

Commentary: Certainly, Sayyidah Ayshah رضی الله عنها knew the Prophet's ﷺ mind more than anyone else. She came to this conclusion on seeing the Prophet's ﷺ dealing with her father, with Sayyidina Umar ؓ and with Sayyidina Abu Ubaydah ibn Jarrah ؓ. In fact, he had declared his choice of Sayyidina Abu Bakr ؓ and we have seen a Hadith in the section on his illness and death that he asked for Sayyidina Abu Bakr ؓ and his son Abdur Rahman ؓ to be invited so that he may dictate his instructions on the Khalifah (his successor). But soon he did not think that necessary, saying, "Allah and the Believers will not accept anyone but Abu Bakr." Then her opinion about Sayyidina Umar ؓ as the second caliph also was proved correct.

The following event is recorded in Kanz ul-Ummal on the authority of Musnad Ahmad and Ibn Jarir and others. After Shaam was overrun by the Muslims, Sayyidina Umar ؓ set on a visit to it. On the way, at Sargh, he was told that the place was overtaken by pestilence and people were dying in large numbers. They tried to disuade him from going to Shaam but he did not listen to them and said:

"If my time has come and Abu Ubaydah survives me then I will appoint him Khalifah after me. And if Allah asks me why did you appoint Abu Ubaydah Khalifah of the *ummah* of Muhammad, I will submit that I had heard Allah's Messenger say: every Prophet has an

اِنْ اَدْرَكَنِيْ اَجَلِيْ وَاَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ حَيٌّ اِسْتَخْلَفْتُهٗ فَاِنْ سَاَلَنِيَ اللّٰهُ لِمَ اسْتَخْلَفْتَهٗ عَلٰى اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ : اِنَّ

ameen and my *ameen* is Abu Ubaydah."
(Kanz ul-Ummal, v13 p215)

لِكُلِّ نَبِيٍّ اَمِيْنًا وَّاَمِيْنِیْ اَبُوْعُبَيْدَةَ ابْنُ الْجَرَّاحِ.

However, Allah had decreed that Sayyidina Umar ﷺ should return from the journey sound and healthy but Sayyidina Abu Ubaydah ﷺ should fall fictim to plague and die:

"وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرًا." (الاحزاب ٣٣:٣٨)

{And the commandment of Allah is a decree, decreed absolutely.} (al-Ahzab, 33:38)

In a version in Kanz ul-Ummal, Sayyidina Umar ﷺ is reported to have said:

"If I had Abu Ubaydah, I would have nominated him Khalifah after me, and I would not have consulted anyone. If I was asked about it then I would have said that I had nominated one who was *ameen* in the sight of Allah and His Messenger."

لَوْ اَدْرَكْتُ اَبَاعُبَيْدَةَ ابْنَ الْجَرَّاحِ لَاسْتَخْلَفْتُهُ وَمَا شَاوَرْتُ، فَاِنْ سُئِلْتُ عَنْهُ قُلْتُ: اِسْتَخْلَفْتُ اَمِيْنَ اللّٰهِ وَاَمِيْنَ رَسُوْلِهِ

It seems that he spoke in this way after he was wounded by Abu Lu Lu Majoosi and had no hope to survive. But Allah knows best.

In short, these sayings of Sayyidina Umar ﷺ confirm the opinion of Sayyidah Ayshah رضی اللہ عنہا about the *Khilafat* (caliphate). Indeed, Abu Ubaydah enjoyed a high station.

رضی اللہ عنہ وارضاہ

EXCELLENCE OF THE PEOPLE OF THE PROPHET'S HOUSE (His Wives & Children)

It is a fact, and there is no doubt in it, that the word اهل البيت (*ahl ul-bayt*, people of the house) is used in the Qur'an for the Prophet's ﷺ wives. In the fourth *ruku'* (section) of *surah al-Ahzab* the words, after the Prophet's wives are given instructions, are:

"اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا"

(الاحزاب ٣٣:٣٣)

{Allah only desires to take away from you all abomination, O people of the Household (of Muhammad), and to purify you with a thorough purifying.} (33:33)

Even one with an elementary knowledge of Arabic will conclude on reading this *ruku'* of *surah al-Ahzab* that the word *ahl ul-bayt* is used only for the wives of the Prophet ﷺ, and he will have no doubt about it. However, it is very surprising that we Muslims who believe in the Qur'an do not think of his wives in the least on hearing this word but we picture his daughter, Sayyidah Fatimah رضي الله عنها, her husband, Sayyidina Ali رضي الله عنه and the offspring of both of them.

This word (*ahl ul-bayt*) is found, besides *surah al-Ahzab*, in the sixth *ruku'* of *surah Hud*. The background is that Sayyidina Ibrahim عليه السلام was past the age when he could father children and he had no child, but a group of angels sent by Allah gave him and his wife Sayyidah Sarah عليها السلام, glad tidings of a son. Sayyidah Sarah said in surprise:

"ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِيْ شَيْخًا" (هود ١١:٧٢)

{Shall I said I bear a child when I am an old woman, and this my husband is an old man?} (11:72)

The angels replied:

اَتَعْجَبِيْنَ مِنْ اَمْرِاللّٰهِ رَحْمَةُاللّٰهِ وَبَرَكَاتُه عَلَيْكُمْ اَهْلَ الْبَيْتِ اِنَّه حَمِيْدٌ مَجِيْدٌ
(هود ١١:٧٣)

{What, do you wonder at Allah's command? The mercy of Allah and His blessings be upon you, O (people of the household) *ahl-ul-bayt*! Surely, He is Praiseworthy, Glorious} (11:73)

Obviously, Sayyidah Sarah, the wife of Sayyidina Ibrahim عليه السلام, is addressed here.

One who is aware of the Arabic idiom knows that the first person in the scope of anyone's *ahl ul-bayt* (people of the house) is a man's wife. We do not use *ahl ul-bayt* (people of the house-hold) for a mother, sister, daughters and their children — not even in Persian (*ahle Khanah*) or Urdu (*gharwalon*). In short, there is no possibility of doubt that the word *ahl ul-bayt* (people of the household) is used in the Qur'an for the Prophet's ﷺ wives رضی الله عنهن and they are the first people covered by its implication. However, it is proved in the Ahadith that when the foregoing verse of al-Ahzab was revealed:

"اِنَّمَا يُرِيْدُاللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا"
(الاحزاب ٣٣:٣٣)

the Prophet ﷺ took his daughter, Sayyidah Fatimah رضی الله عنها, both her sons Sayyidina Hasan رضي الله عنه and Sayyidina Husayn رضي الله عنه, and her husband — his own paternal cousin — into a blanket and made this supplication: "اَللّٰهُمَّ هٰؤُلَآءِ اَهْلُ بَيْتِيْ فَاذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيْرًا" (O Allah, these too are my *ahl ul-bayt*, purify them a thorough purifying). Without doubt, his prayer was granted. These people were then included in the choicest blessings of Allah mentioned in the verse of *Al-Ahzab* on the Prophet's wives as *ahl-ul-bayt*, and they were also included in the application of the word *ahl ul-bayt*, itself. On this basis, these people too are included in the word ahl ul-bayt. However, this word is used in the Qur'an only for the Prophet's wives, and they alone are the first in its scope.

Nevertheless, it is neither linguistically correct nor known from the Qur'an to exclude the Prophet's ﷺ wives رضی الله عنهن from the application of *ahl ul-bayt* (people of the household) or to include only his one daughter, one son-in-law and two grandsons. Rahter,

the conspiracy of the artists of a sect has let this wrong meaning to be commonly accepted by the *ummah* (as correct). Like many other wrong beliefs this wrong meaning has gained general acceptance. The position is that even the educated among us do not include the Prophet's ﷺ wives in the word *ahl ul-bayt* although according to the Qur'an they are the first within its scope of meaning.

With the intention to give currency to the correct meaning of ahl ul-bayt, I have decided to write down the virtues of the wives of the Prophet ﷺ and his offspring under the caption *ahl bayt an nabawi* (the people of the Prophet's household)..وَاللهُ الْمُوَفِّقُ وَهُوَ الْمُسْتَعَانُ

The Pure Wives

We learn from authentic reports of Hadith and seerah that the wives of the Prophet ﷺ — that is, those who had marriage ties with him for a little or long period — were eleven in number. Their names are:

1. Sayyidah Khadijah رضی الله عنها bint Khuwaylid.
2. Sayyidah Sawdah رضی الله عنها bint Zam'ah.
3. Sayyidah Ayshah رضی الله عنها bint Abu Bakr.
4. Sayyidah Hafsah رضی الله عنها bint Umar.
5. Sayyidah Zaynab رضی الله عنها bint Khuzaymah.
6. Sayyidah Umm Salamah رضی الله عنها
7. Sayyidah Zaynab رضی الله عنها bint Jahsh.
8. Sayyidah Umm Habibah رضی الله عنها
9. Sayyidah Juwayriyah رضی الله عنها bint al-Harith.
10. Sayyidah Safiyah رضی الله عنها bint Huyayy.
11. Sayyidah Maymunah رضی الله عنها

Sayyidah Khadijah رضی الله عنها and Sayidah Zynab رضی الله عنها bint Khuzaymah died during the Prophet's lifetime. Apart from these eleven, some reports suggest that he also married Rayhanah bint Sham'oon of the Banu Qurayzah. She was among the cpatives when the Prophet ﷺ crushed the rebellion of the Jews of Banu Qurayzah and she had accepted Islam. She was set free and the Prophet ﷺ married her. Some other reports, however, maintain that she was the Prophet's ﷺ maid-slave, and she died a few days before the Prophet's ﷺ death, or — according to another report — after the *Hajjat ul-Wada'*.

The Honour of Being Prophet's Wife

Indeed, by itself it is an excellence for them who were the Prophet's ﷺ wives and the greatest of Allah's blessings. This was available to all his wives equally in spite of differences in their social status, just as the commands of Allah for them were equally applicable to them. The Qur'an has said about them "وَأَزْوَاجُهُ أُمَّهَاتُهُمْ" (and his wives are their mothers) and thus distinguished them as mothers of all Believers. Thus it is unlawful for every member of the Prophet's ﷺ *ummah* to marry anyone of them after his death in the same way as it is unlawful for one to marry one's real mother. I will now write down, *Insha Allah*, necessary introduction and details and merits of each one of them, how they came into marriage with the Prophet ﷺ, and a short biography till death. The doubts that devilish minds create in this regard about the many wives will also be set at rest, Insha Allah, on reading these accounts.

Sayyidah Khadijah رضى الله عنها

She was the first fortunate woman to be taken as a wife by the Prophet ﷺ. Her father was a rich and respectable trader of Makkah. He was Khuwaylid ibn Asad. She had been married to Abu Halah Tamimi and she had two sons (halah and Hind) from him. When Abu Halah died, she married Ateeq ibn Aabid Makhzumi and had a daughter from him. Ateeq also died soon. Her father, Khuwaylid, died when she was about 36 years old and she was thus burdened with commercial responsibilities. In Makkah, the trading community also appointed their managers on profit-sharing basis (which is known as *mudaribat*). So, she also resorted to this method.

The Prophet's ﷺ integrity and honesty was well-known in Makkah and he was called *al-ameen*, the trustworthy. Hence, Sayyidah Khadijah رضى الله عنها proposed to place him in the care of her merchandise being sent to Shaam at double the share given to others. He consulted his paternal uncle, Abu Talib, and accepted the offer. She also sent with him her slave, Maysarah. Allah blessed the earnings from the trade journey and the Prophet ﷺ brought back profit equal to twice the normal earnings. Besides,

Maysarah commended his good manners and related to her the extraordinary charismas he had witnessed at the Prophet's ﷺ hands, or for him.

Marriage

Sayyidah Khadijah was a wealthy woman, beautiful, well-mannered, generous and chaste. That is why she was known as *Tahirah*. Many nobles of Quraysh proposed marriage, but she had decided to live the rest of her life by herself. However, she was impressed by Maysarah's report about the Prophet ﷺ and wished to marry him. She confided with one Nafisah bint Umayyah whose account of the proposal is: I asked the Prophet ﷺ why he did not marry anyone and he said that he was not well-off to be able to begin a married life. I asked him what he would say if a rich beautiful woman willing to support him proposed marriage with him. When he asked who that could be, I told him about Khadijah. He got his uncle Abu Talib's permission and accepted the proposal. Then I brought them together to discuss the proposal. After that the elders of the two sides met and the marriage was finalised at Khadija's house. The Prophet ﷺ had come with Abu Talib and Hamzah and other elders while her uncle Amr ibn Asad acted as attorney for her. He was twenty-five years old and Khadijah was forty years old. This was the Prophet's ﷺ first marriage, performed about fifteen years before Prophethood.

Children

A son was born to them (five years later, according to a source) and he was named Qasim. This also gave the Prophet the Kunyah Abul Qasim. But, Qasim died in infancy. Then Zaynab was born. Both these children were born before Prophethood. Abdullah was their next son born after Prophethood was bestowed on him and, therefore, he is also known as Tayyib and Tahir but he too died in infancy. Three daughters were born after him, Ruqayyah Umm Kulthoom and Fatimah. We will read more about the four daughters under the caption of the Prophet's children.

Characteristics of Sayyidah Khadijah رضی اللہ عنہا

The Quraysh and, in fact, all Makkans generally were idol-worshipper. They were not prepared to hear anything against idol-worship but, in that period of Ignorance, there were a handful of people who detested idol-worship. Sayyidah Khadijah رضی اللہ عنہا was one of them. She was the only woman who stayed away from idol-worship.

Allah had blessed her with abundant wealth which she placed at the Prophet's ﷺ disposal setting him at rest on this account. This is what the verse 8 of *surah ad-Duha* of the Quran refers to

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (الضحیٰ ۹۳:۸)

{And He found you destitute, so He enriched (you)}

Also, she had a slave Zayd ibn Harithah who was attached to the Prophet ﷺ who, in turn, showed him much compassion. So, she handed over Zayd to her husband. He set him at liberty and, according to Arab custom of the times adopted him as a son so that he came to be called Zayd ibn Muhammad.

When fifteen years after the marriage Prophethood was bestowed on him, and he underwent extraordinary feelings, Sayyidah Khadijah رضی اللہ عنہا lent him full support. She comforted him and she also took him to her cousin Waraqah ibn Nawfal who was a true monotheist Christian and a scholar of Torah and Injeel and who confirmed to the Prophet ﷺ that he indeed was a Prophet of Allah. Sayyidah Khadijah accepted what he said and her experience of fifteen years with the Prophet ﷺ left her in no doubt about him.

Then, when at the command of Allah he invited people to Islam and they showed hostility to him, Sayyidah Khadijah رضی اللہ عنہا not only sympathised with and comforted him but also shared with him his difficulties. When the cruel Makkans restricted the Prophet ﷺ and the Banu Hashim, whether they were believers or not, within Sha'b Abu Talib and denied them provision, she stayed with him although she could have lived in the comfort of her home.

Sayyidah Khadijah lived with the Prophet ﷺ for twenty five years as his wife. During this time, the Prophet ﷺ did not take a second wife. She died in the tenth year of Prophethood, about three

years before hijrah, in Ramadan at the age of 65.

Salah was not prescribed till then and the salah of funeral too was not observed. The Prophet ﷺ lowered her in the grave.

Her Excellences

(٢٠٧٥/١٢٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ : أَتیٰ جِبْرِيْلُ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَارَسُوْلَ اللّٰهِ هٰذِهٖ خَدِيْجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيْهِ إِدَامٌ وَطَعَامٌ، فَإِذَا أَتَتْکَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَّبِّهَا وَمِنِّیْ وَبَشِّرْهَا بِبَيْتٍ فِی الْجَنَّةِ مِنْ قَصَبٍ لَاصَخَبَ فِيْهِ وَلَا نَصَبَ" (رواه البخاری و مسلم)

(2075/124) Sayyidina Abu Hurayrah ؓ reported that Jibreel ؑ came to the Propeht ﷺ and said, "O Messenger of Allah! This is Khadijah (coming here). She has brought a vessel containing condiments and food. When she is here, give her *salaam* from her Lord and from me, and convey to her glad tidings that in Paradise she will have a house of brilliant pearls and there will be no clamour and noise and no toil and labour."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith does not tell us where it was that Sayyidina Jibreel ؑ came and when.

Ibn Hajar has suggested on the basis of a version of Tabarani that the arrival of Jibreel ؑ referred to here followed his first arrival at the cave in Hira mentioned by us in Kitab al-Manaqib, under begining of revelation. We also learn from this that the Prophet's seculsion in the cave in Hira had not come to an end after that first meeting and after the Prophethood. Also, it is beyond comprehension that the Prophet ﷺ should suddenly give up the practice of seclusion to which he was accustomed for a long period and during which he worshipped Allah, the place where the carrier of wahy, Jibreel ؑ, had brought Allah's words. It was during one of these visits of Prophet ﷺ to the cave that Jibreel ؑ came and informed him that Sayyidah Khadijah رضی الله عنها was bringing him his provision and asked him to convey to her greeting from her Lord and from himself. He also told him about her house in Paradise.

So, we learn of three merits of Sayyidah Khadijah رضی الله عنها

from this Hadith.

1. She was a respectable, rich old woman yet she did not mind preparing food for the Prophet ﷺ and carrying it to him at the cave Hira which was about three miles from Makkah and it was a toilsome climb up to it that would tax even a strong man. (I have had a personal experience too of climbing over it.)

2. She was given salaam from her Lord and from Jibreel عليه السلام.

3. She was told of a house in Paradise which is made of pearls and there is no commotion or toil in it. This is unlike houses in the world where there is much noise and one has to toil much.

(٢٠٧٦/١٢٥) عَنْ عَلِيِّ (رَضِيَ اللّٰهُ عَنْهُ) قَالَ : سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيْجَةُ بِنْتُ خُوَيْلِدَ (رواه البخاری و مسلم)

(2076/125) Sayyidina Ali رضي الله عنه said that he heard Allah's Messenger ﷺ say, "The best woman among the women of this (world) is Maryam bint Imran and the best woman among the women of this (world) is Khadijah bint Khuwaylid."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The impression we get from the Hadith that the best of all the women in this world, are Sayyidah Maryam عليها السلام bint Imran, mother of Sayyidina Isa عليه السلام, and Sayyidah Khadijah رضی الله عنها bint Khuwaylid. In that case, both are placed at the same rank. Some exponents hold that Sayyidah Maryam عليها السلام was the best among women of the earlier *ummah* while Sayyidah Khadijah is the best among women of the Prophet's ﷺ *ummah*, and because his *ummah* is the best of all *ummah*, Sayyidah Khadijah is the best of all women of all times. But Allah knows best.

(٢٠٧٧/١٢٦) عَنْ عَائِشَةَ قَالَتْ: مَاغِرْتُ عَلىٰ اَحَدٍ مِّنْ نِسَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاغِرْتُ عَلىٰ خَدِيْجَةَ وَمَا رَأَيْتُهَا، وَلٰكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِيْ صَدَائِقِ خَدِيْجَةَ فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ تَكُنْ فِي الدُّنْيَا اِمْرَأَةٌ اِلَّاخَدِيْجَة، فَيَقُوْلُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِيْ مِنْهَا وَلَدٌ (رواه البخاری ومسلم)

(2077/126) Sayyidah Ayshah رضى الله عنها said, "I was not jealous of any of the Prophet's wives as I was of Khadijah رضى الله عنها although I had never seen her. The Prophet ﷺ remembered her much and mentioned her frequently. Sometimes he would slaughter sheep, cut into pieces and send them to Khadijah's friends. I would say sometimes, 'There is only the woman Khadijah in this world', and he would say, 'She was like this and like this, and my children were born to her."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Of the excellent manners of the Prophet ﷺ was one that he recognised and acknowledged favours. Sayyidah Khadijah رضى الله عنها had been of great service to the Prophet ﷺ and had given him much encouragement in the initial stages of his mission. She had also shared his problems and had faced suffering too. Thus it was her right that the Prophet ﷺ should remember her and mention her to his other wives and other people. Sayyidah Ayshah رضى الله عنها has confesed her own weakness in envying Sayyidah Khadijah رضى الله عنها though she had not even seen her, but the Prophet ﷺ assured her that his first wife was a fine woman who had given him children too. The Prophet ﷺ had no children by any other wife.

We must mention here that the Prophet ﷺ had a son by Sayyidah Mariah رضى الله عنها Qubtiyah named Ibrahim. However, he died in infancy at the age of a year and a half, and Sayyidah Mariah رضى الله عنها was not one of his wives. She was his maid-slave sent to him by Muququis the ruler of Iskandaryah as part of his gifts to the Prophet ﷺ. After the birth of Ibrahim, she became *umm walad* according to the *Shari'ah* of Islam. She died five years after the death of the Prophet ﷺ in the times of Sayyidina Umar رضي الله عنه.

Sayyidah Sawdah Bint Zam'ah رضى الله عنها

When the Prophet ﷺ invited the people to shun idol-worship and join Islam, he faced stiff opposition from the Makkans except from a few sound-natured people who accepted his invitation in the initial stage. Sawdah bit Zam'ah Aamiriyah was one of them. She had been married to her paternal cousin, Sakhran, who was hostile to the Prophet ﷺ. Sayyidah Sawdah رضى الله عنها thought it wise not to disclose her faith and acceptance of Islam. However, she did

seize opportunities to put in a word here and there about Islam so that gradually her husband also submitted and became a Muslim. Then both of them publicly proclaimed their belief in Islam whereafter they too became targets of Quraysh persecution so that the Prophet ﷺ advised them to migrate to Ethiopia. Sakram died there after a few years and she came back to Makkah to live with her father.

In the tenth year of Prophethood when Sayyidah Khadijah رضی الله عنها died, the Prophet ﷺ was much grieved. Also, he had no one to look after four young daughters. Khawlah bint Hakim the wife of Uthman ibn Maz'oom suggested to him that he should marry Sawdah bint Zam'ah, a widow and an old woman. The Prophet ﷺ decided to marry her, keeping in view her strong faith and practice of Islam. He asked Khawlah to make the proposal for him. Sawdah willingly accepted the proposal but suggested that she should talk to her father, Zam'ah. When Khawlah met him, he too accepted the proposal and invited the Prophet ﷺ and gave away his daughter in marriage. She was about 50 years old. For three years till the hijrah she was the lone wife of the Prophet ﷺ. She was wise. content, unconcerned with worldly matters and very generous.

After the Prophet's ﷺ death Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ treated her with much respect. Sayyidina Umar ؓ once sent her a bag full of dinars. She asked the man who bad brought the bag if it contained dates and when he said that it was full of dinars, she said. "We could have eaten dates." She took the bag and disbursed the money among the needy.

She died towards the end of Sayyidina Umar's ؓ Khalifah in 22 AH at the age of 75 years. رضی الله عنها وارضاها

Sayyidah Ayshah رضی الله عنها

She was born in the fourth year of Prophethood. She was the daughter of Sayyidina Abu Bakr ؓ, the first of the Believers. Her mother was Umm Rooman was also among the first believing women. She is the only of the Prophet's ﷺ wives whose parents had believed in Islam before their daughter was born. The Prophet ﷺ was shown her face many times in dream as his wife in both the worlds. In the account of Sayyidah Sawdah رضی الله عنها we have

mentioned that Sayyidah Khawlah رضی الله عنها bint Hakim had suggested to the Prophet ﷺ after the death of Sayyidah Khadijah رضی الله عنها that he should marry Sawdah رضی الله عنها. At the same time, she had also suggested the name of Sayyidah Ayshah رضی الله عنها who was then only about six years old while the Prophet ﷺ was over fifty years old. Hence, we have no explanation for the suggestion of Sayyidah Khawlah رضی الله عنها except that she was a means to the fulfilment of divine decree. The narrations suggest that she had not knowledge of the Prophet's dreams, and it was a dream that one does not narrate anyone else. Anyway, she had suggested both names to the Prophet ﷺ and he gave an identical reply that she should convey his proposal to her parents. Sayyidah Khawlah رضی الله عنها went to their home but Sayyidina Abu Bakr ﷺ was not there and when she conveyed the proposal to Umm Rooman رضی الله عنها she was extremely happy. Soon, Sayyidina Abu Bakr ﷺ came home and when he was given the good news, he asked, "Can he marry her when she is his brother's daughter?" (The Arabs did not regard it proper to marry a daughter of an adopted brother.)

When Khawlah رضی الله عنها asked the Prophet ﷺ the question of Sayyidina Abu Bakr ﷺ, he said, "He is my brother in Islam and his daughter is lawful to me." If he was my real brother then it was not lawful for me to marry his daughter. Sayyidina Abu Bakr ﷺ was very happy with the reply but there still was a hitch. Sayyidah Ayshah رضی الله عنها was engaged to Jubayr ibn Mut'im. So Sayyidina Abu Bakr ﷺ went to their home because he did not wish to become a defaulter in this regard. The hostility to Islam during this period was at its peak and when he asked Mut'im what their plans were regarding his daughter. Mut'im's wife was there and she said that she would not like that girl to come to her home anymore because she would bring Islam with her and Mut'im also concurred with her. Sayyidina Abu Bakr ﷺ returned from there and asked Khawlah رضی الله عنها to invite the Prophet ﷺ. When he came the marriage was contracted at the very moment. This was the month of Shawwal. The Prophet ﷺ stayed three years more in Makkah and during this time only Sayyidah Sawdah رضی الله عنها lived with him as his wife looking after domestic affairs by herself. Thirteen

years after Prophethood, he migrated from Makkah at the command of Allah. This journey was undertaken in secret and only Sayyidina Abu Bakr ﷺ travelled with him while his wife and children stayed behind in Makkah. When they reached Madinah and had made necessary arrangements of lodging, Sayidina Abu Bakr ﷺ sent Abdullah ibn Urayqit to bring his wife and two daughters to Madinah. The Prophet ﷺ sent Zayd ibn Harithah to Makkah to bring his family — wife and Sayyidah Umm Kulthum رضی الله عنها and Sayyidah Ayshah رضی الله عنها — to Madinah. He was having the mosque built and was also having small homes built with it and Sayyidah Sawdah رضی ا لله عنها stayed in one of these (when she came). Sayyidah Ayshah رضی الله عنها had turned about 9 or 10 years old and Sayyidina Abu Bakr ﷺ requested the Prophet ﷺ that if he thought it proper he may take her to his home.[1] The Prophet agreed and she was lodged in one of the homes they had buuilt adjacent to the mosque. It was in Shawwal 1 AH. The Arabs had attached a bad omen to the month of Shawwal, but the Prophet ﷺ married Sayyidah Ayshah رضی الله عنها in this month at Makkah and she was brought to the Prophet's house also in the same month in Madinah. In this way the stigma attached to this month was removed.

Characteristics

She has the distinction among all wives of the Prophet ﷺ of being in the Prophet's ﷺ company since the age of 9 or 10 years. She benefitted from his teachings and training. She had some other distinctions. The Prophet ﷺ saw her in his dream before the marriage as his wife in this world and the next. She was the only one of his wives never to have married anyone else before she married the Prophet ﷺ. She also had the honour that the Prophet ﷺ received revelation even when he lay on her bed and they had one blanket between them, one of the other wives had this honour. She was the dearest of his wives to him, and her father was the dearest of all persons to him. She was the only one of his wives whose parents (both) were Muhajir. Verses of the Qur'an was also revealed for her absolving her of slanderous charges against her, so

❶. Fath al Bari v15 p 466.

that the said verses would be recited till the Last Day. She was described in these verses as the pure wife of the pure Prophet ﷺ. The last of these verses was:

"أُولَٰئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ" (سباء ٣٤:٤)

{Those — for them is forgiveness and a generous provision}
(Saba, 34:4)

promising for them forgiveness and abundant provision. She recalled that the Prophet ﷺ spent the whole of the last week of his life at her home with her. The last day of his life was the day reserved for her. In the last moments of his life, her saliva was taken in his mouth and mixed with his saliva.[1] He rested on her chest in the dying moments and she or the angel of death was with him when his soul was taken away. And, finally, her house has become his resting place till the Day of Resurrection, for he is buried there.[2]

Merits

(٢٠٧٨/١٢٧) عَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ : "كَمُلَ مِنَ الرِّجَالِ كَثِيْرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَآءِ اِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ.

(رواه البخاری و مسلم)

(2078/127) Sayyidina Abu Musa al-Ash'ary ﷺ reported that the Prophet ﷺ said, "Many men have attained a degree of perfection but among women only Maryam bint Imran and Fir'awn's wife Aasiyah became perfect and Ayshah's excellence over all women is like tharid's over all food."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Obviously all the Prophet's عليهم السلام — whose number is over a hundred thousand according to some reports — all did attain perfection. In the same way, all their disciples and

1. We have seen Sayyidah Ayshah's رضی الله عنها Hadith in the account of the Prophet's ﷺ death. Her brother Abdur Rahman رضی الله عنه had come to see him and had a miswaak in his hand. She understood by the Prophet's ﷺ looks that he wanted to use the miswak, so she took it chewed it til it was solt and gave it to the Prophet ﷺ. He used it as he did when he was healthy. Thus her saliva was mixed with the Prophet's.

2. Zurqani v3 p233.

caliphs, whose number is known only to Allah, were perfect. But this Hadith names only two women to have attained perfection. This is why they are named at the end of surah *at-Tahreem* as examples to be imitated. Some commentators hold that this saying of the Prophet ﷺ refers to the earlier people and so we cannot deduce that no women of this *ummah* attained perfection. In fact, we have seen a Hadith a few pages earlier "خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيْجَةُ بِنْتُ خُوَيْلِدٍ" (The best of women in the world is Maryam bint Imran and (also) Khadijah bint Khuwaylid.) In the Hadith under discussion, too, the concluding saying is: "وَفَضْلُ عَائِشَةَ عَلَى النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلىٰ سَائِرِ الطَّعَامِ" which means that Allah has given Sayyidah Ayshah such superiority over other women as tharid is superior to all other kind of food. In those times *tharid* was regarded as the most delicious kind of food. Whatever is written about tharid in dictionaries or commentaries on Hadith does not help me to explain this reality. I have often had the opportunity of eating it with Mwlana Husayn Ahmed Madani and I feel that is superior to every other food that we regard excellent in taste, ease in consuming, quick to digest and benefit.

Some scholars contend on the basis of this Hadith that Sayyidah Ayshah رضی اللہ عنہا is more superior and excellent than all other women of past *ummah* and present *ummah*. But if we look at all the Ahadith that describe someone's excellence then the most correct conclusion seems that such excellence is not final but only from one or other angle. For instance, Sayyidah Ayshah رضی اللہ عنہا enjoys superiority over other women in knowledge of commands of *Shari'ah*, jurispoudence and the like. Sayyidah Khadijah رضی اللہ عنہا was superior to other women in characteristics that we have mentioned in the account of her merits. Sayyidah Fatimah رضی اللہ عنہا was not only very dear to the Prophet ﷺ but also possessed the characteristics that we will read in the account of her merits and which put her above other women in those fields.

Apart from this Hadith of Sayyidina Abu Musa al-Ash'ary ﷺ, Saheeh Bukhari has transmitted Sayyidina Anas ﷺ Hadith which only has the concluding portion of this Hadith (فَضْلُ عَائِشَةَ عَلىٰ النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلىٰ سَائِرِ الطَّعَامِ) {Superiority of Ayshah ..... kinds of food.}

(٢٠٧٩/١٢٨) وَعَنْ عَائِشَةَ، قَالَتْ : قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُرِيْتُكِ فِي الْمَنَامِ ثَلاثَ لَيَالٍ، يَجِيْئُ بِكِ الْمَلَكُ فِيْ سَرَقَةٍ مِّنْ حَرِيْرٍ، فَقَالَ لِيْ، هٰذِهٖ امْرَأَتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فَإِذَا أَنْتِ هِيَ، فَقُلْتُ: إِنْ يَّكُنْ هٰذَا مِنْ عِنْدِ اللّٰهِ يُمْضِهٖ . (رواه البخاري و مسلم)

(2079/128) Sayyidah Ayshah رضی الله عنها said: Allah's Messenger ﷺ said to me, "You were shown to me in a dream three nights. An angel brought you in a silk cloth and said to me, 'This is your wife.' So I removed the cloth from your face and saw that it was you yourself, and I thought that if it was from Allah then He will make it true." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith does not tell us when the Prophet ﷺ saw this dream. It seems that he saw it after the death of Sayyidah Khadijah when he was deeply grieved at her parting, and he worried about the future. Allah showed him the dream to comfort him. She was only a six year old but the Prophet ﷺ had read in her the intelligence and capabilities that she possessed. In this way, the Prophet ﷺ was informed that she would substitute Sayyidah Khadijah رضی الله عنها in the future. But Allah knows best. In the initial days of Prophethood, the Prophet ﷺ was in need of certain characteristics in his wife which Allah placed in Sayyidah Khadijah رضی الله عنها. Then after hijrah in the early Madinan era, certain other qualities were required in his wife. Allah placed in Sayyidah Ayshah رضی الله عنها those very qualities.

After seeing the dream, he said to himself "إِنْ يَّكُنْ هٰذَا مِنْ عِنْدِاللّٰهِ يُمْضِهٖ" (If the dream is from Allah then He will make it a reality.) Some one may say that the dreams of Prophets عليهم السلام, particularly of the Final Prophet ﷺ are a kind of *wahy*. Why then express doubt about it? The fact is that the words "إِنْ يَّكُنْ" do not denote a doubt. It is like the example of a king who declares in happiness, "If I am a king then your desire will be fulfilled. The Prophet ﷺ felt convinced that it is from Allah and it will be realised.

The version in Jame' Tirmizi says that the angel who disclosed the face of Sayyidah Ayshah رضی الله عنها was Sayyidina Jibreel عليه السلام. He said to the Prophet: "هٰذِهٖ زَوْجَتُكَ فِي الدُّنْيَا وَالْاٰخِرَةِ" (This is your wife

in this world and the next.)

(۲۰۸۰/۱۲۹) وَعَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاعَائِشَةُ! "هٰذَا جِبْرِيْلُ يُقْرِئُكِ السَّلَامَ" قَالَتْ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ، قَالَتْ: وَهُوَيَرٰى مَالَا اَرٰى." (رواه البخارى و مسلم)

(2080/129) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "O Ayshah, this is Jibreel! He conveys his salaam to you." She said, "and on him be salaam." She said that the Prophet could see what we cannot see.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have seen under the merits of Sayyidah Khadijah رضى الله عنها that Sayyidina Jibreel عليه السلام came to the cave in Hira and informed the Prophet ﷺ that Sayyidah Khadijah رضى الله عنها was bringing provision and asked him to give to her salaam from her Lord and from himself. In this Hadith, he is said to convey salaam to Sayyidina Ayshah رضى الله عنها, and she said that the Prophet could see what she could not.

(۲۰۸۱/۱۳۰) وَعَنْهَا قَالَتْ اَنَّ النَّاسَ كَانُوْا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُوْنَ بِذَالِكَ مَرْضَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَقَالَتْ : اِنَّ نِسَآءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنَّ حِزْبَيْنِ : فَحِزْبٌ فِيْهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحِزْبُ الْاٰخَرُ اُمُّ سَلِمَةَ وَسَائِرُ نِسَآءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّمَ حِزْبُ اُمِّ سَلِمَةَ فَقُلْنَ لَهَا : كَلِّمِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ فَيَقُوْلُ : مَنْ اَرَادَ اَنْ يُّهْدِيَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْيُهْدِهِ اِلَيْهِ حَيْثُ كَانَ، فَكَلَّمَتْهُ، فَقَالَ لَهَا : لَاتُؤْذِيْنِيْ فِيْ عَائِشَةَ، فَاِنَّ الْوَحْيَ لَمْ يَأْتِنِيْ وَاَنَا فِيْ ثَوْبِ اِمْرَاَةٍ اِلَّا عَائِشَةَ، قَالَتْ : اَتُوْبُ اِلَى اللّٰهِ مِنْ اَذَاكَ يَارَسُوْلَ اللّٰهِ، ثُمَّ اِنَّهُنَّ دَعَوْنَ فَاطِمَةَ فَاَرْسَلْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَتْهُ فَقَالَ : "يَابُنَيَّةُ اَلَا تُحِبِّيْنَ مَا اُحِبُّ، قَالَتْ: بَلٰى، قَالَ: فَاَحِبِّيْ هٰذِهٖ" (رواه البخارى و مسلم)

(2081/130) Sayyidah Ayshah رضى الله عنها said: The Companions of the Prophet ﷺ chose to send gifts on my day, hoping to please Allah's Messenger ﷺ by that. (And the fact ws that) his

wives were on two sides. One side was made up of herself (Ayshah), Hafsah, Safiyah and Sawdah while the other comprised Umm Salamah and the others. Those on Umm Salamah's side said to her that she should say to Allah's Messenger ﷺ to ask the people who wish to send a gift to send it to whichever house he is (on that day). She conveyed the message and he said, "Do not hurt me concerning Ayshah. It is her own peculiarity that revelation came to me in her blanket." Umm Salamah said, "O Messenger of Allah! I repent before Allah for hurting you." Then the women of Umm Salamah's side sent (his daughter) Sayyidah Fatimah to him for this matter, and she said the same thing to him. He said, "My child! Will you not love one whom I love?" She said, "Of course (I will)." So he said, فَأَحِبِّيْ هٰذِهٖ "So love this woman (Ayshah)."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Some message of this Hadith need to be clarified. It is stated that the Prophet's ﷺ wives were divided into two parties. The two sides had not formed because of differences, but some of the Prophet's ﷺ wives were more like Sayyidah Ayshah رضی اللہ عنہا in temperament and others like Sayyidah Umm Salamah رضی اللہ عنہا. (Both of them were distinct from the others in intelligence and wisdom and the Prophet ﷺ also had a greater inclination towards these two than the others.)

The other thing is that as far as possible the Prophet ﷺ treated his wives equally in all matters in which he had a choice. But love from the heart is not something on which one has control and that is why he used to pray to Allah:

اَللّٰهُمَّ هٰذَا قَسَمِيْ فِيْمَا اَمْلِكُ فَلَا تَلُمْنِيْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ

(O Allah, I divide fairly in what is in my power, but forgive me in what is not in my power but only in Your power).

(Mishkat al-Masabeeh)

So, it is true that the Prophet ﷺ had more love for some of his wives رضی اللہ عنہن and he loved Sayyidah Ayshah رضی اللہ عنہا the most. The Companions ؓ who were close to him were aware of this fact, so they made it a point to send gifts to him on the day he was at Sayyidah Ayshah's houe, but he himself had never even given a hint to anyone to do that. The wives of the Prophet ﷺ of

the side of Sayyidah Umm Salamah رضی اللہ عنہا did not like it and they complained to him about it first through her and then through Sayyidah Fatimah رضی اللہ عنہا. We do not know if Sayyidah Fatimah رضی اللہ عنہا was aware that they had already made a presentation to the Prophet ﷺ, for, if she was then she would not have spoken on their behalf. But Allah knows best.

Scholarly Excellence

(۲۰۸۲/۱۳۱) عَنْ اَبِیْ مُوْسٰی، قَالَ : مَاأَشْكَلَ عَلَيْنَا اَصْحَاب رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ..... حَدِيْثٌ قَطُّ فَسَأَ لْنَا عَائِشَةَ اِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا۔ (رواه الترمذی)

(2082/131) Sayyidina Abu Musa al-Ash'ari ﷺ reported, "Whenever we the Companions of Allah's Messenger ﷺ had any doubt in (understanding) a tradition we asked Ayshah رضی اللہ عنہا and found that she had knowledge of that." (Jami' Tirmizi)

Commentary: Sayyidina Abu Musa Al-Ash'ari ﷺ was an earlier Muslim and was distinguished in knowledge and jurisprudence. He was from Yaman and had come to Makkah when he learnt of the call to Islam in its very initial stages. He met the Prophet ﷺ who preached to him as was his practice and his sound heart accepted the Prophet's ﷺ call without any hesitancy. He decided to take up residency in Makkah. When the idolaters itensified their persecution of Muslims and made life difficult for them, they decided to migrate to Ethiopia on the advice of the Prophet ﷺ. The group of the Companions ﷺ that went there under the leadership of Sayyidina Ja'far ibn Abu Talib ﷺ included Abu Musa al-Ash'ari ﷺ. They stayed there for a few years and when the Prophet ﷺ migrated to Madinah, they too went there.

Allah had bestowed Sayyidina Abu Musa al-Ash'ary with exceptional capabilities. Even in the times of the Prophet ﷺ he was counted among those Companions ﷺ to whom the common Muslims turned for knowledge. He was thus one of the jurists among the Companions ﷺ. Therefore, his saying in the Hadith bears much weight. Sayyidah Ayshah رضی اللہ عنہا either remembered a saying of the Prophet ﷺ on the subject or gave a verdict through

her knowledge. There are some other testimonies from leading tabi'ee too.

Sayyidina Urwah ibn Zubayr ﷺ, the nephew of Sayyidah Ayshah رضي الله عنها and a narrator of many of her reports, said about her (as carried by Tabarani and Haakim):

"I have not seen anyone knowing more than (my aunt) Ayshah on the Qur'an, the obligations (or laws of inheritance) the unlawful, the lawful, the laws of fiqh, poetry and medicine, and events and history of Arabs and genealogy." (Zurqani v3 p234)

مَارَأَيْتُ اَحَدًا اَعْلَمَ بِالْقُرْاٰنَ وَلَابِفَرِيْضَةٍ وَلَابِحَرَامٍ وَلَابِحَلَالٍ وَلَابِفِقْهٍ وَلَابِشِعْرٍ وَلَابِطِبٍّ وَلَابِحَدِيْثِ الْعَرَبِ وَلَا نَسَبٍ مِنْ عَائِشَةَ.

Tabarani and Haakim also carry the report of Masrooq, another Tabi'ee.

"Indeed, I saw that the elder Companions sought the views of Sayyidah Ayshah رضي الله عنها on laws of inheritance."

وَاللّٰهِ لَقَدْ رَأَيْتُ الْاَكَابِرَ مِنَ الصَّحَابَةِ وَفِيْ لَفْظٍ مَشْيَخَةِ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَكَابِرَ يَسْأَلُوْنَ عَائِشَةَ عَنِ الْفَرَائِضِ.

Haakim has also carried the words of Ata ibn Abu Ribah, a third tabi'ee.

Sayyidah Ayshah رضي الله عنها was a great jurist, a great scholar, and the common people had a good opinion about her." (Zurqani v3 p234)

كَانَتْ عَائِشَةُ اَفْقَهَ النَّاسِ وَاَعْلَمَ النَّاسِ وَاَحْسَنَ النَّاسِ رَأْيًا فِي الْعَامَّةِ

Oratory

Allah had also given her excellence in oratory. Tabarani has quoted Sayyidina Mu'awiyah ﷺ.

"By Allah, I have not seen an orator more eloquent than Ayshah."

قَالَ مَعَاوِيَةُ وَاللّٰهِ مَارَأَيْتُ خَطِيْبًا قَطُّ اَبْلَغَ وَلَا اَفْصَحَ وَلَا اَفْطَنَ مِنْ عَائِشَةَ. (رواه الطبراني)

These were her merits that endeared her to the Prophet ﷺ.

Sayyidah Hafsah رضی اللہ عنہا

She was Sayyidina Umar's ؓ daughter. She was the only real sister of Abdullah ibn Umar ؓ. Her mother was Sayyidah Zaynab رضی اللہ عنہا bint Haz'oon, the sister of the well-known Companion Uthman ibn Maz'oom ؓ. Sayyidah Hafsah رضی اللہ عنہا was born five years before prophethood. Thus, she was about 35 years younger than the Prophet ﷺ.

Sayyidah Hafsah رضی اللہ عنہا was married to the Companion ؓ Khunays ibn Huzayfah Sahmi and she migrated to Madinah with him. Sayyidina Khunays ؓ participated in the Battle of Badr and, according to an accepted report, was wounded in the battle and could not recover and died a martyr.

Sayyidina Umar ؓ worried about her. Sayyidina Uthman's wife Sayyidah Ruqayyah رضی اللہ عنہا, the daughter of the Prophet ﷺ, also died during these days, Sayyidina Umar ؓ proposed to Sayyidina Uthman ؓ that he should marry his daughter, Hafsah رضی اللہ عنہا but he excused himself. Sayyidina Umar ؓ then made the same proposal to Sayyidina Abu Bakr ؓ but he did not give any reply and he was more hurt at that than on Uthman's ؓ rejection. Some days thereafter, the Prophet ﷺ sent a proposal for Hafsah رضی اللہ عنہا and when they were married, Abu Bakr ؓ met Umar ؓ and clarified to him that his silence was prompted by his knowledge of the Prophet's ﷺ intentions. These details are found in Saheeh Bukhari and Saheeh Muslim on the authority of Sayyidina Abdullah ibn Umar ؓ, brother of Sayyidah Hafsah. In the book of Hadith, Musnad Abul Ya'la it is also stated that when Sayyidina Uthman ؓ rejected Sayyidina Umar's ؓ offer, he complained about him to the Prophet ﷺ who said, "Allah will give her a better husband than Uthman, and give him a better wife than your daughter." Accordingly, after a few days, Sayyidina Uthman ؓ was married to the second daughter of the Prophet ﷺ, Sayyidah Umm Kulthum رضی اللہ عنہا, and Sayyidah Hafsah رضی اللہ عنہا was married to the Prophet .

Among her merits is that after the death of Sayyidina Umar ؓ she possessed the copy of the Qur'an which was brought together

within one folder in the times of Sayyidina Abu Bakr ﷺ on the suggestion of Sayyidina Umar ﷺ. This copy was then used as the base when more copies were prepared in the times of Sayyidina Uthman ﷺ and sent throughout the Islamic world. We have already written about it in the account of Sayyidina Uthman ﷺ, but all we wish to stress here is that it was her merit that, indeed, Sayyidah Hafsah رضی الله عنها was entrusted with the copy of the Qur'an.

She died in the times of Sayyidina mu'awiyah in 45 AH at the age of sixty-three.

Let us now read the Hadith citing Jibreel's ﷺ testimony for Sayyidah Hafsah رضی الله عنها. Indeed, because of that, this single Hadith is enough to speak about her merits.

(٢٠٨٣/١٣٢) عَنْ قَيْسِ ابْنِ زَيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَّقَهَا تَطْلِيْقَةً ثُمَّ اِرْتَجَعَهَا. وَذَالِكَ اَنَّ جِبْرَائِيْلَ قَالَ لَهُ اِرْجِعْ حَفْصَةَ فَاِنَّهَا صَوَّامَةٌ قَوَّامَةٌ، وَاِنَّهَا زَوْجَتُكَ فِي الْجَنَّةِ.

(2083/132) Qays ibn Zayd reported that Allah's Messenger ﷺ had divorced Sayyidah Hafsah once and then took her back. That was because Jibreel ﷺ said to him, "Revoke your divorce of her because she keeps fasts often and offers salah frequently. She will be your wife in Paradise."

Commentary: This Hadith should suffice to give us an idea of the recognition accorded to Sayyidah Hafsah by Allah. When the Prophet ﷺ gave her one divorce for some reason, Allah commanded him through Jibreel ﷺ to revoke the divorce and lauded her righteousness.

We are unable to find out for sure what was the reason for giving her one divorce. However, it is clear that the *ummah* learnt the correct procedure of *tallaq* (divorce) and *raj'at* (revoking) from this inicident at the Prophet's house. Perhaps this was the wisdom behind the incident. We also learnt through this incident that Sayyidah Hafsah رضی الله عنها holds a high rank and that she will go to Paradise. رضی الله عنها وارضاها

Sayyidah Umm Salamah رضی الله عنها

Her name was Hind. Some historians have given her name as Ramlah. There is also disagreement on what her father's name was. It is said that his name was Huzayfah, Suhayl or Suhayl ibn al-Mughirah, and his Kunyah was Abu Umayyah and he was known through his kunyah. He was among the nobles of Makkah. He was very generous and during journeys he entertained all the co-travellers which earned him the title *zad al-Rakab* (responsible for the provision of travellers.)

Sayyidah Umm Salamah رضی الله عنها was first married to Sayidina Abdullah ibn Abdul Asad al-Makhzoomi her paternal cousin and the Prophet's foster brother. She had earned the kunyah because of her son salamah; and also because of him, her husband became Abu Salamah. Sayyidina Abu Salamah was also among the nobles of Makkah.

Both husband and wife were among the first to embrace Islam. they were among the pioneers. They migrated to Ethiopia but came back after some time. Not finding peace, they set out with their son salamah on a camel for Madinah. They had hardly stepped out of Makkah when the Banu Mughirah got wind of one of their clan Umm Salamah رضی الله عنها going away. They got to them and said to Abu Salamah ﷺ that while he was competent to decide about himself, they would not allow their daughter to go with him. They brought Umm Salamah رضی الله عنها and her son Salamah back to Makkah and Abu Salamah ﷺ proceeded all alone to Madinah.

When the Banu al-Makhzoom the clan of Abu Salamah ﷺ learnt of the maltreatment of one of their men at the hands of Banu al-Mughirah, they snatched Salamah ﷺ, the child, from them on the argument that if Umm Salamah رضی الله عنها belonged to their clan, Salamah ﷺ was of their family.

Thus, Abu Salamah ﷺ was at Madinah, Umm Salamah رضی الله عنها with the Banu al-Mughirah and the child Salamah ﷺ with the Banu al-Makhzoom. The oppressed woman sat all day long at al-'Abtah weeping over the separation from her husband and child.

After a week or so, one member of their clan appealed to the other members to have pity on her and let her go to her husband. They also relented and allowed her to go to Madinah to her

husband. At the same time, the clan of Abu Salamah handed over the child to her.

Sayyidah Umm Salamah ﷺ took the child and rode a camel towards Madinah all alone. She had yet gone a few miles from Makkah when at Tan'eem she came across a man of Makkah, Uthman ibn Talhah. He asked, "O daughter of Abu Umayyah, where do you intend to go?" She told him that she was going to her husband, Abu Salamah, at Madinah. He asked if she had anyone else with her and she said that she had her child and Allah with her and no one else. Uthman said, "I will come with you. The daughter of Abu Umayyah will not travel alone." Sayyidah Umm Salamah رضی الله عنها remarked that she had not seen anyone as noble as him. Throughout the journey, when it was time to stop, he made the camel sit down and walked away from there so that she could get down from the camel comfortably. As the time to move ahead approached, he again made the camel sit down and she mounted it. He held the bridle and made the move. When they reached Quba (a small settlement at the outskirts of Madina at that time, but now part of it), he told Umm Salamah رضی الله عنها that her husband was in Quba. There he entrusted her to him and himself returned to Makkah.

Most of the historians and seerah writers believe that Sayyidah Umm Salamah رضی الله عنها was the first woman to make *hirjah* to Madinah. The next Hadith from Muslim seems to support this view.

Abu Salamah ﷺ fought very bravely in the Battle of Uhud. He suffered deep wounds which healed in a few days and he regained perfect health. The Prophet ﷺ made him *ameer* of the party sent against the Banu Asad but the old wound opened again and he was in much pain. He died of it on 8th Jumadi al-Ukhra 4 AH. The Prophet ﷺ, who was there, shut his eyes and prayed for him and said also, "O Allah, protect and look after his heirs."

This was a great setback for Umm Salamah رضی الله عنها who had respected him much and considered him matchless. She said that she could not hope for an alternative in spite of the saying of the Prophet ﷺ:

ما من مسلم تصيبه مصيبة فيقول ما امره الله به انالله وانا اليه راجعون. اللهم اجرني في مصيبتي واخلف لي خيرا منها الا احلف الله له خيراً منها . فلما مات ابو سلمه قلت اى المسلمين خير من ابى سلمه اول بيت ها جر الىٰ رسول الله صلى الله عليه وسلم ثم انى قلتها فاخلف الله لى رسول الله صلى الله عليه وسلم.

{If a Believer faces a difficulty (and loses something) and he says to Allah what we are commanded to say in such cases انالله وانا اليه راجعون. اللهم اجرني في مصيبتي واخلف لي خيرا منها الا احلف الله له خيراً منها (We belong to Allah and to Him is our return. O Allah reward me in my predicament and grant me in place of that which is taken away from me something better than that) then Allah grants him better than that thing. (She said:) When my first husband died. I thought who could be better than him who was the first Muslim who migrated towards the Prophet ﷺ with his family. However, I observed the Prophet's teachings and said on his death: انالله وانا اليه راجعون. اللهم اجرني في مصيبتي واخلف لي خيرا منها الا احلف الله له خيراً منها ,then Allah gave me His Messenger instead.}

This narration is from Saheeh Bukhari Muslim and it is also found in other books. Ibn Sa'd has transmitted in Tabaqat with this addition: (Umm Salamah رضى الله عنها said:)

{One day I said to my husband, "If a woman's husband dies and she does not enter into a second marriage and they both go to Paradise then Allah keep their relationship intact in Paradise. If a wife dies and her husband does not marry again then too this worldly relationship is kept alive. Come let us make a promise that one who survives the other should not re-marry." Abu Salamah ؓ said. "Are you prepared to make this promise?" When I said that I was prepared, he said. "If I die, you should re-marry," and he made this supplication, "O Allah, grant Umm Salamah a better husband than me after I die who should not be one to grieve her or cause her hardship." I could not understand after his death who could be better than him."

When her waiting period was over, Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ sent to her their proposals to marry but she declined. However, when Sayyidina Umar ؓ brought to her the proposal of the Prophet ﷺ, she said to him, "I have three

handicaps: I have a great sense of honour, I have many children and I am much advanced in age." She meant to impress upon him that she might be lacking in discharge of her duties. In some versions she also lamented that she had no guardian in Madinah. The Prophet ﷺ said — when told of her excuses —, "As far as her excessive sense of honour is concerned, I will pray that Allah may correct it, and, the children, Allah and His Messenger ﷺ are responsible for them, and, as for age, I am older than she. None of her guardians will object to this relationship." She then expressed willingness and they were married in Shawwal 4 AH.

Children

Sayyidah Umm Salamah رضی الله عنها had two sons and two daughters by her first husband. Their names were: Salamah and Umar, Durrah and Barah which last named the Prophet ﷺ changed to Zaynab.

Merits

There is a Hadith in Saheeh Bukhari and Saheeh Muslim that one day Jibreel عليه السلام came to the Prophet ﷺ. Umm salamah رضی الله عنها was sitting beside him. When he went away, the Prophet ﷺ asked her, "Who was he?" She said, "Dihyah Kalbi" (because he had come in his appearance). Then not until did the Prophet ﷺ mention in the mosque that Jibreel عليه السلام had come did she realise that Jibreel عليه السلام was the one who had come to their home.

It was in her house that the verse of *al-Ahzab* of the Qur'an concerning the wives was revealed:

"اِنَّمَا يُرِيْدُاللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا"

(الاحزاب ۳۳:۳۳)

{Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying.} (33:33)

After that the Prophet ﷺ called Sayyidah Fatimah رضي الله عنها, Sayyidina Husayn رضي الله عنه and Sayyidina Hasan رضي الله عنه and put the cloak over them and himself and sat down behind Sayyidina Ali's رضي الله عنه back and made this supplication: "اللهم هوء لاء اهل بيتی فطهر هم تطهيراً" "O

Allah, they too are the people of my house. Make them too pure." Sayyidah Umm Salamah رضی اللہ عنہا said, "I too am with them." He said: انت علیٰ مکانک وانت علی خیر (You are, of course, among the people of the house and you are also on the right).

(Jami' Tirmizi, Tafseer surah al-Ahzab)

Sayyidah Umm Salamah رضی اللہ عنہا said once, "O messenger of Allah! Why is it that women are not mentioned in the Qur'an?" At that, this verse was revealed: "إِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الخ" and the Prophet ﷺ recited it to his Companions from the pulpit.[1]

Sayyidah Umm Salamah رضی اللہ عنہا was very intelligent and Allah had granted her a great understanding of religion. As a result of the Peace Treaty at Hudaybiyah, the Muslims could not perform the umrah and had to return, so, in order that they may return home, the Prophet ﷺ asked them to come out of the *ihram* make their sacrifices and shave their head. The Companions could not bring themselves to agree to that. He came into his tent and confided with Umm Salamah رضی اللہ عنہا the reaction of the Companions. She said, "O Messenger of Allah! Go out of the tent, sacrifice your animal, shave your head and come out of your *ihram*." He did that. The Companions then followed suit.

She had memorised many Ahadith. Sayyidah Ayshah, Sayyidina Ibn Abbas and many Companions and their successors رحمۃ اللہ علیہم transmitted Ahadith from her. The Muhadditheen have disclosed the number of her Ahadith as 378.

She used to encourage the people to recite the Qur'an on the style of the Prophet ﷺ. She reminded them that he recited the Qur'an slowly with proper pauses. She would say by way of example that he recited الحمد للہ رب العالمین have a pause, then say الرحمٰن الرحیم and pause, and so on. She also said that instead of مالک یوم الدین he recited ملک یوم الدین (Maliki for maaliki). (Tirmizi)

Apart from her reports on commandments, there are many Ahadith from her on nature of recital and exegesis of the Qur'an.

Her death is placed in 59 AH but there is disagreement on it. Sayyidina Abu Hurayrah led her funeral *salah*.

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1. Al-Ahzab, 33:35

Sayyidah Zaynab Bint Jahsh رضي الله عنها

Her name was Barrah but the Prophet ﷺ changed it to Zaynab. The word Barrah means piety. He changed the names of other women too who were known as Barrah. He said:

لاتزكوا انفسكم الله اعلم باهل البر منكم

(Do not call yourselves pious and generous. Allah knows well which of you is pious and generous).

Her father Jahsh ibn Rikab belonged to Banu Asad and her mother Umaymah bint Abdul Muttalib was the Prophet's ﷺ real paternal aunt. Thus she was his paternal cousin.

Sayyidah Zaynab was one of those who believed in the earliest time.

كانت قديمة الا سلام وقال الزهرى زينب من المها جرات الاول

(She was an early believer in Islam and Imam Zuhri said that Zaynab was among the earliest to make hijrah).

First Marriage

She had been under the Prophet's training because she was his cousin and also a Believer while she had been very young. So. he married her to his emancipated slave Sayyidina Zayd ibn Harith رضي الله عنه. He had been under the Prophet's ﷺ care since childhood and was thus distinguished in knowledge and religion and the Prophet ﷺ had also made him his adopted son so that he treated him as a son. In spite of that he was a freed slave while she was the granddaughter of a chief of the Quraysh, Abdul Muttalib. Even on her father's side she was the daughter of a noble family. So, she and her brother, Abdullah ibn Jahsh, had originally rejected this relationship.

Tabarani has transmitted that the Prophet ﷺ had himself conveyed Zayd's proposal to Zaynab رضي الله عنها and she rejected it on the plea that she was better than him in descent. Then this verse was revealed:

مَا كَانَ لِمُؤْمِنٍ وَّلَامُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ وَمَنْ يَعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلَالًا مُّبِيْنًا (الاحزاب ٣٣:٣٦)

{And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have the choice in their matter. And whoso disobeys Allah and His Messenger has surely gone astray into manifest astraying.}
(Al-Ahzab, 33:36)

When this verse was revealed Sayyidah Zaynab رضى الله عنها and her brother Abdullah ibn Jahsh ﷺ submitted to the Command of Allah and His Messenger ﷺ. He then married Sayyidah Zaynab رضى الله عنها to Sayyidina Zayd ﷺ and paid her dower to her on his behalf — this being, ten dinars (about 4 tola gold), sixty dirhams (about 18 tola silver), a load bearing animal, a pair of woman's garment, fifty mudd wheat and ten mudd dates. (Ibn Katheer)

Sayyidah Zaynab رضى الله عنها had accepted this relationship for the sake of Allah and had reconciled herself to it. The hypocrites of Madinah who never let go an opportunity to hurt the Prophet ﷺ created much noise and criticised the Prophet ﷺ for imposing his decision Sayyidah Zaynab رضى الله عنها. The women among them tried to incite Sayyidah Zaynab رضى الله عنها who was upset by their propaganda and became short-tempered with a superiority complex. The mischief of the hypocrites caused a disorder in the relationship of husband and wife.

Sayyidina Zayd ﷺ found the superiority complex and cool attitude of Sayyidah Zaynab رضى الله عنها intolerable and he decided to end the relationship. He asked the Prophet ﷺ to allow him to terminate the relationship, but he refused to permit him to do so. Sayyidina Zayd ﷺ again requested for permission after a few days, but he again asked him to show patience. In fact, the Qur'an also revealed these words:

اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ (الاحزاب ٣٣:٣٧)

{Keep your wife to yourself and fear Allah} (33:37)

However, Sayyidina Zayd ﷺ was finding it very difficult and the situation had taken a turn whereby it was not even correct in the eyes of *Shari'ah* to let their relationship continue. So, the Prophet ﷺ permitted Sayyidina Zayd ﷺ reluctantly to finish off his marriage with Sayyidah Zaynab رضى الله عنها. This marriage lasted just one year.

The Prophet ﷺ had joined them in an expression of Islamic equality but Sayyidah Zaynab رضی اللہ عنہا had to bear the taunts of the hypocrites who referred to her cynically as the wife of a freed slave. There was also the fear that they would taunt her that she was divorced by a freed slave. The Prophet ﷺ felt very grieved at this tragedy and Sayyidah Zaynab رضی اللہ عنہا was also very sorrowful about it. The only way amends could be made was for him to marry her but the hypocrite could again raise a hue and cry and accuse him of marrying the divorced woman of his adopted son. The customs of pre-Islamic days did not allow for that. The Prophet ﷺ was much worried and could not even bring himself to say anything like that. However, Allah revealed:

وَتُخْفِيْ فِيْ نَفْسِكَ مَااللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ وَاللّٰهُ اَحَقُّ اَنْ تَخْشَاهُ

(الاحزاب ۳۳:۳۷)

{...and while you were concealing in your mind that which Allah was going to disclose, and you were fearing mankind, whereas Allah has a better right for you to fear Him} (33:37)

This verse not only conveyed Allah's permission but also gave His Command that the Prophet ﷺ should marry Sayyidah Zaynab رضی اللہ عنہا. Her waiting period was over before this verse was revealed. The Prophet ﷺ sent Sayyidina Zayd ﷺ himself to Sayyidah Zaynab رضی اللہ عنہا with his proposal for marriage. When he conveyed the Prophet's ﷺ proposal to her, she said:

ماانا بصانعة شيئاً حتى او امر ربى فقامت الىٰ مسجدها

"Before I decide on anything, I will observe *istikharah* (consultation) with my Allah surely,"

and she stood up on her prayer rug. (Saheeh Muslim)

Sayyidina Zayd ﷺ conveyd to the Prophet ﷺ her response and at the same moment, these words were revealed:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَايَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا

(الاحزاب ۳۳:۳۷)

{So when Zayd had had his want fulfilled of her (and he waiting period was over), We joined her in marriage to you, in order that there should be no blame for the believers in marrying the wives of their adopted sons who have had their want fulfilled of

them.} (al-Ahzab, 33:37)

Most of the exegetes contend that Sayyidah Zaynab's رضی الله عنها marriage took place in the heaven not on earth. The verse is very clear about it:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا (الاحزاب ۳۳:۳۷)

{So when Zayd had had his want fulfuilled of her, we joined her in marriage to you}.

Besides, we also know from authentic Traditions that the Prophet ﷺ did not contract marriage with her on earth. The rest of the words of Saheeh Muslim's (v1 p461) Hadith to which we have just referred are: (after فقامت الی مسجدها)

فنزل القرآن وجاء رسول الله صلی الله علیه وسلم فد خل علیها بغیر اذن

{After revelation of these words the Prophet went to Sayyidah Zaynab without seeking permission}.

Also, she herself took pride in the fact, "My marriage was concluded by my Allah whereas the marriages of the rest of the wives were concluded by their guardians or family members."

The words of a tradition in Saheeh Bukhari are:

وکانت تفخر علیٰ ازواج النبی صلی الله علیه وسلم تقول زوجکن اهالیکن وزوجنی الله من فوق سبع سموات

{And she used to take pride over other wives of the Prophet and say, "Your marriage was conducted by your family members but mine was conducted by Allah above the seven heavens."}

(Saheeh al-Bukhari v2 p1104)

In Saheeh Bukhari, again, the words of another Tradition of the same meaning are:

وکانت تفخرعلیٰ نساء النبی صلی الله علیه وسلم وکانت تقول ان الله انکحنی فی السماء.

{She used to take pride over the women of the Prophet and used to say, "Allah married me off in the heaven."}

There are similar Ahadith in other books too. We know from them that the marriage of Sayyidah Zaynab رضی الله عنها did not take place on earth but Allah conducted it in the heaven and Allah's Messenger ﷺ considered that enough. (Fath al-Bari v13 p 412)

However, it is stated in seerat Ibn Hisham that after the revelation of these verses, the Prophet ﷺ married Sayyidina Zaynab رضی الله عنها and fixed the dower at four hundred dirhams. This event is mentioned in *Tahzeeb Seerat ibn Hisham* in these words:

وتزوج رسول الله صلى الله عليه وسلم زينب بنت جحش بن رئاب الاسديه زوجه ايا ها اخوها ابواحمد بن جحش واصدقها رسول الله صلى الله عليه وسلم اربع مائة درهم. (p332)

However, the exegetes and scholar of Hadith generally lean towards the former saying.

Ibn Katheer رحمة الله عليه has explained the verse:

فلما قضى زيد منها وطراً زوجنا كها (الاحزاب ۳۷:۳۳)

thus:

وكان الذى ولى تزويجهامنه هو الله عزوجل بمعنى انه اوحىٰ اليه ان يدخل عليها بلا ولى ولا عقد ولا مهرو لا شهودمن البشر.

(Tafseer Ibn Katheer)

The gist of it is that the wedding was not held on earth, neither were there witnesses nor was the dower determined.

Allama Shawkani رحمة الله عليه has also explained the verse thus:

فلما اعلمه الله بذالك دخل عليها بغير اذن ولا عقد وتقدير صداق ولا شى مما هو معتبر فى النكاح في حق امته، وقيل المراد به الا مرله بان يتزوجها والاول اولىٰ وبه جاء ت الاخبار الصحيحة.

(Tafseer Fath al-Qadeer v4 p285)

It says the same thing that Allah married her off in the heaven because of which there was no need to conduct any rites of marriage on earth.

He also points out that the other opinion is that Allah commanded the Prophet ﷺ to marry Sayyidah Zaynab رضی الله عنها. But, he says, the first opinion is stronger and known from authentic Ahadith.

There are many diverse views on the year in which the marriage took place but the most plausible is that it happened in

Zuqa'dah 4 AH.

In this entire case of her marriage, there are many religious exigencies. It demonstrates Islamic equality. It shows that a wealthy daughter may be married to a freed slave. We also learn from Qur'anic verses concerning this case that Believers, men or women, have no rights about themselves after Allah and His Messenger ﷺ have given a command on their conduct. These verses also tell us that religious issues should not be overlooked because of objection and commotion against the doer. They must be ignored and ignorant customs must be oblished.

Sayyidah Zaynab رضى الله عنها was rewarded amply for her sacrifice earlier. Allah was guardian for her marriage in the heaven and the worldly requisities of consent in marriage were dispensed with for her.

Walimah (Wedding Feast)

The Prophet ﷺ held a splendid feast after his marriage with Sayyidah Zaynab رضى الله عنها, the like of which he had not held after any of his other marriages. The Hadith of Sayyidina Anas is transmitted in Saheeh Bukhari:

مارأيت النبى صلى الله عليه وسلم اولم على احد من نساء ه مااولم عليها اولم عليها بشاةٍ

"I never did see him holding a wedding-feast for any of his wives as he held for Zaynab. He slaughtered a sheep in her wedding-feast." (Saheeh Bukhari v2 p777. Saheeh Muslim v1 p461)

Then, Sayyidah Umm Sulaym رضى الله عنها, mother of Sayyidina Anas ؓ, also sent hays (or some other food) for the wedding-feast.

The Prophet ﷺ named certain Companions ؓ to Sayyidina Anas ؓ and asked him to invite them and "invite also whoever you meet." His student, Ja'd, asked him how many guests were there and he gave their number as about three hundred. Food was placed in a large dish and the Prophet ﷺ served ten men at a time who took leave after they had eaten until all of them had eaten in this way. When there was no one left, the Prophet ﷺ instructed that the dish should be removed and Sayyidina Anas ؓ said, "I could not say whether the food in the dish before serving guests

was more or after they had been served." (Saheeh Muslim v1 p461)

It was during this *walimah* that the verse of *hijab* (veil) was revealed. (Saheeh Muslim v1 p461)

{O you who believe! Enter not the houses of the Prophet, except when leave is given you for a meal, without waiting for its cooking being finished — but when you are invited, enter, and when you have taken your meal, then disperse, not lingering for a familiar talk. Surely that annyos the Prophet, but he is shy of (asking) you (to leave), but Allah is not shy of the truth. And when you ask them (the Prophet's) of any good, ask them from behind a curtain.} (al-Ahzab, 33:53)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتَدْخُلُوْا بُيُوْتَ
النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ
غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا دُعِيْتُمْ
فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا
وَلَامُسْتَاْنِسِيْنَ لِحَدِيْثٍ اِنَّ ذٰلِكُمْ
كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ
وَاللّٰهُ لَايَسْتَحْيٖ مِنَ الْحَقِّ وَاِذَا
سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ
وَّرَآءِ حِجَابٍ.(الاحزاب ٣٣:٥٣)

The account of the *walimah* given in Saheeh Muslim throws light on the background of this verse. Even after the feast was over, some people were engrossed in conversation in the house of Sayyidah Zaynab رضی الله عنها who sat facing a wall. they did not realise that they should disperse. The Prophet ﷺ did not say anything out of modesty but went out of the house himself. When he returned after a while, they were as occupied as before, so he again went out and this when he came again, they realise and departed the Prophet ﷺ put a curtain over the door. It was then that the verse of *hijab* was revealed.

The verse gives some commands.

❶. No one must enter the Prophet's ﷺ house uninvited.

❷. No one, even if invited, should come before time or stay behind after havig had the meal.

❸. If the Prophet's ﷺ wives are requested for anything, the request must be made from behind a curtain.

The verses that follow this one in the Qur'an give commands pertaining to Allah's Messenger ﷺ and his wives رضی الله عنهن.

Merits

Sayyidah Zaynab رضی اللہ عنہا had many excellences. Her marriage was conducted by Allah and she took pride in that. She was closest of all wives to the Prophet ﷺ in family ties. The revelation of many verses of *surah al-Ahzab* pertains to her.

She was a very God-fearing, righteous and generous woman. Sayyidah Umm Salamah رضی اللہ عنہا said that Sayyidah Zaynab رضی اللہ عنہا was very righteous, one who fasted often, and kept vigil in the night. (Zurqani — Sharah Mawahib.)

Sayyidah Ayshah رضی اللہ عنہا also praised Sayyidah Zaynab رضی اللہ عنہا much. Saheeh Muslim carries her report.

قالت عائشة وهى التى كانت تساميني منهن في المنزلة عند رسول الله صلى الله عليه وسلم ولم ارامرأة قط خيراً فى الدين من زينب واتقى لله واصدق حديثاً واوصل للرحم واعظم صدقة واشد ابتذا لا ً لنفسها فى العمل الذى تصدق به وتقرب به الى الله ما عدا سورة من حدة كانت فيها تسرع منها الفيئه.

{Sayyidah Ayshah رضی اللہ عنہا said, "Of all the wives of the Prophet ﷺ only Zaynab was of the same level as I. And I did not see any woman more pious, God-fearing, righteous, truthful, given to join ties of relationship, giver of charity and devoted to Allah than Zaynab. Of course, she was a little short-tempered but she controlled herself quickly."} (Saheeh Muslim, merits of Ayshah رضی اللہ عنہا)

The value of these words grows when we see that these words formed part of a lengthy Hadith in which Sayyidah Ayshah رضی اللہ عنہا discloses that Sayyidah Zaynab رضی اللہ عنہا complained to the Prophet ﷺ against her on behalf of the Prophet's ﷺ wives.

Hafiz Shamsuddin Zahabi has also quoted her in *Siyar A'lam an-Nubala*. She said:

يرحم الله زينب لقد نالت فى الدنيا الشرف الذى لا يبلغه الشرف .ان الله زوجها ونطق به

{May Allah have mercy on Zaynab. She attained honour in this world itself which no honourable person can match. Allah conducted her marriage

with the Prophet ﷺ Himself and mentioned that in the Qur'an. Also, the Prophet ﷺ gave good news about her, of my wives the first to come to me after my death will be she who has long arms (that is, one who spends much in charity)."
And she will be his wife in Paradise too.}

القران وان رسول الله صلى الله عليه وسلم قال لنا اسرعكن لحوقاً اطو لكن باعاً فبشرها بسرعة لحوقها به وهي زوجته فى الجنة.

(Siyar a'lam an Nubula v2 p215)

The fact is that Sayyidah Zaynab was short-statured and so her arms were shorter than the arms of the other wives of the Prophet ﷺ. However, she was very liberal and generous and the Arabic expression اطولكن باعاً or اطولكن يداً (longest of you in arm) refers to generosity.

Therefore the Prophet ﷺ used those words for her. Sayyidah Ayshah رضى الله عنها said that after the Prophet's ﷺ death his wives used to compare their arms and took his words literally but when Sayyidah Zaynab رضى الله عنها was the first to die, they realised that the words stood for the most generous. "And, indeed, Zaynab was the most generous of us."

Sayyidah Ayshah رضى الله عنها also said:

كانت زينب صناع اليدين فكانت تدبغ وتحرز وتتصدق به في سبيل الله

"Zaynab earned with her own hands. She made leather items and gave away her income in charity."

(Siyar A'lam an-Nubala v6 p217)

Ibn Sa'd has recounted an account of her generosity.

{Sayyidah Zaynab's maid servant Barzah bint Rafi' said that during his caliphate, Sayyidina Umar sent to her a liberal cash gift. On seeing that, Sayyidah Zaynab said, "May Allah forgive Umar, for, others could have disbursed this wealth better than I." Those who had brought it said,

عن برزه بنت رافع قالت ارسل عمرا لى زينب بعطائها فقالت غفرالله لعمر غيرى كان اقوىٰ علىٰ قسم هذا قالوا كله لک قالت سبحان الله واسترت منه بثوب وقالت صبوه واطرحوا عليه ثوبا واخذت تفرقه فى رحمها

"This is not sent to be disbursed, but all of it is for you." She said, "Glory be to Allah! Leave it here and cover it up with cloth." She then began giving away from it to her relatives and orphans. Whatever remained after that she gave away to Barzah bint

وايتا مها واعطتنى ما بقى فوجدناخمسة وثما نين درهما ثم رفعت يدها الى السماء فقالت اللهم لا يدركنى عطاء عمر بعد عامي هذا.

Rafi' who counted the money and found them to be eighty-five dirham. Sayyidah Zaynab رضى الله عنها then raised her hands to heaven and made the supplication, "Let not Umar's gift come to me after this year."}

(Siyar A'lam-al-Nuwala v2 p212 on the authority of Ibn Sa'd)

Her prayer was granted. Sayyidah Zaynab رضى الله عنها died before the next year. When Sayyidina Umar ﷺ learnt that she had given away all the money, he went to her house and said to her, "I will send more!" He then sent another one thousand dirham, but she distributed all that money too.

We have seen above that Sayyidah Zaynab رضى الله عنها had spoken to the Prophet ﷺ as representative of his wives against Sayyidah Ayshah رضى الله عنها. In the same Tradition of Saheeh Muslim, it is also stated that she spoke out against Sayyidah Ayshah رضى الله عنها to the Prophet ﷺ. In spite of that, her righteousness and frankness were witnessed when the Prophet ﷺ sought her opinion during the affair of ifk (scandal). She spoke truthfully والله ما علمت الا خيرا (By Allah, I know her to be nothing but virtuous!) although her own sister Hamnah was involved in the scandal.

The Prophet ﷺ himself gave testimony of her piety and righteousness. Sayyidah Maymunah رضى الله عنها said that once the Prophet ﷺ was distributing the *fa'i* (war booty gained without Fighting) among his Companions ﷺ. Sayyidah Zaynab رضى الله عنها gave him some advice which Sayyidina Umar ﷺ did not like and he expressed himself against the interference. The Prophet ﷺ advised Sayyidina Umar ﷺ not to say anything to her because she was اوهه *awwahah*. Someone asked him what that was and he said,

"*Awwahah* is a women who is softhearted and humble," and he recited the verse of the Qur'an:

ان ا براهیم لحلیم اواه منیب (هود ۱۱:۷۵)

{Surely Ibrahim was forbearing, tenderhearted, penitent}
(Hud, 11:75)

Sayyidah Zaynab رضی الله عنها did not narrate many Ahadith but whatever she reported have found place in the Sahah Sitta and other books of Hadith. Among those who transmitted her narrations are her nephew Muhammad ibn Abdullah ibn Jahash, Umm Habibah bint Abu Sufyan, Zaynab bint Abu Salamah, and other Companions and tabi'een.

Death

She died in 20 AH or 21 AH. She was the first of the Prophet's ﷺ wives to die after him. She had prepared her shroud herself and had given instructions that if Sayyidina Umar ؓ also sent a shroud then one of them should be used while the other should be given away in charity. He did send a shroud for her. So, her sister Hamnah رضی الله عنها bint Jahsh used the one sent by Sayyidina Umar رضی الله عنها and gave away the one left by Sayyidah Zaynab رضی الله عنها in charity. When she died, Sayyidah Ayshah رضی الله عنها said:

ذهبت حميده سعيده مفزع اليتامىٰ والا رامل.

"A praiseworthy, pious and a supporter of orphans and widows has departed."

Sayyidina Umar ؓ led the funeral salah and Muhammad ibn Abdullah ibn Jahsh, Sayyidina Abdullah ibn Abu Ahmad ibn Jahsh and Sayyidina Usman ibn Zayd ؓ lowered her into the grave which is in Jannatul Baqee'.

Al-Hilaliyah رضی الله عنها

She was the second wife of the Prophet ﷺ with the name Zaynab. Her full name was Zaynab bint Khuzaymah al-Hilaliyah. Her father was Khuzaymah and there was a man, Hilal, in her family three giving her the title al-Hilaliyah. Her mother was Hind bint Awf or Khawlah bint Awf of the tribe Himyar. Sayyidah Maymunah رضی الله عنها was the daughter of this very Hind. The

Prophet ﷺ married Sayyidah Maymunah رضى الله عنها many years after the death of Sayyidah Zaynab bint Khuzaymah. Both of them had the same mother but not the same father.

Syyidah Zynab رضى الله عنها bint Khuzaymah was first married to Sayyidina Abdullah ibn Jahsh[1] رضي الله عنه who was martyrd in the Battle of Uhud in Shawwal 3 AH and after just a few days she delivered a premature child so that her *iddah* (Waiting period) ended with the delivery. Therefore, the Prophet ﷺ married her in Zul Hajjah 3 AH but she died within three months of the marriage.

It is also said that the Prophet ﷺ married her in Ramadan 3 AH and she died in Rabee' al-Aakhar 3 AH about 8 months after her marriage, but the first report is more sound.

She was only the second wife of the Prophet ﷺ after Sayyidah Khadijah رضى الله عنها to have died in his lifetime. All the rest survived him.

The Prophet ﷺ led the funeral salah for her and she was buried in Jannat ul-Baqee' in Madinah. She was thirty years old when she died (Zurqani, v3 p249)

Merits

She was very generous. She was kind to the poor and she fed the needy. In fact, she was known as *umm ul-masakeen* (Mother of the poor) even before the Prophet ﷺ married her. She had the honour of being the Prophet's wife. She died in his lifetime and he led her funeral prayer and supervised her burial in Jannat ul-Baqee'. These were her great merits.

Sayyidah Juwayriyah رضى الله عنها

In 5 AH, the Prophet ﷺ learnt that Harith ibn Abu Dirar the chief of Banu Mustaliq was making preparations to attack Madinah and on his person, too. He was gathering together the idolater tribes of surrounding areas. (al-Bidayah wa al-Nihayah v4 p156)

The Banu Mustaliq were a branch of the tribe Khuza'ah. They

[1]. This is the most sound tradition, but some scholars have named Tufayl ibn al-Harith and some others Ubaydah ibn al-Harith as her first husband (Zurqani Sharah Mawahib v3 p249, Siyar A'lam an Nubla v2 p218, Tahzeeb al-Kamal p204)

inhabited the lands near the spring named Muraysee'. (It is because of that that the Battle of Mustaliq are also known as the Battle of Muraysee'.) Many neighbouring tribes joined them and all of them had the support of the idolaters.

The Prophet ﷺ decided, therefore, to advance and attack the Banu Mustaliq and in Sha'ban 5 AH he took them unawares with one thousand Companions ؓ. They were occupied in the diurnal chores when the Muslims invaded them. The Prophet ﷺ instructed Sayyidina Umar ؓ to call upon them to say لا اله الا الله (there is no god but Allah) so that their life and property will be protected. He conveyed to them this message but they refused to accept that and shot arrows on the Muslim army. At the command of the Prophet ﷺ the Muslims launched their attack on them and while they could not resist, their allies had already deserted them having fled from there. All the seven hundred members of the tribe were taken captives, ten of their members had died in the fighting while one Muslim was martyred.

Among the captives was Juwayriyah daughter of their chief Harith ibn Abu Dirar. Harith had somehow escaped while Juwayriyah's husband Musafa' ibn Safwan was killed in the battle. The captives were distributed among the Companions ؓ together with war booty. Juwayriyah fell to the lot of Sayyidina Thabit ibn Qays ؓ. She asked him if he was prepared to free her against monetary payment, she would try to arrange the sum of money. Thabit ؓ agreed so that. In the terminology of *Shari'ah* this arrangement is called *Kitabat*, and the amount paid to gain liberty is called *badal kitabat*. They had agreed at nine ooqiyah gold, each ooqiyah is equal to forty dirham.

Juwayriyah and all people of her tribe were taken captive so it was not possible for her to arrange payment of the *badal Kitabat*. But, she was a daughter of a chief, and she was bold and intelligent. She went straight to the Prophet ﷺ and pleaded with him, "I am Juwayriyah, the daughter of Harith ibn Abu Dirar who is chief of Banu Mustaliq. I have become a Muslim and I bear witness that no one is worthy of worship besides Allah and that you are His Messenger. You are not unaware of the hardship I am facing. In the distribution of the slaves I have been given to Thabit

ibn Qays who has concluded *kitabat* with me, but I do not have *badal kitabat*. I seek your help." He said, "Shall I not tell you of something better? If you consent I shall buy you from Thabit ibn Qays and set you free whereafter you may marry me." She accepted the proposal willingly. In this way, they married and the Prophet ﷺ fixed the dower at four thousand dirham. (Zurqani v3 p255)

Three days before the battle, Juwayriyah had seen a dream that the moon came into her lap from Madinah. She did not mention it to the people of her house but when she was taken captive and brought to Madinah she could see the interpretation of her dream.

(Zurqani on the authority of Bayhaqi and Siyar A'lam an Nubala v2 p265)

When Companions ؓ learnt of that, they realised that the slaves with them had become in-laws of the Prophet ﷺ. It was not proper to retain them as slaves, so they released all of them.

(Isabah v7 p565, Siyar A'lam an-Nubala v2 p265)

They were about seven hundred in number. All of them then embraced Islam. Sayyidah Ayshah رضی الله عنها said at this juncture:

ما اعلم امراة اعظم بركة منها على قومها

"I do not know of a woman who has been as instrumental as Juwayriyah in bringing good to her people."

When all that was over, her father came with a lot of wealth and property to ransom his daughter, Sayyidah Juwayriyah رضی الله عنها, his two sons were with him. The things he had brought included a lot of camels but during the journey he found two camels much to his liking, so he hid them in a valley before coming to the Prophet ﷺ. He disclosed to the Prophet ﷺ why he had come and he told him, "Juwayriyah is here. If she likes, you may take her." He said to his daughter that the Prophet ﷺ given his permission, so she must go with him. She said, اخترت الله ورسوله (I have chosen Allah and His Messenger). The father coaxed her, pleaded with her but she was unwilling to part with the Prophet ﷺ. Afterwards, the Prophet ﷺ reminded Harith ibn Abu Dirar of the two camels which he had concealed in a valley. Harith exclaimed that only Allah and he knew about the camels so "I bear witness that you are Allah's Messenger," and he became a Muslim

(Zurqani v3 p255)

His two sons also embraced Islam. In this way, the entire tribe embraced Islam and that was a blessing of Sayyidah Juwayriyah's marriage. Apart from the religious point of view, the faith of Banu Mustaliq was signifant from the political and defence points of view because they were nearer Makkah than Madinah and the Makkans had not believed till then.

Merits

Sayyidah Juwayriyah رضی الله عنها has reported many Ahadith from the Prophet ﷺ. Sayyidina Ibn Abbas ؓ, Jabir ؓ, Abdullah ibn Umar ؓ have transmitted her narrations.

She was given to remember Allah often and was a great doer of good deeds. She would sit on the prayer rug for hours together after offering salah and occupy herself in remembering Allah. Her Hadith about that is transmitted by Imam Muslim رحمة الله عليه and Imam Tirmizi رحمة الله عليه. The words of Saheeh Muslim are:

عن جويرية ان النبى صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهى فى مسجدها ثم رجع بعد ان اضحىٰ وهى جالسة قال مازلت على الحال الذى فارقتک عليها قالت نعم

{Sayyidah Juwayriyah رضی الله عنها said that one day the Prophet ﷺ went from her after offering the fajr salah while she was sitting on her prayer rug observing some recital. He came back very late after the time of the *duha salah* and found her sitting in the same place. He asked, "Is it that since I went from here you are sitting at the same place in the same manner? She confirmed that she had been sitting there in the same way.}

The Hadith is not complete here but we only had to show that she was much devoted and given to much worship and *zikr*. The same Hadith is found in Tirmizi with a slight difference of words.

We also learn from Ahadith that she observed optional fasts. Once the Prophet ﷺ came to her house on a Friday. She was fasting. He asked her, "Did you fast yesterday?" She said, "No!" Will you fast tomorrow," he asked, and she again said, "No!" So the Prophet ﷺ forbade her to ever again fast only on a Friday. The

question of fasting only on a Friday is one on which there are divergent views and relevant books may be studied for that.

It is also to her credit that she alone was instrumental in getting freedom to all her people, the Banu Mustaliq, and in bringing them to the folds of Islam.

Death

She died in Rabee'al-Awwal 50 AH Marwan ibn al-Hakam, the governor of Madinah in those days and a tabi'ee led her funeral salah. She was buried in Jannat ul-Baqee' in Madinah.

Sayyidah Umm Habibah رضی الله عنها

Her name was Ramlah. She was the daughter of Sayyidina Abu Sufyan ibn Harb ﷺ and sister of Sayyidina Mu'awiyah ﷺ. She got the Kunyah Umm Habibah from her daughter Habibah. Her mother Safiyah bint Abu al-Aas was paternal aunt of Sayyidina Uthman ﷺ. Her first husband Ubaydullah ibn Jahsh had embraced Islam in the early days of Islam. However, he was unable to endure persecution at Makkah by the idolaters, so he migrated to Habshah (Ethiopia). There, he converted to Christianity and died an apostate. He had been inciting Sayyidah Umm Habibah رضی الله عنها to revoke Islam and become a Christian but she was steadfast even in the difficult times. She was fortunate that after Ubaydullah ibn Jahsh died and she completed her waiting period, the Prophet ﷺ sent Sayyidina Amr ibn Umayyah Damiri ﷺ to the King Najashi with his marriage proposal for Umm Habibah رضی الله عنها. The Najashi had, of course, become a Muslim and the Prophet ﷺ suggested that he should officiate as his attorney in conducting his marriage. The Najashi sent his slave-girl to Umm Habibah رضی الله عنها the message: "The king says that Allah's Messenger ﷺ has sent a letter to him directing him to convey his marriage proposal to Umm Habibah رضی الله عنها. If she accepted it then he is directed to conduct the marriage." Sayyidah Umm Habibah heard this good news and was happy because of it. She gave the slave-girl two golden bracelets, many rings and two other pieces of jewellary, and she appointed her close relative Khalid ibn Sa'eed ibn al-Aas ﷺ as her attorney.

(Zurqani Sharah al-Mawahib v3 p244. Al-Bidayah wa an-Nihayah v4 p143)

The next day the Najashi invited all the Companions ﷺ residing in Ethiopia and they included the Prophet's ﷺ cousin Sayyidina Ja'far ibn Abu Talib ﷺ. They went to his palace where he delivered the sermon and proposed on behalf of the Prophet ﷺ. Sayyidina Khalid ibn Sa'eed ﷺ accepted the proposal on behalf of Sayyidah Umm Habibah رضی الله عنها. Najashi fixed the dower at four hundred dinars and sent the amount of money to Sayyidah Umm Habibah رضی الله عنها who gave fifty dinars from that to the slave-girl. However, she returned the fifty dinars as also the jewellery that was given to her on previousday, saying that it was the King's command. The king then sent her many gifts and perfumes.

When the Companions ﷺ stood up to depart after the wedding, the Najashi asked them to remain seated and go only after the meal was served. He also said that it was the sunnah of the Prophets عليهم السلام to give a feast after the marriage was solemnised.

(al-Bidayah wa an Nihayah v4 p143)

The most accepted view is that the marriage took place in 6 AH. When Abu Sufyan learnt of it in Makkah, he conceded that the Prophet ﷺ was a great man and he spoke highly of the Prophet.

(Zurqani v3 p244.)

In a lengthy Hadith in Saheeh Muslim it is stated that after he had believed, Abu Sufyan ﷺ requested the Prophet ﷺ in Madinah that he should marry Abu Sufyan's daughter ﷺ, Umm Habibah and the Prophet ﷺ accepted his request.

(Saheeh Muslim v2 p304 — Merits of Abu Sufyan)

The scholars of Hadith have explained this portion of the Hadith in different ways, the gist of which is that this portion of the Hadith is wrong as much as suggests Umm Habibah's marriage after Abu Sufyan's conversion to Islam and migration to Madinah.

Anyway, the marriage was concluded in Ethiopia and before Abu Sufyan's acceptance of Islam. This statement is supported from the following report. After the Peace Treaty of Hudaybiyah, Abu Sufyan came to Madinah as a representative of the people of Makkah to clarify certain issues concerning this treaty. He went to the house of his daughter, Umm Habibah to meet her. As he went in, she wrapped up the bedding of the Prophet ﷺ that had been spread out. He exclaimed, "Why? Is the bed not worthy of me or

am I not worthy of it?" She said, "Father! You are an idolater while this is the bedding of Allah's Messenger. Hence, you are not worthy to sit on it." (al-Bidayah wa an-Nihayah v4 p143)

Worthy

Allah had blessed Sayyidah Umm Habibah with apparent beauty and inner perfection. She was among the earliest people who believed though her father, Abu Sufyan, a chief of the Quraysh, did not believe till near the liberation of Makkah. Similarly, other people of her family also took too long to believe in Islam. Under the circumstances, it took great determination and power of will on her part to embrace Islam at a very early stage not allowing her faimily's opposition to deter her. The same determination caused her to migrate to Ethiopia and reject all enticement by her husband to revoke Islam and become a Christian particularly when she was in an alien land where her husband was her only outward support. Again, her refusal to allow her polytheist father to sit one the Prophet's ﷺ bed showed her exceptional love for the Prophet ﷺ and respect for him as also her superior strength of faith.

She was very careful to put into practice the sayings of he Prophet ﷺ. Sayyidah Zaynab رضی الله عنها, Sayyidah Umm Salamah's رضی الله عنها daughter said:

دخلت على ام حبيبه زوج النبى صلى الله عليه وسلم حين تو فى ابو ها ابو سفيان بن حرب فدعت بطيب فيه صفرة خلوق او غيره فدهنت به جاريةً ثم مست بعار ضيها ثم قالت والله مالى بالطيب من حاجة غيرانى سمعت رسول اللّٰه صلى الله عليه وسلم يقول لا يحل لا مرأة تومن بالله واليوم الاخرآن يحد علىٰ ميت فوق ثلثة ايام الا علىٰ زوج اربعة اشهر وعشراً.

The gist of the narration is that Sayyidah Zaynab رضی الله عنها daughter of Sayyidina Abu Salamah ؓ visited Sayyidah Umm Habiba رضی الله عنها on the death of her father, Abu Sufyan ؓ (and it seems that three days had passed since he had died.) Umm Habibah رضی الله عنها asked for a perfume made of Safron and red and yellow colour. She applied it to a child and then on her own cheeks. She

then said, "I had no need to use the perfume now but I had heard the Prophet ﷺ say that it is not proper for a believing woman that she mourns a dead person for more than three days except her husband for whom she may mourn for four months and ten days. So, I applied perfume to conduct myself on the Prophet's ﷺ saying (and show that I do not mourn my father for more than three days)"[1]

The Prophet's ﷺ following saying is also reported by her:

من صلى فى يوم وليلة ثنتى عشرة ركعة بنى له بيت فى الجنة اربعاً قبل الظهر وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر صلوٰة الغداة

{Allah's Messenger said: If anyone offers these twelve raka'at during a day and night, Allah will build a palace for him in Paradise. They are: four before the zuhar, two after Zuhar, two after maghrib two after isha and two before fajr}[2]

In Musnad Ahmad, there is this much more in this Hadith:

فما برحت اصليهن بعد

"Ever since I have heard him say that, I have never neglected these raka'at."

She was much fearful of the questioning in the Hereafter and very careful to keep all her dealings clear. Ibn Sa'd has transmitted this report of Sayyidah Ayshah رضى الله عنها about her:

قالت دعتنى ام حبيبه عند موتها فقالت قد كان يكون بيننا مايكون بين الضرائر فحللينى من ذالک فحللتها واستغفرت لى واستغفرت لها فقالت لى سررتنى سرک الله وارسلت الىٰ ام سلمه مثل ذلک.

{She said: Before her death Umm Habibah called me and said, "We might have hurt one another as co-wives are likely to do so, I ask for forgiveness for that." I forgave her (any such thing), and she prayed for my forgiveness and I for her.} (zurqani v3 p245)

Sayyidah Ayshah رضى الله عنها said that she also asked Sayyidah Umm Salamah رضى الله عنها to forgive her.

She has reported many Ahadith from the Prophet ﷺ directly

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❶. Jami' Tirmizi (Chapter: (ما جاء فى عدة المتوفى عنها زوجها)

❷. Jami' Tirmizi (Chapter: (ما جاء فى من صلى فى يوم وليلة ثنتى عشرة ركعة من السنة ماله من الفضل)

and through other people. Among those who have transmitted her Ahadith are her brother Mu'awiyah ﷺ, daughter Habibah رضی الله عنها, and some other Companions ﷺ and tabi'een رحمة الله عليهم.

Death

She died in the times of Khalifah Sayyidina Mu'awiyah ﷺ. The soundest report places her death in 44 AH. She is buried in Madinah. رضی الله عنها وارضاها.

Sayyidah Safiyah رضی الله عنها

Her father was Huayy ibn Akhtab, the chief of Banu Nadeer. He traced his line of descent to Sayyidina Haroon ﷺ. Her mother was Durrah. She was daughter of the chief of Banu Qurayzah.

(Zurqani v3 p256, Siyar A'lam an Nabula v2 p231)

Banu Nadeer and Banu Qurayzah were to prominent Jewish tribes of Madinah. They had covenanted with the Prophet ﷺ that they would not fight with him and will also not aid his enemies. (fath al-bari, Hadith on Banu Nadeer). However, both of them violated their assurances. The former were incited by the idolaters of Makkah to kill the Prophet ﷺ but Allah disclosed to him their conspiracy. (Abu Dawood) So, he laid a siege round their fort six months after the Battle of Badr. (Bukhari) They requested that peace be concluded, so, it was agreed that they may load their camels with whatever they could but not any weapons and they may go away from there. (*Fath al-Bari*). They went away to Khaybar where there were many Jewish settlements. The parents of Sayyidah Safiyah who were very young then salso went away with their tribesmen. At Khaybar, she was married to Sallam ibn Mishkan, but he divorced her and she was married to Kinanah ibn Abu Huqayq. He was killed in the Battle of Khaybar and she was taken captive alongwith others by the Muslims. The Companions, Dihyah Kalbi ﷺ requested the Prophet ﷺ for a slave girl from the captives of Khaybar and he said. "You may choose one." He picked up Safiyah. But another Companion ﷺ pointed out to the Prophet ﷺ that she was a daughter of the chiefs of Banu Nadeer and Banu Qurayzah and worthy only of him. So, the Prophet ﷺ gave Dihyah

another female slave and freed Safiyah and married her.

(al-Bidayah wa an-Nihayah v4 p194, Saheeh Bukhari v2 p604)

When he had given her option to go back to her land or marry him. She said:

اختار الله ورسوله لقد كنت اتمنى ذالک في الشرک

"I choose Allah and His Messenger. Indeed, I craved for that even before Islam." (Zurqani)

After her marriage, she narrated to the Prophet ﷺ a dream she had seen. She said, "O Messenger of Allah, while you had surrounded Khaybar, I dreamt one night that the moon is in my lap. I related it to my husband who slapped me so hard that the impression of his fingers were left on my face- and he said you long to marry the king of the Arabs." (al-Bidayah wa an Nihayah v4 p194)

The Prophet ﷺ had married her while returning from Khaybar at Sadd as-Sabba. The next he gave a wedding feast at the same place. At his saying, the Companions ﷺ brought dates, cheese, butter-oil, etc. These things were placed on a dining mat and eaten and this was the wedding feast.

(Siyar A'lam al-Nabula v2 p232, Saheeh Bukhari chapter Battle of Khaybar.)

Throughout the journey, Sayyidah Safiyah رضی الله عنها rode the same camel as the Prophet ﷺ sitting behind him.

Merits

Sayyidah Safiyah رضی الله عنها was very wise and intelligent. She did not go home although she was given choice but preferred to stay with the Prophet ﷺ. She was very kind. Once her maid-slave complained to Sayyidina Umar ﷺ that she continued to observe the Sabth (sabat) and maintained ties with Jews. He deputed someone to find out the truth and she asserted, "When Allah has given me a better day, Friday, then why should I observe the *Sabat*. As for joining ties of relationship with Jews, they are my relatives, so I join those ties with them (and Islam does not forbid that)." She then asked her slave why she had made the complaint and she said that the devil had provoked her. Instead of punishing her, she set her free. (Isabah)

One day the Prophet ﷺ found her weeping. He learnt that Sayyidah Ayshah and Sayyidah Hafsah had told her that besides

being the Prophet's ﷺ wives, they also belonged to his clan while she was from Jewish stock, so they were superior to her. He comforted her and said, "Why did you not say to them that they could not be superior to you because you are an off-spring of Haroon, the Prophet, and your uncle was Prophet Musa and your husband is Prophet Muhammad.

(Tirmizi v2 p229 — Chapter: Merits of Prophet's wives.)

The Prophet ﷺ expressed great displeasure once when Sayyidah Ayshah رضی الله عنها had spoken unreasonable words about her. Once, Sayyidah Zaynab رضی الله عنها bint Jahsh called her a Jew and he said: انها اسلمت وحسن اسلامها "She is a perfect believer," and he did not visit Sayyidah Zaynab for many weeks. (Isabah)

Sayyidah Safiyah رضی الله عنها loved the Prophet ﷺ exceedingly and when he was ill and in much pain, she said, "O Allah's Messenger! I wish I would get your pain instead of you." Some of the Prophet's ﷺ wives doubted her sincerity and this showed on their faces. The Prophet ﷺ told them that she spoke the truth.

(Isabah v7 p741. Zurqani v3 p258)

She was very generous. When she came to Madinah for the first time, she gave away her jewellery to Sayyidah Fatimah رضی الله عنها and some of the Prophet's ﷺ wives رضی الله عنهن.

When the rebels had surrounded Sayyidina Uthman's house and prevented all kind of provision and water from being sent to his house to help him but they did not allow her to enter it. So, she arranged supply of these necessities through Sayyidina Hasan رضي الله عنه.

(Isabah v7 p742)

She has narrated many Ahadith. Among her students were Sayyidina Zayn ul-Abideen, Ishaq ibn Abdullah, Muslim ibn Safwan, Kinanah, Yazeed ibn Mu'attib and other tabi'een.

Death

Sayyidah Safiyah رضی الله عنها died in Ramadan 50 AH and she was buried in Jannat ul-Baqee', but some authorities have said that she died in 52 AH.

Sayyidah Maymunah رضى الله عنها

Sayyidah Maymunah رضى الله عنها was the daughter of Harith ibn Hazn who was a Quraysh. Her mother was Hind bint Awf or Khawlah bin Awf of the Himyar[1], and she was also the mother of Sayyidah Zaynab رضى الله عنها bint Khuzaymah. We have seen in her account that Sayyidah Zaynab رضى الله عنها and Sayyidah Maymunah رضى الله عنها had the same mother but not the same father.

Sayyidah Maymunah رضى الله عنها was the maternal aunt of Sayyidina Abdullah ibn Abbas ﷺ, Khalid ibn Waleed ﷺ and Yazeed ibn al-Asamm ﷺ. Her sister Sayyidah umm al-Fadl رضى الله عنها was the wife of Sayyidina Abbas ﷺ; another sister Sayyidah Asma رضى الله عنها was the wife of Sayyidina Ja'far ibn Abu Talib ﷺ but she married Sayyidina Abu Bakr ﷺ after he was martyred, and after he died, she married Sayyidina Ali ﷺ.

Sayyidah Maymunah رضى الله عنها was first married to Abu Ruhm ibn Abd al-Uzza. When he died. Sayyidina Abbas ﷺ suggested to the Prophet ﷺ that he should marry her. So, he sent Sayyidina Ja'far ibn Abu Talib ﷺ with the proposal. She gave her consent and appointed her brother-in-law, Sayyidina Abbas ﷺ, as her attorney. This was a year after the Peace of Hudaybiyah. Before they could marry, the Prophet ﷺ proceeded to perform the redeeming (gada) *umrah* in 7 AH. His wives and even Sayyidah Maymunah رضى الله عنها were with him. So, he married her during the journey. The reports differ on whether the marriage took place before assuming the *ihram* or after that. She was the last of the Prophet's ﷺ wives. Her dower was fixed at 400 dirhams. The Prophet' ﷺ intention was to hold the wedding feast at Makkah after the *umrah* but the Makkans did not allow them to stay beyond three days, so he held it at Sarif, ten miles away from Makkah on the route to Madinah.

Merits

Sayyidah Maymunah رضى الله عنها lived with the Prophet ﷺ for three years. They married in ZuQa'dah 7 AH and the Prophet ﷺ died in Rabee' ul-Awwal 10 AH. In this short time she learnt a lot from the Prophet ﷺ. She knew many religious rulings which the

❶. Zurqani names her as Hind, Isabah as Khawlah.

front-rank Companions ﷺ also could not know, particularly those about women and ghusl (ritual bath) etc. Ahadith on these are narrated by her. She has narrated forty-six Ahadith in all, six of them are found in Saheeh Bukhari and Saheeh Muslim, five in Saheeh Muslim while the rest are in other books.

Her students included her nephew, Abdullah ibn Abbas ﷺ, Abdullah ibn Shaddad ﷺ. Abdur Rahman ibn Sa'ib ﷺ, Yazeed ibn al-Asamm and her freed slave Sulayman ibn Yasar and his brother Ata ibn Yasar, and others.

The Prophet ﷺ had borne witness that she had perfect faith.

الا خوات مومنات میمونه و ام الفضل و اسماء.

(Maymunah and her sisters Umm al-Fadl and Asma' were believers of great rank.)

(Isabah v8 p128 on the authority of Tabaqat Ibn Sa'd)

Sayyidah Ayshah رضی الله عنها also praised very much her piety and habit of keeping ties of relationship intact.

(Isabah Zurqani on the authority of Tabaqat)

Her nephew Yazeed ibn al-Asamm said that she was given to offer salah abundantly. She attended to household chores and was very particular to use the miswak. She released many slaves and the Prophet ﷺ once gave her his prayers on that account, "May Allah reward you for that."

Death

Sayyidah Maymunah رضی الله عنها died in 51 AH at Sarif. She had gone to Makkah to perform Hajj or Umrah but fell ill. She said to Yazeed ibn al-Asamm, "Take me away from Makkah because I will not die in Makkah, for Allah's Messenger had said to me 'You will not die in Makkah." Yazeed ibn al-Asamm said that they had reached Sarif where she died.

(Dala'il an-Nabuwah. Bayhaqi and Majama' az-Zawa'id)

Sarif is about 10 miles from Makkah towards Madinah. Some authorities have stated that she was married at Sarif and her wedding feast was held there and she also died there.

(Tahzeeb al-kamal)

Sayyidina Abdullah Ibn Abbas ﷺ led the funeral salah. He said, "This is the funeral of a wife of the Prophet ﷺ so carry it

respectfully and walk gently." She was lowered into the grave by Sayyidina Ibn Abbas ﷺ, Yazeed ibn al-Asamm and Ubaydullah ibn Shaddad. They were all her nephews. Her grave was dug at the same spot where Allah's Messenger ﷺ had pitched her tent on the return journey after performing umrah.

While Sayyidah Khadijah رضی الله عنها was the Prophet's ﷺ first wife, Sayyidah Maymunah رضی الله عنها was the last.

We have recounted the merits of all the Prophet's eleven wives who are mentioned in Books of Hadith. Praise belongs to Allah.

رضی الله عنهن وارضاهن

THE PROPHET'S ﷺ CHILDREN

We now write an account of the Prophet's ﷺ children and their excellences. There is much difference of opinion on the number of his children.[1] The most acceptable report seems to be that he had seven children, of whom only a son, Ibrahim, was born to Mariyah, his slave girl and the rest were children of Sayyidah Khadijah رضى الله عنها.

We have seen in the account of Sayyidah Khadijah رضى الله عنها that sometime after their marriage (five years according to a report) their first child — a son — Qasim was born. The Prophet ﷺ got his kunyah from him. He died in infancy. Then Zaynab, their eldest daughter, was born and both these children were born before the Prophet ﷺ was entrusted with the mission of Prophethood. Thereafter, a son, Abdullah, was born. He was called Tayyib or Tahir because he was born during Prophethood but he too died in childhood. Then three daughters were born in succession[2]. They were Ruqayyah, Umm Kulthum and Fatimah. All the Prophet's daughters lived to the age of understanding, saw the Islamic period and embraced Islam and also observed the *hijrah* (migration) from Makkah to Madinah, and the Prophet ﷺ himself conducted their marriage. Therefore, we shall only mention his daughters.

Sayyidah Zaynab رضى الله عنها

She was the Prophet's eldest daughter, born ten years before Prophethood. Some seerah writers say that she was the Prophet's eldest child while some others say that her brother, Qasim, was the eldest. Nevertheless, she was the eldest among his daughters.

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❶. Zurqani has stated that he had eleven children

❷. This implies that all three were born during Prophethood but it is not so in reality. Muhammad Zakariya.

Marriage

She was married toAbu al-Aas ibn Rabee' who was the son of her maternal aunt Halah bint Khuwaylid. He was a very good, noble and well-natured man and the two of them loved one another deeply. Their close-knit relationship survived all their life. When the Prophet ﷺ migrated to Madinah, he could not take along his family. Sayyidah Zaynab رضى الله عنها was with her husband who had not believed in Islam till then. In fact, he was among the worriors of Makkah against the Muslims in the Battle of Badr in 2 AH and was one of the captives taken to Madinah. In the same way as relatives of other captives sent ransom to release them, Sayyidah Zaynab رضى الله عنها also sent her possession to pay for the release of Abu al-Aas.[1] The Prophet ﷺ let him go on condition that he would sent Sayyidah Zaynab رضى الله عنها to Madinah on reaching Makkah. Accordingly, he sent her to Madinah on camel-back with his brother, Kinanah. While they had just crossed the Makkan border and had reached Zu Tuwa, some of the idolaters surrounded them and declared that they would not let Muhammad's daughter go to Madinah. One of them hit her with a spear causing her to fall down and suffer injuries. Kinanah took out his bow and warned that if anyone approached them, he would not survive. They all stopped at their places. Meanwhile, the Makkans had learnt of this episode and their chief Abu Sufyan came there with some influential men and persuaded Kinanah to postpone his departure for some time after which he may take Sayyidah Zaynab رضى الله عنها in the darkness and quiet of the night because the Makkans had suffered defeat and shame in the Battle of Badr and would consider her announced departure as a further insult. Kinanah agreed with that and Sayyidah Zaynab رضى الله عنها returned to Abu al-Aas. A few days later, she went to Madinah, again with Kinanah. The Prophet ﷺ had sent Sayyidina Zayd ibn Harithah ؓ and an Ansar Companion ؓ to Batan Ya'jaj to receive her. Kinanah handed her over to these two men at this place and returned to Makkah.

In 6 AH Abu al-Aas, was again taken captive in a battle and brought to Madinah. Again, Sayyidah Zaynab رضى الله عنها came to his aid. She gave him protection and the Prophet ﷺ acceded to her

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❶. Zurqani

request and let Abu al-Aas go. He went to Makkah, returned whatever the Makkans had entrusted him with, embraced Islam and came to Madinah. He and Sayyidah Zaynab رضى الله عنها had been separated for many years but neither did the Prophet ﷺ marry Sayyidah Zaynab رضى الله عنها to any other man. The Prophet ﷺ remarried Sayyidah Zaynab رضى الله عنها to him when he came to Madinah as a Muslim.

The Prophet ﷺ regarded him highly because of his good conduct, truthfulness to his promise and kind treatment to Sayyidah Zaynab رضى الله عنها. And the Prophet ﷺ expressed that His words of praise for Sayyidina Abu al-Aas ﷺ are found in Saheeh Bukhari and Saheeh Muslim (respectively chapters: ashar un-Nabi and Fada'il Fatimah).

Merits

It is not enough to say in her praise that she was the very dear child of the Prophet ﷺ? Also, she was among the very first to believe, having recited the *Kalimah shahadah* with her mother, Sayyidah Khadijah رضى الله عنها. Her faith was so strong that her deep love for her husband did not deter her from keeping her faith alive, loving the Prophet ﷺ and migrating to Madinah. She left her husband at Makkah and went to Madinah soon after the Battle of Badr.

The Prophet ﷺ also loved her deeply. Sayyidah Ayshah رضى الله عنها said that the Prophet ﷺ learnt of her injury during her attempt to migrate. He remarked:

افضل بناتى اصيبت فى

"The best of my daughters suffered on my account."

(Zurqani v3 p195 on the aurhority of Tahtawi and Haakim)

Death

She died in 8 AH, two years after Sayyidina Abu al-Aas ﷺ came to Madinah and the Prophet ﷺ remarried them. The Prophet ﷺ was gravely disturbed on her death. He gave meticulous instructions to the women who were giving her the bath and shrouding her. He gave his own *tahmat* (lower waist-down wrapper) for her shroud. Sayyidah Umm Atiyah رضى الله عنها was one

of the women who gave her a bath. Her Hadith is transmitted in Saheeh Muslim:

عن ام عطيةؓ قالت لما ماتت زينب بنت رسول الله صلى الله عليه وسلم قال لنا رسول الله اغسلنها وتراً ثلثاً او خمساً واجعلن في الخامسة كافوراً اوشيئاً من كافور فاذا غسلتنها فاعلمنني قالت اعلمنا ها عطانا حقوه وقال اشعرنها اياه.

{Sayyidah Umm Atiyah رضی الله عنها said: when the Prophet's ﷺ daughter Zaynab died, he said to us who were giving her a bath, "Give her the bath an odd number of times — three or five. Pour camphor into the water the fifth time. (Or, he said, mix a little camphor). And, when you have finished giving her a bath, infrom me." So, when we were over with it we informed him. He gave us his blessed *tahmat* for the shroud, saying, "Use it as the innermost part of the shroud directly on Zaynab's body."

(Saheeh Muslim v1 p305)

He led the funeral salah and he and Sayyidina Abu al-Aas ؓ lowered her in the grave. She felt the pain from the would she had suffered during hijrah all her life till death. Some ulama contend, therefore, that she died a martyr. (Zurqani v3 p196)

Children

She had a son, Ali, and a daughter, Umamah. The Prophet ﷺ loved both of them dearly. According to Traditions in Saheeh Bukhari and Saheeh Muslim, his grand daughter, Umamah, climbed on his shoulders while he offered salah but he did not object to that. His grandson, Ali, travelled on the same camel as he at the time of the liberation of Makkah. He was martyred in the Battle Yarmook. (Zurqani v3 p197) رضی الله عنهم وارضا هم.

Sayyidah Ruqayyah رضی الله عنها

She was the second daughter of the Prophet who was thirty-three years old at the time of her birth. (Zurqani v3 p197). The Prophet ﷺ had married her in her childhood to Utbah the son of Abu Lahab as he had his other daughter Umm Kulthum to Abu Lahab's second son Utabah (though the marriage was not

consumated then). He was not commissioned as Prophet at that time. Both the girls had not been sent to their husbands home till the time he was entrusted with Prophethood. He then began to invite people to Islam so Abu Lahab, hostile as he was to Islam, told his sons that they may choose between him and Muhammad's daughters. His sons obeyed their father and revoked their marriage with the Prophet's ﷺ two daughters.

The Prophet ﷺ then married Ruqayyah رضی اللہ عنہا to Sayyidina Uthman ﷺ before hijrah (Zurqani v3 p198). Both of them were among the first migrants to Ethiopia when the Makkan idolaters made life difficult for them in Makkah. The Prophet ﷺ had said at the time of their migration:

ان عثمان اول من هاجر باهله بعد لوط.

"Surely Uthman is the first after Lut to migrate with his family."

Allah had bestowed beauty on both husband and wife and there was not any other couple in Makkah as beautiful as them. Some women of the family of Uthman ﷺ also composed poetry in their praise. zurqani has quoted some of their poetry whose central theme is that no one had seen such a beautiful couple.

Sayyidina Uthman ﷺ and Sayyidah Ruqayyah رضی اللہ عنہا returned to Makkah after some days and, when Allah's Messenger ﷺ migrated to Madinah, they too headed there. At Ethiopia, Sayyidah Ruqayyah رضی اللہ عنہا gave birth to a son who was named Abdullah, but he died at the age of six. After that, perhaps they had no children. When the Prophet ﷺ was going to Badr for the battle, Sayyidah Ruqayyah رضی اللہ عنہا was very ill. So, he instructed Sayyidina Uthman ﷺ to stay behind to look after her. The news of victory at Badr was received in Madinah, but before the Prophet ﷺ could arrive, Sayyidah Ruqayyah رضی اللہ عنہا died. When he came, he was much grieved. He went to her grave and there tears rolled down his eyes. He wept so much that his tears fell on the grave (Zurqani). رضی اللہ عنہا وارضاها

Sayyidah Umm Kulthum رضی اللہ عنہا

She was the Prophet's ﷺ third daughter. She was born before the Prophet ﷺ began his mission but she grew up in the Islamic

atmosphere. We have seen that like Sayyidah Ruqayyah رضی الله عنها she too was married in childhood to a son of Abu Lahab. When the Prophet ﷺ began to preach Islam, Abu Lahab's both sons revoked their marriages with Sayyidah Ruqayyah رضی الله عنها and Sayyidah Umm Kulthum رضی الله عنها. Their relationship thus ended before the marriage was consumated.

(al-Bidayah wa an-Nihayah v5 p346, Siyar A'lam an-Nabula v2 p252)

The Prophet ﷺ had then married Sayyidah Ruqayyah رضی الله عنها to Sayyidina Uthman ؓ but when she died in 2 AH, he married Umm Kulthum رضی الله عنها, a few days later, also to Sayyidina Uthman ؓ. It thus became Sayyidina Uthman's ؓ privilage that he married the Prophet's ﷺ two daughters one after the other, and was, thus, bestowed the title of *Zu an-Noorayn* (Possessor of two lights). When she too died in the lifetime of Sayyidina Uthman ؓ, the Prophet ﷺ said:

لو كان عندى ثالثة لزوجتها

(If I had a third daughter, I would have married her to Uthman, surely).1

When Utaybah had revoked his marriage to Sayyidah Umm Kulthum رضی الله عنها, he had also displayed extreme rudeness to the Prophet ﷺ. Both these things had hurt the Prophet ﷺ very much He had happened to pray to Allah اللهم سلط عليه كلباً من كلابک (O Allah let one of your dogs overpower him!) (Zurqani, v3 p238) When Abu Lahab learnt of this curse, he was very worried and feared for the life of his son. Some days later they set out on a journey to Syria. the carvan pitched tent on the way and the residents of that place cautioned them that lions frequented that area. This reminded Abu Lahab of the Prophet's prayer against his son, so he employed every protective measure he could to save his son, but the words that had escaped from the tongue of the Prophet ﷺ were not meaningless. The lion somehow took utaybah away.

Before Sayyidah Umm Kulthum رضی الله عنها was married to Sayidina Uthman, Sayyidina Umar's ؓ daughter Sayyidah Hafsah

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❶. al-Bidayah wa an-Nihayah v5 p347. A version has لو كان عشرا لزوجتهن عثمان (If I had ten daughters, I would have married them to Uthman, surely). In fact, Zurqani has a version (If I had a hundred......) v3 p238. This displays Uthman's رضی الله عنها extraordinary excellence.

رضی الله عنها was widowed. So, he asked Sayyidina Uthman ﷺ to marry her but he gave a vague reply, neither denying flatly nt accepting the offer. Sayyidina Umar ﷺ complained to the Prophet ﷺ who said, "Shall I not read you to a better husband for your daughter then Uthman and a better wife for Uthman than your daughter." He than asked Umar ﷺ to marry his daughter to him and he would give his own daughter, Umm Kulthum, to Uthman in Marriage.(Zurqani)

Merits

We have seen that the Prophet ﷺ called Sayyidah Umm Kulthum more excellent than Sayyidah Hafsah رضی الله عنها. Besides, she was the Prophet's ﷺ daughter, among the first people who believed. He also loved her as we can see from Utaybah's story. Also, the Prophet ﷺ led her funeral salah and took part in the burial.

Death

Six years after her marriage with Sayyidina Uthman (in 3AH), she died in 9 AH. (Siyar A'lam an-Nabula v2 p253, Zurqani v3 p239) The Prophet ﷺ was present in Madinah. Sayyidah Umm Atiyah رضی الله عنها and some other women bathed her. Some of the exponents of Hadith have held that the Prophet's ﷺ instructions to Sayyidah Atiyah رضی الله عنها on the death of Sayyidah Zaynab رضی الله عنها were really given on the death of Sayyidah Umm Kulthum رضی الله عنها, not Sayyidah Zaynab رضی الله عنها, but some others suggest that the same instructions may have been given both times, for, no name is mentioned in the Tradition. The Prophet ﷺ led the funeral salah and she was buried in Jannat ul-Baqee'.رضی الله عنها وارضاها

Sayyidah Fatimah رضی الله عنها

She was the youngest of the Prophet's ﷺ daughters and she was also the most dear to him. The historians differ on her date of birth which they place five years or one year before Prophethood. (al-Bidayah wa an-Nihayah) She was with the Prophet ﷺ till *hijrah* when he had left her at Makkah. He got her to join him at Madinah later and, in 2 AH, a little after the Battle of Badr she was

married to Sayyidina Ali ﷺ.(Saheeh Bukhari) Because he too was under the Prophet's ﷺ care and had no house of his own, he gave them some things that were necessary in a home like a sheet of cloth, a waterskin, a leather mattress which was filled with *izkhar* (a kind of hay) and so on. These things did not constitute the customary dowry because we do not have evidence of dowry from any of his wives or for his other daughters and it was unknown to the Arabs of the time. Sayyidina Ali ﷺ gave a coat of mail or its value as dower because he had nothing else to give in dower.

Children

She had three sons Hasan, Husayn and Muhsin. Muhsin died in childhood. She had two daughters, Zaynab and Umm Kulthum. Of the Prophet's children, his descendants are known only from Sayyidah Fatimah رضی الله عنها. Either no child was born to his other daughters or they died early in life.

Merits

Sayyidah Fatimah رضی الله عنها was very dear to the Prophet ﷺ. He loved her very much, extraordinarily. He said: احب اهلی الی فاطمه "The dearest of my family to me is Fatimah." (Tirmizi). If she was in difficulty, he could not tolerate it. Sayyidina Ali ﷺ wished to marry the daughter of Abu Jahl but Sayyidah Fatimah رضی الله عنها complained to the Prophet ﷺ about it and he was much pained at that. He expressed his pain and displeasure in a sermon in the mosque and he also said: فاطمه بضعة منی فمن اغضبها اغضبنی "Fatimah is part of me. He who angers her, angers me." This Hadith is found in almost all Books of Hadith with slight difference in words.[1]

Sayyidah Ayshah رضی الله عنها said, "In her style of speech, Fatimah was most akin to the Prophet ﷺ. Her style of walking was also exactly the same as the Prophet's. It was his practice that when she came to him, he would get up to welcome her and say welcome! Her practice too was the same with the Prophet ﷺ." (Tirmizi)

When the Prophet ﷺ went out on a journey, he would meet Sayyidah Fatimah رضی الله عنها at the last hour before departure but

❶. Bukhari (Kitab un Nikah), Muslim, Tirmizi (Merits of Fatimah, Abu Dawood (Kitab un Nikah).

when he arrived from a journey, he met her before he met anyone else. (Zurqani)

Sayyidah Ayshah رضي الله عنها said, "In his last illness, the Prophet ﷺ called Fatimah to him and whispered something in her ear at which she wept. He said something more in her ear and she smiled. Later, I asked her the reason for that but she said that she would not divulge the Prophet's ﷺ secret. But, when I brought up the subject after his death, she said that the first time he said that he thought his time had come to die, and she wept. The second time he said that she would be the first of his family to go to him. This caused her to smile." In some versions it is stated that the second time, he asked, "Are you not happy that you are the chief of all women in Paradise." Apparently, he said both things (Saheeh Muslim). Besides these, the Books of Hadith abound with Ahadith on the fine qualities of Sayyidah Fatimah رضي الله عنها.

Death

The death of the Prophet ﷺ was unbearable for all Companions ﷺ, Sayyidah Fatimah رضي الله عنها was his only remainig child and both of them loved one another deeply. Therefore, her grief was beyond expression and one that made living impossible for her. In fact, the Prophet ﷺ had himself let her know of that in his lifetime. Just six months after his death, she too undertook the journey to the Hereafter. She was 29 or 24 years old when she died. The difference is because of uncertainity of her date of birth. If she was born five years before Prophethood then she was twenty-nine years old when she died. But if that was one year before Prophethood then she was twenty-four years old at death. Ibn Katheer has given her age as twenty-nine years (al-Bidayah wa an-Nihayah) while Hafiz Zahabi as twenty-four years (Tareekh al-Islam). But Allah knows best.

Sayyidina Ali ؓ led the funeral salah and she was buried in Jannat ul-Baqee'. رضي الله عنها وارضاها

Sayyidina Hasan Ibn Ali ؓ

His name was Hasan ؓ and kunyah was Abu Muhammad. The name was suggested by the Prophet ﷺ (Siyar A'lam an-Nabula v3 p246).

His father was Sayyidina Ali ﷺ and Sayyidah Fatimah رضی الله عنها was his mother. He was their eldest son and Sayyidina Ali ﷺ got his kunyah, Abu al-Hasan, from him.

Birth

He was born in Ramadan 3 AH. On learning of his birth the Prophet ﷺ went to Sayyidina Ali's ﷺ house, took his grandson in his lap, called the azan in his ear and got the *aqeeqah* done, giving silver equal in weight to his hair in *sadaqah*.[1] Thus the first sound to go into his ears was the Prophet's ﷺ, and that was the azan which invites to religion. Much of his childhood was spent in the Prophet's ﷺ company and he was eight years old when the Prophet ﷺ died.

Khilafah

When Sayyidina Ali ﷺ was martyred, the Muslims of Kufah and around it swore allegiance (*bay'h*) to Sayyidina Hasan ﷺ in the Jami' Masjid of Kufah. Sayyidina Ali ﷺ and Sayyidina Mu'awiyah ﷺ had already developed great differences. So, hardly seven months had passed since becoming Khalifah. Sayyidina Hasan ﷺ concluded peace with Sayyidina Mu'awiyah ﷺ to prevent fighting and killing and after resigning as Khalifah in favour of Sayyidina Mu'awiyah ﷺ, he moved to Madinah. In this way, the Prophet's ﷺ words were proved true when he had said about him: ابنى هذا اسيد و لعل الله ان يصلح به بين الفئتين من المسلمين "This son of mine is a sayyid (leader) and, if Allah wills, Allah will bring peace between two groups of Muslims through him."[2] During the negotiations, Sayyidina Mu'awiyah ﷺ accepted all the conditions that Sayyidina Hasan ﷺ placed before him.[3] The conditions included an abundant allocation of wealth enough for him to live comfortably, but he spent from it in the cause of Allah so much so that he sometimes gave away his socks too. On reaching Madinah, Sayyidina Hasan ﷺ spent his life peacefully occupying himself in

❶. Jami' Tirmizi v1 p183 ما جاء في العقيقة . Abu Dawood: chapter on Aqeeqay. Nasai Kitab al-Aqeeqah.

❷. Saheeh Bukhari (manaqib al-Hasan wal Husayn) Tirmizi v2 p218 (manaqib).

❸. Siyar A'lam an Nabula v2 p23, v3 p264.

worship, devotion and preaching.

He married many times and had ten or more children.

Death

In 50 AH or 51 AH, someone poisoned him and that resulted in his martyrdom. The ameer of Madinah, Sa'eed ibn al-Aas led the funeral salah. رضى الله عنه، وارضاه

Features

He resembled the Prophet ﷺ very much in features. Sayyidina Abu Bakr ؓ once had him in his lap and said to Sayyidina Ali ؓ, "He does not look like you, but he is like the Prophet ﷺ." Sayyidina Ali ؓ heard him and laughed.[1] The same is reported by Sayyidina Anas.[2]

Merits

We will follow the muhadditheen in recounting his fine qualities with those of Sayyidina Husayn ؓ because they are mostly common to both.

Sayyidina Husayn Ibn Ali ؓ

He was the second grandson of the Prophet ﷺ and the second son of Sayyidina Ali ؓ and Sayyidah Fatimah رضى الله عنها. He was born in Sha'ban 4 AH. The Prophet ﷺ gave him the name Husayn, let him lick honey, put his tongue in his mouth and thus put his saliva therein. He also instructed that the *aqeeqah* be performed and *sadaqah* be given of silver of the same weight as his hair. (Muwatta Imam Maalik). He too resembled the Prophet ﷺ who loved him very much. He was only six years old when the Prophet ﷺ died, but he spent all those years in his company. Then, Sayyidina Abu Bakr ؓ and Umar ؓ treated him with immsnsc love and in the initial days of Sayyidina Umar ؓ he began to participate in *jihad* and took part in many battles. When the rebels had laid siege on Sayyidina Uthman's house, Sayyidina Ali ؓ, instructed both sons, Sayyidina Hasan ؓ and Husayn ؓ to protect him. When

1. Saheeh Bukhari (Manaqib al-Hasan and al-Husayn)
2. Siyar A'lam an-Nabula (refce: Jami' Tirmizi etc.)

Sayyidina Hasan ﷺ concluded peace with Sayyidina Mu'awiyah ﷺ, his brother, Sayyidina Husayn ﷺ disagreed with him but accepted his decision because he was his elder brother. However, when, after Sayyidina Hasan's ﷺ death, Sayyidina Mu'awiyah ﷺ asked for allegiance to Yazeed as Khalifah, he (Sayyidina Husayn ﷺ) could not accept that in any way. And, when Yazeed became Khalifah, he did not listen to his well-wishers but travelled to Kufah from Madinah with intent to wage *jihad* and he had just reached Karballa when he was persecuted and martyred.رضی الله عنه وارضاه He was martyred on 10th Muharram 21 AH at the age of 55 years.

Merits of Both Brothers

As it is being the Prophet's grandson and Companion are not without merit. The Prophet ﷺ loved them much. Both the brothers climbed on the Prophet's back when he was in salah and they walked through his legs. He was careful of them even in salah and did not raise himself from sajadah as long as they were perched on his back. (Siyar A'lam an-Nabula v3 p294). He used to take them in his lap, place them on his shoulders, kiss them, smell them and would say انكم لمن ريحان الله "You are the sweet smell of Allah." (Jami' Tirmizi) On one such occasion, Sayyidina Aqra' Ibn Habis submitted to him, "O Messenger of Allah! I have ten sons but I have never kissed anyone." He said, "He who does not have mercy is also not shown mercy." (Jami Tirmizi)

We have read in the account of Sayyidah Fatimah رضی الله عنها that when the *ayat tatheer* was revealed, the Prophet ﷺ gathered Sayyidina Ali ﷺ, Sayyidah Fatimah رضی الله عنها and the brothers Hasan ﷺ and Husayn ﷺ under his mantle and submitted to Allah:

اللهم هولاء اهل بيتى فاذهب عنهم الرجس وطهر هم تطهيرا.

(O Allah, they too are among the people of my house, remove impurity from them and purify them!) (Tirmizi)

Sayyidina Adi ibn Thabit ﷺ has reported that Allah's Messenger had placed Hasan ﷺ on his shoulders and made this supplication 'اللهم ابنى احبه' فاحبه' "O Allah, he is dear to me, You too make him dear to You." (Saheeh Bukhari, v1 p530: Saheeh Muslim v7

p283 — merits of al-hasan wa al-Husayn)

Sayyidina Ibn Umar ﷺ said that a man of Iraq asked him, "Would an expiation be necessary if a pilgrim who has assumed the *ihram* kills a fly!" He said in extreme displeasure, "The people of Iraq come to ask about the killing of fly although they killed the grandson (Husayn) of the Prophet ﷺ who had said about both his grandsons that they were for him sweet smell of the world."[1]

Sayyidina Usamah ibn Zayd ﷺ said that he went to the Prophet ﷺ. He came out holding something which he had covered with his cloak. When he finished speaking what he had come to say, he asked the Propeht ﷺ what he was holding. He removed his cloak and disclosed Hasan ﷺ and Husayn ﷺ and said:

هذان ابناى وابنا ابنتي اللهم انى احبهما فاحبهما واحب من من يحبهما.

"O Allah, I love them both. You too love them and love him who loves them." (Tirmizi)

These words are found in Books of Hadith on sound transmissions: " اللهم انى احبهما فاحبهما" (O Allah I love them both. You too love them). There is no doubt whatsoever that both of them were very dear to Allah and to His Messenger and those who love them are also dear to Allah and His Messenger. Once the Prophet ﷺ was delivering the sermon when both of them came running to him. He paused, picked them, placed them on his sides and resumed the sermon.

Sayyidina Ya'lah ibn Murrah reported that the Prophet ﷺ said:

حسين منى وانا من حسين احب الله من احب حسينا حسين سبط من الاسباط.

"Husayn is mine and I am his. He who loves Husayn, Allah loves him. Husayn is a grandson of mine."

These words حسين منى وانا من حسين (Husayn is mine and I am his) express deep love, oneness and a heartfelt relationship. They are followed by words of supplication which occur in many Ahadith particularly in Tirmizi in the chapter on merits of Hasan and Husayn. The Prophet ﷺ called their mother chief of the women of Paradise and the two brothers سيداشباب اهل الجنة chief of the young

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1. Saheeh Bukhari (chapter on merits of Hasan and Husayn). Tirmizi (Chapter on merits of Hasan and Husayn).

men of Paradise. (Jami Tirmizi Chapter on: merits of Ahl ul-Bauy v1 p216). After the Prophet's ﷺ death, the Companions, particularly the first two Khalifahs, also treated them with tremendous love and compassion.

Sayyidina Umar fixed an allowance for the two brothers at five thousand dirham equal to that of the participants of Badr and said that it was because of close relations with the Prophet ﷺ (Siyar A'lam an Nabula, v3 p266) though even towards the end of his Khalifah both brothers were just young men. Once Sayyidina Umar was delivering a sermon from the Prophet's ﷺ pulpit in Masjid Nabawi when Sayyidina Husayn asked him, "Vacate the pulpit of my father (grand father) and deliver it from your father's pulpit." He said, "My father had no pulpit," and he made him sit next to him on the pulpit and showed him much love. (Siyar A'lam an-Nabula v3 p285). Sayyidina Umar had received some cloaks known as hullah from Yaman. He distributed them among the sons of the Companions and ordered for better ones to be sent for Sayyidina Hasan and Sayyidina Husayn. He gave them the cloaks and said, "Now, I am pleased."

Both the brothers have not reported many Ahadith, but they do have some direct reports from the Prophet ﷺ or their parents رضى الله عنهم against their names.

They were devoted worshippers. Both, had performed Hajj many times after having travelled from Madinah to Makkah on foot. (Siyar A'lam an-Nabula)

They Spent generously in the cause of Allah. They had inherited the quality of piety and generosity from their grand father and parents. رضى الله عنهما وارضاهما

EXCELLENCES OF THE COMPANIONS

Let us now narrate the merits or virtues of some of the well-known Companions. All the Companions are privileged because of the Prophet's ﷺ company the like of which no one who is not a Companion can get. However, there is a distinction among them in ranks as is mentioned in the Qur'an:

لَا يَسْتَوِىْ مِنْكُمْ مَنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ اُولٰٓئِکَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى (الحديد ٥٧:١٠)

{Not equal is he with the rest of you who spent and fought before the victory. Such are high in rank than those who spent and fought afterwards. And to each Allah has promised a goodly (reward).} (al-Hadeed, 57:10)

There is a concensus among the *ummah* that one who is not a *Sahabi* (companion) — no matter how high he may be in rank — cannot be better than a Companion even if he is not of a high rank among the Companions.[1]

In the terminology of *Shari'ah* a Companion — صحابى *Sahabi* — is one who as a believer, had seen Allah's Messenger, or had the privilege of his company even if that was for a moment.[2] The Quran and the Ahadith have mentioned innumerable virtues of the Companions. We begin with some verses of the Qur'an and will then relate some Ahadith on the fine qualities and merits of the Companions in general. We will follow this with an account of peculair merits of the front rank Companions.

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❶. Fath al-Bari v_ p7.

❷. Nawawi; Sharah Muslim v2 p309. Tadreeb al-Rawi v2 p209. Nakhbat ul-Fikr p82. Imam Bukhari has given this definition in the Chapter on Virtues of the Companions of the Prophet ﷺ.

(1) And thus We have made you a mid-most (justly balanced) community so that you may be witnesses to mankind, and the Messenger may be a witness to you.
(al-Baqarah,2:143)

(١) وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا. (سورة البقره ٢: ١٤٣)

The change of the *qiblah* is mentioned before this verse. The meaning is that just as your qiblah is very correct and well-balanced so too you (the Companions and their followers) are also vey well-balanced. And, you will bear witness in the Hereafter to the other communities in the same way as the Prophet ﷺ will be a witness to you. The word (*wasat*) is mid-most path, the most straight and well-balanced. This word is used in the verse mentions the honour of the Companions ﷺ and those who follow them.

(2) So those who believe in him, and strengthen him, and help him, and follow the light (Qur'an) which has been sent down with him those — they are the prosperers. (al-A'raf 7:157)

(٢) فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِیْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ . (الاعراف ٧: ١٥٧)

Again the Companions ﷺ are mentioned. They are ones who believe in the Prophet ﷺ and follow the Qur'an and are thus successful in this world and the next.

(3) But the Messenger, and thouse who believe with him, have struggled hard with their riches and their lives. And those — for them are all the good things, and those — they are the prosperers.
(at-Tawbah, 9:88)

(٣) لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ وَاُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ اَعَدَّاللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ. (سورة التوبه ٩: ٨٨- ٨٩)

This verse follows the mention of the hypocrites who made excuses to keep away from *jihad*. It is also mentioned that they behaved in that way because Allah had sealed their hearts and they could not see what profitted them and what was damaging to them. Then too read the above praise of the Companions ﷺ.

(4) And the foremost, the first of the *Muhajirin* and the Ansar, and those who followed them in good-doing — Allah is pleased with them, and they are pleased with Him: and He has prepared for them Gardens underneath which rivers flow, therein they shall abide for ever. That is a mighty triumph. (at-Tawbah, 9:100)

(٤) وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ. (سورة التوبه ٩: ١٠٠)

This verse mentions the Companions whether of Madinah or of Makkah who were the first to believe. It is also said that the later Companions are also included in the privilege.

(5) Among the Believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow by (martyrdom) and of them is he who awaits, and they have not altered in the least (al-Ahzab, 33:23)

(٥) مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عٰهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوْا تَبْدِيْلاً. (سورة الاحزاب ٣٣: ٢٣)

Imam Tirmizi has cited this Hadith for the background of this verse.

Sayyidina Anas ibn Maalik ﷺ said: My uncle Anas ibn Nadr ﷺ could not participate in the Battle of Badr for some reason which he regretted very much. He said that if Allah gives him an opportunity to fight in *jihad* again then He will see what he does. The following year when the Battle of Uhud took place, Anas ibn Nadr took part and fought bravely and was martyred. He had more than eight wounds on his body, and he could not be identified till his sister recognised her brother from his fingers.[1]

Some other Companions had also made a similar resolution but the time had not arrived for fulfilment of the resolutions so they waited for martyrdom. The verse mentions both this class.

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❶. Tirmizi v2, commentary on surah *al-Ahzab*

(6) Allah was certainly well pleased with the Believers when they swore fealty to you under the tree. (al-Fath, 48:18)

(٦) لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْيُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ. (سورة الفتح ٤٨: ١٨)

This verse refers to *Bayt Ridwan* which has got its name from this very verse. The Prophet ﷺ had travelled in Zuqa'dah with a number of Companions to perform *umrah*. On the way, however, he learnt that the Makkans were prepared to obstruct him. He stopped over at Hudaybiyah and sent Sayyidina Uthman ؓ to Makkah to reason with them and tell them that they had come to perform umrah. They arrested him. When he was late in returning the Companions ؓ believed that he had been martyred. So, the Prophet ﷺ took a *bay'ah* (or allegiance) whereby they gave an assurance that in the event of a battle, they would give their support to the end. They took the *bay'ah* willingly and very enthusiastically. Allah lets them know that He is pleased with them. Several verses following this one refer to this case and praise the Companions ؓ and mention Allah's blessings on them.

Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating, seeking bounty from Allah and (His) good pleasure. Their mark is on their foreheads from the traces of prostration. That is their similitude in the Torah — and their similitude in the Injeel. (al-Fath, 48:29)

(٧) مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلاً مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَا هُمْ فِيْ وُجُوْهِهِمْ مِنْ اَثَرِ السُّجُوْدِ ذَالِكَ مَثَلُهُمْ فِي التَّوْرَاتِ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ. (سورة الفتح ٤٨: ٢٩)

The verses continue to refer to the *Bay'ah Ridwan*. It recounts the fine qualities of the Companions.

(8) Therein do glorify Him, in the mornings and the evenings, Men whom neither merchandise nor sale diverts from the rememberance of

(٨) يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ رِجَالٌ لَّاتُلْهِيْهِمْ تِجَارَةٌ وَّلَابَيْعٌ عَنْ ذِكْرِاللّٰهِ وَاِقَامِ الصَّلٰوةِ

Allah, and establishing the *salah* and paying the *zakah*, they fear a day in which the hearts and the sights will be overturned. (an-Nur, 24:36-37)

وَاِيْتَاءِ الزَّكٰوةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارِ
(سورة النور ٢٤:٣٧)

The preceding verse mentions mosques while this one mentions those who go to the mosques and even after they emerge from the mosques they do not neglect remembrance of Allah and their duties concerning *salah* and *zakah*. This is because they dread the Day of Resurrection.

There are many other verses of Qur'an which mention the Companions ﷺ. Lest we lengthen our discussion, let us suffice with these verses. We now mention some of the Ahadith reflecting on the merits of the Companions ﷺ.

(1) Sayyidah Ayshah رضی الله عنها said that someone asked the Prophet ﷺ, "Which people are the best?" He said, "The people of my time are the best. Then those after them and then those following them."
(Saheeh Muslim v2 p310)

(١) عن عائشه رضى الله عنها قالت سا ل رجل النبى صلى الله عليه وسلم اى الناس خير قال القرن الذى انا فيهم ثم الثانى ثم الثالث.
(صحيح مسلم ج٢ ص ٣١٠)

The words of the Hadith in Bukuari are:

خير امتى قرنى ثم الذين يلو نهم ثم الذين يلو نهم

{The best of my followers are those who live in my time, then those who will come after them and then those who will come after the latter.}

In yet another Hadith of Bukhari, the words are:

خير الناس قرنى ثم الذين يلو نهم ثم الذين يلو نهم [1]

The gist of all these narrations are that the Companions ﷺ were the best of all people and the *ummah* is agreed on that.

Abu Nu'aym has quoted Sayyidina Abdullah ibn Mas'ood ﷺ in his *Hilyat ul-Awliya* as saying:

ان الله نظر في قلوب العباد فا ختار محمد اً صلى الله عليه وسلم

[1]. Saheeh Bukhari (Chapter virtues of Companions)

فبعثه برسالته وانتخبه بعلمه ثم نظر في قلوب الناس بعده فاختار له اصحابا فجعلهم انصار دينه وو زراء نبيه صلى الله عليه وسلم.

{Allah looked at the hearts of His slaves and chose Muhammad ﷺ according to His knowledge and sent him with His Messengership. Then he looked at the hearts of the people after that and selected some as his Companions, and made them his ansars (helpers) and his ministers or deputies.}[1]

This means that the Companions ﷺ are his selected slaves, and, after the Prophet ﷺ, no one is better than the Companions ﷺ. They are helpers of Allah's religion and ministers of the Prophet ﷺ.

Abu Nu'aym has also reported Sayyidina Abdullah ibn Umar ﷺ as saying:

اولئک اصحاب محمد کا نواخير هذه الامة ابرها قلو با واعمقها علما واقلها تكلفا قوم اختارهم الله لصحبة نبيه صلى الله عليه وسلم ونقل دينه .

{These Companions of the Prophet ﷺ are the best people of this *ummah*. Their hearts are the most pious and righteous of all people and their knowledge most deep and they are least given to affectation. Allah selected them for companionship of His Prophet ﷺ and to preach His religion}[2]

(2) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: A time will come when an army of the Muslims will advance forward (to wage jihad) and (at the time of *jihad*) the people will look out and search for a Companion among them. They will find a Companion among them and it is through his blessings that Allah will grant this army victory}[3]

(٢) عن ابي سعيد الخدرى رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ياتى علىٰ الناس زمان يبعث منهم البعث فيقولون انظروا هل تجدون فيكم احدا من اصحاب النبى صلى الله عليه وسلم فيوجد الرجل فيفتح لهم به .

❶. Hayat us-Sahabah, v1 p46 on the authority of Hilyat ul-Awliya and al-Istiyab by Ibn Abdul Barr. ❷. Hayat us-Sahabah p46 (refce: Hilyat ul-Awliya)

❸. Saheeh Muslim, Chapter: Virtues of Companions Saheeh Bukhari, Chapter: Virtues of Companions.

These are words of Saheeh Muslims. The same Hadith in Saheeh Bukhari has slightly different words.

The Hadith expresses the virtues and blessings of the Companions.

(3) Sayyidina Abu Musa ﷺ al-Ash'ari reported that Allah's Messenger ﷺ said: My existence is a means of safety and protection for the Companions. And the existence of my Companions is a means of safety and protection of my *ummah*. And, after I have gone from the world, the Companions will be faced with calamities about which I have fore-warned. And, after the disappearance of my Companions the entire *ummah* will face the dangers of which I have fore-warned.[1]

(٣) عن ابی موسیٰ الا شعری رضی الله عنه قال قال رسول الله صلی الله علیه وسلم انا امنة لا صحابی فاذا ذهبت انا اتی اصحابی ما یو عدون واصحابی امنة لا متی فاذا ذهب اصحابی اتی امتی ما یو عدون.

This is a Hadith from Saheeh Muslim. Imam Nawawi has said in the explanation of this Hadith that the calamities mentioned by the Prophet ﷺ did, in fact, occur. The Companions did differ and dispute which resulted in mischief and trials and fighting and killing. After the Companions were gone, the *ummah* was faced with *bid'ah* and other religious disagreements, etc.

(4) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: Do not revile any of my Companions because (they are so elevated in rank and dear to Allah that) if you spend gold equal to the Mount Uhud, you would not be entitled to reward of their spending a *mudd* or even half a

(٤) عن ابی سعید الخدری قال قال رسول الله صلی الله علیه وسلم لاتسبوا احداً من اصحابی فان احدکم لو انفق مثل احد ذهباً ما ادرک مداحدهم ولا نصیفه .

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❶. Saheeh Muslim v2 p308

mudd.}[1]

It has been mentioned in the beginning of the Hadith that Sayyidina Khalid ibn Waleed ﷺ spoke rudely with Sayyidina Abdur Rahman ibn Awf ﷺ which prompted the Prophet ﷺ to say as above. Sayyidina Abdur Rahman ibn Awf ﷺ was a glorious Companion and one of the ten who were promised Paradise. In spite of his magnificent glory. Khalid ibn Waleed ﷺ could not attain the rank of Abdur Rahman ibn al-Awf ﷺ. If there is such a difference between these two Companions then there would be much greater difference between the common people and the Companions. (Mudd was a unit of measure about 1 kg weight).

(5) Sayyidina Abdullah ibn Mughaffal ﷺ reported that Allah's Messenger ﷺ said: Fear Allah concerning my Companions. Do not make them target (of criticism and speaking ill). He who loves them, does so from love of me, and he who hates them does so from hatred of me. He who hurts them, hurts me, he who hurts me, hurts Allah. And he who hurts Allah, will be punished by Allah (in this world and the next)[2]

(٥) عن عبدالله بن مغفلؓ قال
قال رسول الله صلى الله عليه
وسلم الله الله فى اصحابى لا
تتخذو هم غرضاً من بعدى فمن
احبهم فبحبى احبهم ومن
ابغضهم فببغضى ابغضهم ومن
اذاهم فقداذا نى ومن اذآنى فقد
اذى الله ومن اذى الله يو شك
ان ياخذه.

The Hadith gives a clear message to next generations to be careful to give rights of the Companions ﷺ. If they are disrespectful in any way then they will suffer punishment in both the worlds.

We must also remember that all Companions ﷺ are included in the privilege even if as disbelievers they may have been very hostile to Islam and the Prophet ﷺ and they may have harassed their Muslim brothers cruelly. There is a relative saying of the Prophet ﷺ.

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1. Saheeh Muslim v2 p310
2. Jami Tirmizi

Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: You will find such a one best in affairs of Islam who had been extremely hostile to it before he embraced Islam.[1]

عن ابی هریرة رضی الله عنه قال قال رسول الله صلی الله علیه وسلم تجدون من خیر الناس فی هذا الا مرا کرههم له قبل ان یقع فیه.

We have innumerable examples among the Companions in evidence of this Hadith. We have Sayyidina Umar ﷺ, Amr ibn al-Aas ﷺ, Thumarah ibn Uthal and many others. Both their conditions — before and after Islam — were extremes. Sayyidina Amr ibn al-Aas ﷺ said, "As a disbeliever no one was as hateful of Islam as I. It was my desire to kill the Prophet if I had a chance. But as a Muslim, no one is as dear to me as the Prophet ﷺ. I had so much respect for him in my heart that I could not look at him to my contentment.[2]

Sayyidina Thumamah ibn Uthal ﷺ said almost the same thing to the Prophet ﷺ, "O Messenger of Allah! Before I believed, no face on the face of earth was more hateful to me than yours but your face has become the dearest of all to me, and no religion was more hateful to me than yours, but your religion is now the dearest of all to me. Your town, Madinah, was very hateful to me, but it is dearest to me now."[3]

There are many Ahadith in the Books of Ahadith on merits of the Companions. We could have quoted many more were it not that we would have taken too much space.

Sayyidina Hamzah Bin Abdul Muttalib ﷺ

The Prophet's ﷺ paternal uncle, Hamzah, believed in the very second year of Prophethood. He was attached to the Prophet ﷺ since childhood and they were very close to one another. He was also the Prophet's ﷺ foster brother, for Thawbiyah, the maid slave of Abu Lahab, had suckled both of them.[4] Also, their mothers were

1. Saheeh Muslim
2. Saheeh Muslim Chapter كون الاسلام يهدم قبله
3. Saheeh Muslim v2 p94 Chapter ربط الاسير
4. Isabah v8 p36 (account of Thawbiyah)

paternal cousins,[1] and Sayyidina Hamzah was between two and four years older than the Prophet. These factors, perhaps, helped in his (early) acceptance of Islam. He was a hunter. One day as he returned from his hunting trip, his slave-girl told him that Abu Jahl had been very rude to his nephew that day. He went straight to the man and at the same time as expressing his intense displeasure at his rudeness, he expressed his acceptance of Islam. That day on, he stayed together with the Prophet. When the Prophet made the *hijrah* to Madinah, he too migrated and was finally martyred in the Battle of Uhud.

Sayyidina Hamzah was a respected man of Makkah. He was dignified, brave and his courage was cited as an example. Therefore, the idolaters were very grieved when he embraced Islam, and they became cautious in their harassment of the Prophet[2] Sayyidina Hamzah was with the Prophet when the Makkan idolaters had restricted him and the Banu Hashim within Sha'b Abu Talib and he had also participated in the Battle of Badr.[3] The Following year he again showed his bravery and killed thirty, or more, disbelievers before being martyred.[4]

Wahshi (who later became a Muslim) related how he martyred Sayyidina Hamzah. "I was the slave of Jubayr ibn Mu'tim[5] whose paternal uncle, Ta'eemah ibn Adi was killed in the Battle of Badr by Hamzah. My master, Jubayr, told me that he would free me if I killed Hamzah and I was adept at killing with a small spear. In the Battle of Uhud, I concealed myself behind a rock waiting for an opportunity. I saw that he eliminated Saba' ibn Abdul Uzza with one stroke of his sword but as he came within my range I shot my spear at him and it hit him below the navel coming out of the other side."[6]

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❶. Isabah v2 p37 (account of Hamzah)

❷. Siyar A'lam an-Nabula v1 p172 refec: Mustadrak Haakim.

❸. Saheeh Bukhari v2 p574 تسمية من سمي من اهل بدر الخ

❹. Isabah v1 p122.

❺. He also believed later on.

❻. Saheeh Bukhari (Chapter: Killing of Hamzah.)

Merits

Sayyidina Hamzah was the Prophet's ﷺ paternal uncle, foster brother and maternal cousin and Companion. His martyrdom in the Battle of Uhud earned him the title from the Prophet ﷺ *sayyid ush-Shuhada* (chief of the martyrs)[1], as, indeed, he had also called him *Asadullah* (lion of Allah)[2]. The idolaters mutilated his body after he was martyred.[3]

When the bodies were being buried, Sayyidina Hamzah's ﷺ sister, Safiyah رضی الله عنها bint Abdul Muttalib brought two pieces of cloth to shroud her brother. Lest she be unable to see her brother's mutilated body, the Prophet ﷺ instructed her son, Zubayr ﷺ, to prevent her from looking at Sayyidina Hamzah ﷺ. She only agreed to that when told that it was the Prophet's command. Of the two sheets of cloth that she had sent for her brother's shroud, he could get only one because the other piece was used for an Ansar martyr who was next to him. Thus, he could not be fully covered with the sheet of cloth, either his head or his feet were left bare. So, the head was covered with it and *izkhar* (a kind of hay) was spread over his feet. The Prophet ﷺ was much grieved at his martyrdom and he said, "If it was not for Safiyah's grief, I would have left Hamzah without shroud and burial so that on the Day of Resurrection, he would be brought out from the bellies of birds and beasts, and would come to Allah.[4]

Sayyidina Abdullah ibn Abbas ﷺ said that after the Battle of Uhud, the Prophet ﷺ said about the martyrs, "Allah has placed their souls in birds of green colour who drink water from the rivers of Paradise and eat its fruit. Golden lanterns hang below the Throne of the Merciful that they may rest there (in their nest). They express their desire to convey to their brothers in the world news of their happy condition but Allah said in the Qur'an:

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❶. Siyar A'lam an-Nabula v1 p173. Isabah v2 p37.

❷. Isabah v2 p37.

❸. Some reports say that Hind, the wife of Abu Sufyan (both of whom later because Muslims) had mutilated his body, but the reports are weak in transmission. See Seerat un-Nabawiyah fi Daw al-Masadir al-Asliyah by Dr. Mahdi Rizqullah Ahmad.

❹. Abu Dawood. Tirmizi.

{Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord, rejoicing in the bounty (of martyrdom) which Allah has granted them, and they feel happy for the sake of those who, being left behind have not joined them, that no fear shall be on them, nor shall they grieve. They rejoice in Allah's blessing and (His) bounty, and that Allah wastes not the reward of the believers.}(Aal-Imran 3: 169-171)

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ○ فَرِحِيْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ○

(آل عمران ٣: ١٦٩، ١٧٠، ١٧١)

Sayyidina Abbas Ibn Abdul Muttalib ﷺ

The Prophet's paternal uncle, Sayyidina Abbas ﷺ, was two years older than him. However, he never said, "I am older than him." Rather when, he said, "He is greater but I was born before him."[1] He was much attached to the Prophet ﷺ and even before becoming a Muslim, he supported him.

In the twelfth year of Prophethood, a group of Madinans had pledged allegiance to Islam at the hands of the Prophet ﷺ. Sayyidina Abbas ﷺ — not a Muslim then — was there and he said to those people, "Muhammad wishes to come to you. If you promise to support him all your life, it is better otherwise let us know now."[2]

Immediately after the Battle of Khaybar, Hajjaj ibn Ilat ﷺ, a Companion about whom the Makkans were unaware that he was a Muslim, came to Makkah with the Prophet's permission to attend to his personal affair. He let it be known to the Makkans that the Prophet ﷺ had suffered a humiliating defeat at Khaybar. When Abbas ﷺ learnt of that, he was much worried and became restless.

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1. هو اكبر ونا ولدت قبله Siyar A'lam an-Nabula v2 p80 on the authority of Majma az-Zawa'id. and Tabarani
2. Isabah v3 p631. Seerat un-Nabi v1 p167

He met Hajjaj ibn Ilat ﷺ who quietly disclosed to him that the Prophet ﷺ gained victory but he had spread the wrong news to overcome his own difficulty. That comforted Sayyidina Abbas ﷺ.[1]

Sayyidina Abbas was a tall man, awe-inspiring, extremely kind and considerate. He had a loud voice. He had every quality that made a leader. In pre-Islamic days, he was responsible to provide water to the pilgrims and to oversee upkeep of, and arrangements in the *Masjid al-Haram* (which were considered highly honourable)[2]. In the Battle of Badr, he came to fight on the side of the idolaters unwillingly but the Prophet ﷺ had ordered his Companions not to hurt him, however, they did arrest him. He had with him gold weighing twenty ooqiyah. When the question of ransom was raised, he said that he had embraced Islam. The Prophet ﷺ said:

"Allah knows the truth. If you are sincere in your claim to Islam then He will reward you. As for us, we will conduct ourselves according to the obvious. So, pay the ransom."[3]

الله اعلم بشانک ان یک ماتدعی حقاً فالله یجزیک اما ظاهر امرک فقد کان علینا فافد نفسک.

So, Sayyidina Abbas offered the twenty ooqiyah gold he had with him but the Prophet ﷺ said, "This is the booty Allah has granted us. Ask for ransom to be sent to you from Makkah." He said, "I have nothing with me in Makkah," But the Prophet ﷺ asked him to call for the wealth he had entrusted his wife with in Makkah. Abbas ﷺ said, "I know about that."[4] We have seen in this narration that he said twice that he was a believer. So, some seerah writers suggest that he was a Muslim before the Battle of Badr while other say that he embraced Islam immediately after the Battle of Badr. He did not disclose it to the Makkans and supplied the Prophet ﷺ with reports about them.[5]

Neverthless, he did embrace Islam before the liberation of Makkah. That is why he could give protection to Abu Sufyan ibn

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❶. Seerah Ibn Hisham — Hadith of al-hajjaj ibn I lat.
❷. Isabah v3 p631
❸. Siyar A'lam an-Nabula v2 p82
❹. ibid.
❺. Tirmizi, Virtues of Abbas. v2 p217

Harb and was not regarded one of Tulaqa of Makkah who believed at the time of victory of Makkah and the Prophet ﷺ forgave them.

Merits

He was the Prophet's uncle about whom he said:

O People! Whoever hurts my uncle, hurts me because anyone's uncle is like his father.[1]

ايها الناس من اذى عمي فقد اذاني فانما عم الرجل صنو ابيه .

The Prophet ﷺ showed him great respect and the Companions ؓ also held him with respect. Imam Baghawi wrote about him:

Sayyidina Abbas ؓ was counted among the very great people in the sight of the Prophet ﷺ. And, the Companions ؓ also recognised his esteem. They consulted him and abided by his advice.[2]

كان العباس اعظم الناس عند رسول الله صلى الله عليه وسلم والصحابة يعترفون للعباس بفضله ويشاورونه ويأ خذون رايه .

He too loved the Prophet ﷺ dearly. In the Battle of Hunayn, there was a time when the Companions ؓ retreated and the Prophet ﷺ was almost alone. At that time he was at the side of the Prophet ﷺ.[3]

In the times of Sayyidina Umar ؓ when there was a famine, he requested Sayyidina Abbas ؓ to pray for rain and Allah blessed them with rain.[4]

The Prophet ﷺ prayed for Sayyidina Abbas ؓ and his children regularly. One of his supplications is:

O Allah, forgive Abbas and his son — a forgiveness that is external and internal, leaving (them with) no sin. O Allah, protect him concerning his children.[5]

اللهم اغفر للعباس وولده مغفرة ظاهرة وباطنة لا تغادرذنبه اللهم احفظه في ولده.

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❶. Tirmizi Virtues of Abbas, p217
❷. Isabah v2 p232: refec Imam Baghawi.
❸. Jami' Tirmizi.
❹. Saheeh Bukhari, Fath al-Bari.
❺. Jami' Tirmizi (Chapter on virtues of Abbas)

The meaning of the last sentence is: "O Allah, protect Abbas that he may not do anything wrong for his children." Allah had said about the captives of Badr:

If Allah determines any good in your hearts, He will give you better than that which has been taken away from you; and will forgive you.[1] (al-Anfal, 8:70)	اِنْ يَّعْلَمِ اللّٰهُ فِیْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّاۤ اُخِذَ مِنْكُمْ وَيَغْفِرْلَكُمْ. (سورة الانفال ۸:۷۰)

Sayyidina Abbas ﷺ said, "Allah gave me much more wealth than that was taken from me as ransom, and I hope that He will forgive me in the Hereafter."

Children

He had six sons: Fadl, Abdullah, Ubaydullah, Qutham, Abdur Rahman and Ma'bad ﷺ; and one daughter Umm Habibah رضی الله عنها. While Fadl was the eldest, Abdullah ﷺ was the most known and very knowledgeable.

Death

He died during the Khilafah of Sayyidina Uthman ﷺ in 32 AH at the age of over eighty. Sayyidina Uthman ﷺ, Ali ﷺ and Abdullah ibn Abbas ﷺ gave him the bath.

Sayyidina Abdullah Ibn Abbas ﷺ

He was the son of the Prophet's ﷺ uncle, Sayyidina Abbas ﷺ, a scholar of the *ummah* and an exegete of the Qur'an of the highest order. He was born three years before *hijrah*. He migrated to Madinah with his parents a little before the liberation of Makkah. He was thirteen years old at the time of the Prophet's ﷺ death. He did not get much opportunity to learn from the Prophet's ﷺ company but his deep interest and search for knowledge compensated for that.

Merit

We have seen in the account of Sayyidina Abbas ﷺ that the Prophet ﷺ had prayed for him and his children. However, he also

1. Isabah v3 p632

he also prayed especially for knowledge, wisdom, understanding of religion and exegesis of the Qur'an for Ibn Abbas ﷺ, and these Prophetic supplications have not been made for anyone else in the same way. Sayyidina Abdullah ibn Abbas ﷺ said: Once the Prophet ﷺ went to the toilet. Before he could come out, I had placed water for him to perform ablution. He asked, "Who has filled the water?" When I said that I had, he prayed for me.

O Allah! Grant him insight regarding religoin.[1] — اللهم فقهه في الدين.

In other versions, the words are: اللهم فقهه في الدين اللهم علمه التاويل (O Allah, give him insight regarding religion and knowledge to interpret the Qur'an)[2] In the version in Tirmizi, he said, "The Prophet embraced me to his breast and said: اللهم علمه الحكمة (O Allah, teach him wisdom)".[3]

It was because of these prayers that even the elder Companions regarded him as scholar of the *ummah*, exponent of the Qur'an, ocean of knowledge, leader of exegesis. Sayyidina Abdullah ibn Mas'ood ﷺ said:

"Ibn Abbas was the best exegete of the Qur'an. If he had attained our age, none of us could have equalled him."[4] — نعم ترجمان القران ابن عباس لو ادرك اسناننا ما عاشره منا احد.

Sayyidina Sa'd ibn Abu Waqqas ﷺ said:

I have not seen anyone more present-minded, wise, knowledgeable, clement, forbearing than Abdullah ibn Abbas. Umar used to invite him to solve difficult issues, saying, 'A difficult situation has arisen', and then abided by his advice although companions of Badr were with him.[5] — ما رأيت احداً احضرفهما ولا الب لبا ولا اكثرعلماً ولااوسع حلماً من ابن عباس لقد رأيت عمر يدعوه للمعضلات فيقول قد جاءت معضلة ثم لا يجاوز قوله وان حوله لاهل بدر.

1. Muslim v2 p298. (Fada'il Abdullah ibn Abbas)
2. Isabah v4 p143
3. Jami' Tirmizi v2 p223. Saheeh Bukhari (Chapter on Ibn Abbas)
4. Tazkarah al-Huffaz v1 p40. Fath al-Bari v7 p100
5. Siyar A'lam an-Nabula v3 p347

Sayyidina Umar ﷺ said about him:

He is a young man who has knowledge and insight of mature men. His tongue is the seeker while his heart is treasury of knowledge.[1]	ذلک فتی الکهول له لسان سئول وقلب عقول.

Whenever anyone asked Sayyidina Abdullah ibn Umar ﷺ any question, he directed him to Ibn Abbas ﷺ, saying:

هو اعلم الناس بما انزل علیٰ محمد صلی الله علیه وسلم

"He is the greatest scholar of the Qur'an." [2]

Sayyidina Umar ﷺ used to make him sit with the elder Companions ﷺ. Together with the Prophet's ﷺ prayers, he was much dedicated to learning which itself was the result of the Prophet's ﷺ prayers. He said. "After the death of the Prophet ﷺ, I said to an Ansar Companion. 'Come let us learn from the Companions, for, they are in large numbers now.' He said to me, 'Ibn Abbas! I am surprised at you. Do you suppose people will depend on you for their learning?' So, I left him and met the elder Companions myself to learn the Prophet's ﷺ Ahadith and religion. Sometimes, I learnt that a certain Companion had a Hadith, so I went to his house only to find out that he was having the afternoon nap. I spread my mantle on the floor and lied down resting my head on the doorsill. I was covered with dust. The Companion came out and said to me, 'You are the Prophet's brother. You could have called me out.' I said to him that I had been told that he knew a Hadith and had come to him to learn it, and for that it was proper that I visited him." He said further I continued to seek knowledge while the Ansar Companion kept an eye on me. A time came when the elder Companions died and people came to me to learn. Now, the Ansari Companion remarked. 'He turned out to be wiser than me.'[3] I was never content with the knowledge I had sought so I met many Companions to learn a Hadith." He said:

I used to learn one Hadith or one ruling from thirty	ان کنت لا سأل عن الا مرا لواحد

❶. Siyar A'lam an-Nabula v3 p345. Isabah v4 p145.
❷. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz.
❸. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz v1 p43.

Companions.[1] ثلثين من اصحاب النبى صلى الله عليه وسلم.

He learnt the explanation of the Qur'an and the Ahadith from the Prophet ﷺ and innumerable Companions. Similarly, a very large number of the tabi'ee learnt from him. He is among the six or seven Companions who are known for having reported the most number of Ahadith, and he has narrated more than 1660 Ahadith.[2] Agewise he did not stand with the elder Companions but knowledgewise he was with them. Mujahid said that Ibn Abbas was known as the ocean of knowledge. Ta'oos said that he was the most learned. He was the one whose verdict was final.[3] He was handsome and dignified.

He died at Ta'if in 68 AH. Muhammad ibn al-Hanafiyah led the fuenral salah and remarked:

A man of Allah is lost to this *ummah* today.[4] اليوم مات ربانى هذه الامة .

Sayyidina Ja'far Ibn Abu Talib رضي الله عنه

He was the son of Abu Talib and elder brother of Sayyidina Ali رضي الله عنه. He embraced Islam at the onset and became a Companion.[5] He was ten years older than Sayyidina Ali رضي الله عنه and twenty years younger than the Prophet ﷺ. His wife, Sayyidah Asma رضى الله عنها bint Umays also embraced Islam at the same time as him. All the brothers and sisters of Sayyidina Ali رضي الله عنه and his mother Sayyidah Fatimah رضى الله عنها bint Asad were among the most early Muslims.

In the early period of Islam, the Companions رضي الله عنهم found it very difficult to endure persecution at the hands of Makkan idolaters. Some of them got the Prophet's ﷺ permission and migrated to Ethiopia. the Christian king of Ethiopia was inclined to peace and was a broad-minded man. Therefore, the Muslims found the place secure. This was the first *hijrah* and it was followed by a second

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1. Siyar A'lam an-Nabula v3 p344
2. ibid v3 p359
3. ibid v3 p350
4. Tazkirah al-Huffaz v1 p41
5. Siyar A'lam an-Nabula v1 p215
6. ibid v1 p215

and larger one (comprising about 900 people). Sayyidina Ja'far ibn Abu Talib ﷺ and his wife Asma رضی اللہ عنہا bint Umays were among the migrants. They were pursued by a delegation of the idolaters of Makkah who brought many precious gifts for the king.

They presented gifts to the courtiers and won them over also gaining approach to the king through them. They presented their petition to the king in these words:

"Some young men of our town Makkah have invented a new religion thereby raising unrest. Some of them have fled to your country. We have come with the request of our responsible men that these fugitives should be handed over to us." The priests and courtiers who had been bribed with gifts commended their request. However, the Negus summoned the fugitives. They selected Sayyidina Ja'far ﷺ as their spokesman. The king asked them about the religion they had invented. Sayyidina Ja'far ﷺ stood up and delivered an eloquent speech. He said:

{O King, we were ignorant who worshipped idols and ate carrion, lived immodestly, severed ties of relationship, harassed our neighbours, the strong among us oppressed the weak. In such a situation, Allah sent His Messenger about whose nobility, truthfullness and chastity all of us were witnesses all along. He only asked us to worship Allah alone. He instructed us to stop worshipping idols which we had carved with our own hands, to speak the truth, to be faithful to trusts, to join ties of relationship and to be kind to neighbours. He also taught us to shun immodesty and evil and bloodshed. He asked us not to lie, not to misappropriate property of orphans, not to slander chaste women. He invited us to monotheism and commanded us to observe *salah, fasting* and *zakah*.

O King! we bore testimony to the Prophet and his religion, and we believed in him. That is our only crime. Our people have become hostile to us for this reason and they persecuted us severely that we might revert to idol-worship. To escape their hostility, we have come to your country and we hope that here we shall be able to observe our religion peacefully.}

The Negus asked if he had anything of the revealed scripture. Sayyidina Ja'far ﷺ recited the initial verses of *surah Maryam*. He had not recited more than a few verses that the Negus began to

weep till his beard was wet with tears. He said, "These words and that which was revealed to Sayyidina Isa ﷺ are from the same source." He then asked the Makkan delegation to go away, for, the Muslims would not be handed over to them.

However, the Makkan idolaters met the King again, on the next day and suggested to him that the Muslims did not hold a favourable opinion about Sayyidina Isa ibn Maryam ﷺ. The King again summoned the Muslims and asked them what they thought of Sayyidina Isa ﷺ. Sayyidina Ja'far said very clearly: "انه عبدالله وروحه وكلمته القاها الى مريم." {He is Allah's slave, a spirit from Him and His word that He bestowed on Maryam.} The Negus picked up a straw from the ground and said, "By Allah, Isa ibn Maryam does not exceed your description of him by the length of this straw." He dismissed the idolaters from his court and assured the Muslims that they may reside peacefully[1].

Sayyidina Ja'far ﷺ and his friends had migrated to Ethiopia in the fifth year of prophethood. They went to Madinah in 7 AH when Khaybar was conquered. The Prophet ﷺ embraced Sayyidina Ja'far ﷺ, kissed him on the forehead and said: "ما ادرى انا بقدوم جعفر اسرام بفتح خيبر" "I cannot say what has pleased me more, the coming of Ja'far or the victory of Khaybar."[2] He gave him a piece of land for his house near the mosque and kept him nearest to him. He had been there only a few months when the Prophet ﷺ sent an army to Mu'tah in 8 AH. Sayyidina Ja'far ﷺ was included in the army. Mu'tah is a place in Shaam (Syria). Sayyidina Zayd ibn Harithah ﷺ was the commander of the army who was to be secceed by Ja'far ﷺ who by Abdullah ibn Rawahah ﷺ. If he too was martyred then the Muslims were to choose their next commander.[3] It turned out exactly that way. All these commanders died one after another, martyrs, and one ameer succeeded another. Sayyidina Ja'far ﷺ had more than ninety wounds on his body[4]. The Prophet ﷺ was informed of their martyrdom through revelation and he informed his Companions about that. He was very grieved at that[5].

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1. Siyar Al'lam an-Nabula v1 p215
2. Majma' az-Zawa'id (Chapter Virtues of Ja'far)
3. Saheeh Bukhari Chapter Battle of Mutah
4. ibid
5. ibid

Merits

Sayyidina Ja'far was the cousin of the Prophet ﷺ and among the first people who believed, only thirty-one persons having believed before him.[1] In the fifth year of prophethood, he migrated with his wife, Sayyidah Asma رضی الله عنها bint Umays to an alien land for the sake of religion where he spent about fourteen years till he went to Madinah. After only a few months there, he was martyred in the Battle of Mutah. Before he was martyred, he lost both his hands in the battle. The Prophet ﷺ said, "Allah has granted him two wings in place of his two hands so that he flies about in Paradise wherever he likes."[2] This is why he was also called Ja'far Tayyar and Ja'far *Zul Janahayn* (Ja'far, the flier, and Ja'far of two wings). When Abdullah ibn Umar رضی الله عنه met his son, Abdullah, he would greet him thus السلام علیک یا ابن ذی الجناحین (Peace be on you O son of the Possessor of two wings!).[3]

Sayyidina Ja'far رضی الله عنه took great care of the poor and needy. Sayyidina Abu Hurayrah رضی الله عنه said that whenever he enquired anything from Ja'far رضی الله عنه, he took him to his home first and served a meal before giving an answer. He was the best person (with the exception of the Prophet ﷺ) for the needy.[4] Hence he was known as *Abul Masakeen.* He resembled the Prophet ﷺ in features and habits. The Prophet ﷺ himself said about that:

"You resemble me in features and manners."[5] اشبهت خلقي و خلقي.

When the migrants to Ethiopia returned to Madinah. Sayyidina Ja'far's wife Sayyidah Asma bint Umays visited Sayyidah Hafsah. Sayyidina Umar also visted her and asked who was there. On being told that Sayyidah Asma bint Umays was there, he said (in humour), "We who have migrated directly from Makkah are nearer the Prophet than you who have come from Ethiopia!" She was displeased at that and gave vent to her anger, saying, "Umar, you are wrong. You were with the Prophet ﷺ who took care of the

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1. Isabah v2 p85
2. Saheeh Bukhari, Chapter: Battle of Mutah, at Isabah v1 p242.
3. Saheeh Bukhari
4. Saheeh Bukhari (virtues of Ja'far)
5. Saheeh Bukhari (virtues, and Umarah al-Qada)

hungry among you and the unaware of religion while we were far away in an unknown land and in difficulty all for the sake of Allah and His Messenger."

Then she complained to the Prophet ﷺ who comforted her, saying "Umar is not more rightful than you. He and the Companions have migrated only once while you people have migrated twice."[1]

Sayyidina Ja'far was 41 years old when martyred. He had three sons — all born in Ethiopia. They were Abdullah, Awn and Muhammad. رضی الله عنهم ورضوا عنه

Sayyidina Zayd Ibn Harithah ﷺ

He belonged to the tribe, Banu Kilab who lived far away from Makkah. He was being taken somewhere in his childhood with his mother or uncle when the bandits looted the carvan and took away the children as slaves. They sold these slaves near Makkah and Zayd was bought by Hakim ibn Hizam of Makkah who gave him to his paternal aunt, Khadijah. This was before she was married to the Prophet ﷺ. Zayd was about eight years old then. When they were married, Sayyidah Khadijah رضی الله عنها presented the slave to the Prophet ﷺ who treated him with tremendous love and extreme care so that the child forgot his parents. A man of Banu Kilab, who had come to Makkah to perform Hajj and had seen Zayd, informed his parents who were worried about him beyond words. His father and uncle visited Makkah to fetch him and had brought much wealth to ransom him. They contacted the Prophet ﷺ and offered a lot of money to ransom Zayd. He asked Zayd if he recognised those men and he recognised both his father and uncle to whom the Prophet ﷺ then said, "Keep your wealth with you. This is Zayd and, if he agrees, you may take him along." But, Zayd refused to go with them. The Prophet ﷺ was so impressed with his conduct that he took him to the Haram and with the Quraysh as witnesses he proclaimed, "From today Zayd is my son! I am his father and he is my heir." Since then he was called Zayd ibn Muhammad. Much later when Islam disallowed this ignorant custom of regarding an adopted son as one's own, Zayd was again called Zayb ibn

1. Saheeh Muslim (Virtues of Ja'far)

Harithah.[1] Some reports say that his brother Jablah ibn Harithah had also come to take him away and applied much pressure on him but he did not go. Later he confessed that Zayd was right.[2]

Then, when Allah favoured mankind with Muhammad ﷺ as their Prophet, Zayd was among the first persons to believe.[3] (At that time he was called Zayd ibn Muhammad). He, therefore, shared every difficulty the Prophet ﷺ encountered as a Believer. He was with him during the journey to Ta'if and played with his life in many battles after *hijrah* till he was martyred in the Battle of Mutah.

When he was of marriageable age, the Prophet ﷺ married him to Sayyidah Zaynab رضى الله عنها bint Jahsh, the Prophet's ﷺ cousin. But they could not maintain their marriage for long and were divorced as we have read in the account of Sayyidah Zaynab رضى الله عنها. The Prophet ﷺ then married him to Sayyidah Umm Ayman رضى الله عنها who was the slave of the Prophet's father, Abdullah. She was inherited by him and he had set her free. Sayyidina Usamah رضي الله عنه was born to them.[4]

Merits

It is very difficult to recount the fine qualities and merits of Sayyidina Zayd ibn Harithah رضي الله عنه. He loved the Prophet ﷺ more than he loved his parents and therefore he preferred to stay with the Prophet ﷺ rather than go with his parents and live a free life. Similarly, the Prophet ﷺ also loved him dearly and adopted him as a son. He was, therefore, called Zayd ibn Muhammad for a good part of his life till — the verse of the Qur'an was revealed:

اُدْعُوْهُمْ لِاٰبَآئِهِمْ (الاحزاب ٣٣:٥)

{Call them by (the names of) their fathers} (al-Ahzab 33:5)

The Companions then began to call him as Zayd ibn Harithah.[5] However, the Prophet ﷺ continued to love him as a son, and he

1. Seerat ibn Hishab v1 pp266 - 267. Fath al-Bari (Virtues of Zayd, Saheeh Muslim v2 p283
2. Jami' Tirmizi.
3. al-Bidayah wa an-Nihayah v3 p24
4. al-Bidayah wa an-Nihaya v2 p272
5. Saheeh Muslim (virtues of Zayd)

often spoke of that.[1] He waited eagerly for him whenever Sayyidina Zayd ﷺ went out of Madinah. Sayyidah Ayshah رضى الله عنها related an incident. {Sayyidina Zayd came to Madinah after some absence. The Prophet was present in my house when Zayd knocked at the door (and the Prophet had also learnt somehow that it was Zayd who had come) He went so rapidly to receive him that his cloak fell down from his body and he dragged it along as he went out. I had never seen him go out in this way before. He embraced him and kissed him}[2] The Prophet ﷺ had great confidence in his valour and leadership qualities. Sayyidah Ayshah رضى الله عنها said that whenever the Prophet ﷺ sent him on an expedition, he made him its commander.[3] And when he went with an army he appointed Zayd as his Khalifah at Madinah.

Martyrdom

The Prophet ﷺ had appointed Sayyidina Zayd ibn Harithah as commander of the army that he had sent to Mutah in 8 AH. It is a place in Shaam and Muslims were pitted against the Romans. They fought bravely with their commander but he was martyred. The Prophet ﷺ was much grieved over his martyrdom. In the same battle, Sayyidina Ja'far and Abdullah ibn Rawahah were also martyred. The Prophet ﷺ said:

Seek forgiveness for your brother Zayd. He has ran into Paradise.[4]

استغفروا لا خيكم قددخل الجنة وهو يسعى.

Sayyidina Usamah Ibn Zayd ﷺ

Sayyidina Usamah the son of Sayyidina Zayd ibn Haithah was born in the third year of prophethood. The Prophet ﷺ was very much pleased on his birth because the child's parents were very dear to him.

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❶. Siyar A'lam an-Nabula v1 p220 on the authority of Musnad Ahmad
❷. Jami' Tirmizi Chapter ما جاء في المعانقة والقبلة
❸. Fath al-bari v7 p87 (refec: Sunan Nasa'i)
❹. Jami' Tirmizi

Merits

He spent his childhood days with the Prophet ﷺ who treated him as a grandfather would. He took him in his lap and even cleaned his nose. Once Sayyidah Ayshah رضی الله عنها offered to clean the child's nose; and he said, عائشه احبیه فانی احبه، "O Ayshah, I love him. You too should love him." Sometimes, he held his grandson Hasan ؓ and Usamah ؓ and made this supplication for them اَللّٰهُمَّ اَحِبَّهُمَا فَاِنِّيْ اُحِبُّهُمَا. "O Allah, love them both, for I love them!"[1]

Sayyidina Zayd, Usamah and Umm Ayman were to the Prophet ﷺ like his own family not only at Makkah but also at Madinah after *hijrah*. All three of them were very close to him. A woman of a respectable family once stole something and was caught. The Prophet ﷺ gave his verdict that her hand should be amputated. This was very embarassing for her family but no one could put in a word with the Prophet ﷺ except Usamah ؓ. The Hadith in Bukhari is:

Only Usamah can make a recommendation.[2]	فقالو من يجترى عليه الا اسامة بن زيد حب رسول الله صلى الله عليه وسلم .

Then, Usamah did make a recommendation but the Prophet ﷺ did not accept it. He could not violate the limits prescribed by Allah.

Sayyidina Usamah ؓ was a child during the Battle of Uhud but he did make a direct request to the Prophet ﷺ to let him participate. He was not allowed. During the Battle of Trenches he was 15 years old and was allowed to participate and thereafter he fought in many battles. In many of them he was appointed a commander. He witnessed his father's martyrdom in the battle of Mutah. In the last days of his life, the Prophet ﷺ sent him to the same place as commander of force which included Sayyidina Abu Bakr ؓ, Umar ؓ, Sa'd ibn Abu Waqqas ؓ and Abu Ubaydah ibn al-Jarrah[3] ؓ. Sayyidina Usamah ؓ was twenty years old at that time. Some people were surprised at that so, the Propeht ﷺ said:

❶. Saheeh Bukhari (account of Usamah)
❷. ibid
❸. Fatah al-Bari v7 p87

If you question Usamah's leadership you had also questioned his father's leadership though he was worthy of it and dear to me. In the same way, Usamah is worthy of it and dear to me.[1]	ان تطعنوا فی اما رته فقد طعنتم فی امارة ابیه من قبله وایم الله لقد کان خلیقاً للامارة وایم الله ان کان من احب الناس الی وایم الله ان هذا لخلیق لها وان هذا لمن احب الناس الیّ.

The version in Saheeh Muslim has the additional words:

I bequeath you to be good in treating Usamah because he is one of your righteous men.	فاوصیکم به فان من صالحیکم

The army had not gone much away from Madinah when the Prophet's ﷺ illness, and its seriousness, was reported to them. Hence, they returned to Madinah. Usamah ؓ met the Prophet ﷺ but he was unable to speak and he placed his hands on Usamah and raised them in the manner of prayer. Usamah said that he thought the Prophet prayed for him.[2]

After the Prophet's ﷺ death, conditions had become very serious and difficult for the Muslims and many Companions were of the opinion that the army should not be sent for some time, and if it had to be sent, an experienced grown up man must lead it. However, Sayyidina Abu Bakr ؓ did not agree to any changes in the set up and he sent it under Usamah ؓ. Later, came back from its mission sound and successful.

The Companions also loved Usamah ؓ. For instance, Sayyidina Umar ؓ had apportioned allowances for the Companions from the state Treasury according to their ranks. His son Abdullah's ؓ allowance was three thousand dirham but Usamah's ؓ was three thousand five hundred dirham. When asked why Usamah ؓ was given superiority over Abdullah ؓ though he had never excelled over him in any battle, Sayyidina Umar ؓ

❶. Saheeh Muslim (Chapter: Virtues of Zayd ibn Harithah and his son Usamah). Saheeh Bukhari (Chapter: Battle Zayd ibn Harithah and Chapter: the Prophet ﷺ sending of Usamah ibn Zayd during his illness). Jami' Tirmizi (Virtues of Zayd ibn Harithah).

❷. Tirmizi (Virtues of Usamah)

said,"The reason is that his father Zayd ﷺ was dearer to the Prophet ﷺ than your (Abdullah's) father and Usamah ﷺ was dearer than you. So, I have preferred the Prophet's ﷺ love over my love."

Death

Sayyidina Usamah ﷺ died in 54 AH or a little earlier at Madinah or at Wadi al-Qura near it. Before his death, he spent much time at a settlement Mizzah near Damascus. رضى الله عنه وارضاه

Sayyidinah Abdullah Ibn Mas'ood ﷺ

He was a resident of Makkah and a vey early adherent of Islam, only five people had preceded him and he was the sixth Muslim.[1] His father had died in pre-Islamic era but his mother did embrace Islam and was a high-ranking *Sahabiyah* (a female who has met or seen the Prophet ﷺ) Like every other Muslim, Abdullah ibn Mas'ood ﷺ also suffered persecution at the hands of the idolaters. The Companions ﷺ were discussing on ways to get the Quraysh to listen to the Qur'an and he volunteered to recite it to them. The other Companions ﷺ said to him that they should find one who has sufficient backing in Makkah so that the Quraysh may not dare to beat him. But, Abdullah ibn Mas'ood ﷺ went to one of the gatherings of the Quraysh and recited to them the initial verses of *surah al-Rahman.* The result was as expected — he returned with blood all over his body! the Companions ﷺ tried to sympathise with him, but he said, "These idolaters are now more worthless in my sight than they were before I had gone there. And, I am again prepared to go to them for this work."

He was also one of them who had migrated to Ethiopia in the fifth year of Prophethood. They were told there that all the Quraysh had embraced Islam, so he came back to Makkah only to find that his report was unfounded. He returned to Ethiopia and stayed there till the Prophet's migration to Madinah where he went directly from Ethiopia.[2] There preparations were on for Battle of Badr, so he too

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❶. Siyar A'lam an-Nabula v1 p431. Asad al-Ghabah v3 p256

❷. Mu'arif as-Sunan v3 p510 on the authority of Fatah al-Bari and Tabaqat Ibn Sa'd and Mughari ibn Musa.

joined the army. He finished off Abu Jahl who had some breath in him after two young Ansar boys had killed him.[1] Thereafter, he took part in every battle with the Prophet ﷺ.

Sayyidina Abdullah ibn Mas'ood ؓ was lean-bodied, wheat coloured man. When the Prophet ﷺ once made him climb a tree for some purpose, the other Companions ؓ saw his skinny legs and laughed. The Prophet ﷺ said, لرجل عبدالله اثقل في الميزان يوم القيامة من احد "In the sight of Allah, the thin legs of Abdullah ibn Mas'ood are heavier than the Mount Uhud." He wore clean and neat garments and used perfume profusely.

Merits

He is counted among Companions of excellence and perfection. He was among the first and earliest about whom Allah has said that He is pleased with them and they with him. Much of his life he spent in service to the Prophet ﷺ and he was one of those who were ahead in personal assistance to the Prophet ﷺ in travel and at home and such Companions were called *Sahib un-Na'layn wa as-Siwak wa al-Wasadah* (those who looked after his requisites)[2] — shoes, tooth brush and water-container for ablution). He was one of the only few Companions who had a closeness with the Prophet ﷺ. He visited the Prophet ﷺ frequently and served him in different ways. He had the Prophet's ﷺ special permission for that. He said that the Prophet ﷺ said to him: اذنک علی ان یر فع الحجاب وان تسمع سوادی حتی انهاک. "When you see that the curtain over my door is raised up then you may come in without permission and listen to my secrets unless I forbid you to come."[3] He was, therefore, called the Prophet's ﷺ confidant. Sayyidina Abu Musa al-Ash'ari ؓ said, "I and my brother visited the Prophet ﷺ from Yaman. We observed Abdullah ibn Mas'ood ؓ and his mother at the Prophet's house frequently so that we were under the impression that they too were members of his household."[4]

Sayyidina Abdullah ibn Mas'ood ؓ was very learned too. He

1. Siyar A'lam an-Nabula v1 p461 and Nawawi, Sharah Muslim (Chapter: Killing of Abu Jahl)
2. Saheeh Bukhari (virtues of Abdullah ibn Mas'ood)
3. Saheeh Muslim (raised curtain is sign of permission)
4. Saheeh Bukhari (virtues of Ibn Mas'ood)

was one of those who could issue an edict and pass a judgement. He had acquired tremendous knowledge of the Qur'an and *sunnah* from the Prophet ﷺ and, by Allah's grace, he also had students of an extraordinary type who spread his exegesis of the Qur'an, his reports of Ahadith and other knowledge. He had a particular attachment with the Qur'an and a deep interest in it, and he had comitted it to memory very well. He read it very correctly and in a good style. Sayyidina Umar ﷺ said, "Once, the Prophet ﷺ, Abu Bakr, and I sat down discussing some thing late into the night after isha at the Prophet's ﷺ house. When the discussion was over he came to see us off (till the mosque which was attached to his house). We found someone engaged in salah in the mosque. The Prophet ﷺ recognised him as Abdullah ibn Mas'ood and he stood for long listening to his recital and said afterwards:

من سره ان يقرأ القرآن رطباً كما انزل فليقرا علىٰ قرأة ابن ام عبد

"If anyone likes to recite the Qur'an as fresh as it had descended then he must recite it on the reading of Abdullah ibn Mas'ood."[1]

Sayyidina Abdullah ibn Mas'ood ﷺ said that the Prophet ﷺ once asked him to recite the Qur'an to him. He said, "I began to recite the surah *an-nisa* and when I came to the verse (41):

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ وَّجِئْنَابِكَ عَلىٰ هٰؤُلَاءِ شَهِيْداً

(النساء ٤:٤١)

{How then shall it be, when We bring from each people a witness, and We bring you (O Prophet) as a witness against these?}

he stopped me and I saw tears rolling down his eyes."[2]

Of the Companions whom he had named as those from whom the others should learn the Qur'an, the name of Sayyidina Abdullah ibn Mas'ood ﷺ came first. It is stated in Saheeh Bukhari:

استقرؤا القرآن من اربعة من عبدالله بن مسعود و سالم مولىٰ ابى حذيفه وابى بن كعب ومعاذبن حبل.

(The other three names were Saalim the freed slave of Abu Huzayfah, Ubayy ibn Ka'b and Mu'az ibn Jabal).[3]

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1. Tuhfah al-Ahwazi (refec: Musnad Ahmad)
2. Saheeh Bukhari, Tirmizi, Saheeh Muslim.
3. Saheeh Bukhari, Saheeh Muslim (virtues of Abdullah Ibn Mas'ood)

Sayyidina Abu Mas'ood Ansari ﷺ confirmed the excellence of Sayyidina Ibn Mas'ood ﷺ in these words:

ما اعلم رسول الله ترک بعده اعلم بما انزل الله من هذا القائم.

"To my knowledge, after the Prophet, no one has a greater knowledge of the Qur'an than Abdullah ibn Mas'ood.ﷺ"[1]

Sayyidina Abdullah ibn Mas'ood ﷺ said about himself, "I read more than seventy surah of the Qur'an directly from the Prophet ﷺ and I know about every surah of the Qur'an where it was revealed and I know the background of revelationi of every verse."[2]

Sayyidina Umar ﷺ as Khalifah sent Sayyidina Abdullah ibn Mas'ood ﷺ as teacher of the Qur'an to Kufah. He wrote to the people of Kufah: "I sent Abdullah ibn Mas'ood as my deputy and your teacher. He is one of the front rank elder Companions of the Prophet ﷺ and was a participant in the Battle of Badr. I am in need of him here but I prefer you over me. Do obey and follow him." So, he remained in Kufah in the times of Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, and Kufah was the centre of his religious and scholarly activities and of the spread of his teachings. He has reported 848 Ahadith. Sayyidina Umar ﷺ had also made him head of the state Treasury and as long as he was in Kufah he retained this post. Sayyidina Uthman ﷺ had called him to Madinah towards the end of his Khilafat.[3]

Sayyidina Abdullah ibn Mas'ood ﷺ resembled the Prophet ﷺ in appearance and straight forward conduct. Sayyidina Huzayfah ﷺ said:

ما اعرف احداً اقرب سمتا وهدياً ودلاً بالنبی صلی الله علیه وسلم من ابن ام عبد

"I do not know anybody resembling the Prophet's appearance, good manners and acceptable conduct more than Ibn Umm Abd (Abdullah ibn Mas'ood)."[4]

If we were to reproduce all the reports of Sayyidina Abdullah Ibn Mas'ood's ﷺ excellences as found in Books of Hadith and

❶. Saheeh Muslim

❷. Saheeh Muslim (Virtues of Abdullah ibn Mas'ood)

❸. A'lam an-Nabula v1 p486.

❹. Saheeh Bukhari, Jami Tirmizi

seerah, we would compose a whole volume on that which we cannot in the limited space available to us. So, we shall just narrate one more Hadith from Saheeh Muslim.

Sayyidina Sa'd ibn Abu Waqqas ﷺ said: Six of us were seated with the Prophet, one of them was Abdullah ibn Mas'ood ﷺ The idolaters of Makkah said, "If you drive away these people from you then we are prepared to listen to you." The Prophet was inclined to do that when the verse 52 of surah *al-An'am* was revealed:

وَلَاتَطْرُدِالَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَا (الانعام ٦:٥٢)

{And drive not away those who call upon their Lord morning and evening desiring His countenance.}[1]

The verse, therefore, declares great merit of the Companions who were there.

Death

Sayyidina Uthman ﷺ had called Sayyidina Abdullah ibn Mas'ood ﷺ from Kufa to Madinah in the last days of his Khilafat. He died in 32 AH in Madinah and perhaps Sayyidina Uthman ﷺ led his funeral salah. He was 60 years old at the time of his death.[2]

Sayyidina Ubayy Ibn Ka'b ﷺ

Light of Islam had begun to shine in Madinah in the eleventh year of Prophethood while the Prophet was still at Makkah. some pilgrims from Madinah had met him and were impressed into believing in Islam. They swore allegiance to him at Mina near Jamrah Aqabah. This is known as the first *Bay'at Aqabah* (the First Pledge at Aqabah). Six people had believed and given this pledge. Next year, 12th of prophethood, twelve people swore allegiance at the same place. This was the Second Pledge at Aqabah. Ubayy ﷺ ibn Ka'b ﷺ was one of those twelve men.

Merits

Sayyidina Ubayy ibn Ka'b ﷺ belonged to the Khazraj tribe. He is among the first of Madinans who embraced Islam. He was a

❶. Saheeh Muslim (Chapter Sa'd ibn Abu Waqqas)

member of those who swore allegiance in the Second Pledge at Aqabah before *hijrah*. and of those who participated in the Battle of Badr after *hijrah*.[1] He also had the privilege to write down the revelation after *hijrah*. and he recited Qur'an very well. The Prophet had called him the greatest reciter of the *ummah*,[2] and said to him once, "Ubayy. Allah has commanded me to recite the Qur'an to you." He asked. "Did He take my name?" The Propeht ﷺ said, "Yes! He took your name and said that I must recite the Qur'an to you." Sayyidina Ubayy ibn Ka'b ؓ wept on hearing that and the Prophet ﷺ recited to him the surah *al-Bayyinah*. He had memorised the whole Qur'an during the Prophet's ﷺ life-time,[3] and was appointed an imam by Sayyidina Umar ؓ, in his times, when he initiated congregatioinal taraweeh in Ramadan.[4]

The Prophet ﷺ once asked him, "Ubayy, tell me which verse of the Qur'an is the greatest in your sight?" He said: الله لا اله الا هو الحى القيوم (meaning the *ayat ul-Kursi*, 2:255). The Prophet ﷺ remarked, "ليهنك العلم يا ابا منذر O Abu Munzir! Congratulations on your knowledge."[5] This verse proclaims Allah's unity, greatness and attributes, and its many virtues are mentioned in Ahadith. He had a distinct relationship with the Qur'an both practically and scholastically, and he invited other people to it. Someone asked him for advice and he said:

اتخذ كتاب الله اما ماً وارض به حكما وقاضياً فانه الذى استخلف فيكم رسولكم ، شفيع مطاع، شاهد لا يتهم ، فيه ذكر كم وذكر من كان قبلكم وحكم ما بينكم وخبر كم وخبر ما بعد كم .

{Take the Qur'an as your leader. Abide by it in everything and accept willingly all its verdicts because the Prophet has left it behind as his successor for you. It is an intercessor whose intercession will be accepted surely. It is a witness that none can doubt. It mentions you and those before you and has an answer for your mutual wranglings. It has news about you and those who will come after you.} 6

1. Isabah v1 p31. Fath al-Bari v7 p127
2. Jami' Tirmizi (virtues of Mu'az ibn Jabal)
3. Saheeh Muslim. Jami' Tirmizi
4. Sunan Abu Dawood (Chapter al-Qunoob fi witr)
5. Saheeh Muslim (Virtues of Surah al-Kahf and verse ayat ul-Kursi)
6. Siyar A'lam an-Nabula p393

He was much concerned about preparations for the Hereafter and he regarded this world as a means of gaining in the next world. He came across a man who spoke ill of the world. So he said to him:

هل تدری ماالدنیا فیها زاد نا الی الاخرة وفیها اعمالنا التی تجزی بها

"Do you know what the world is? It is the provision for the Hereafter. It is here that we have to do deeds that will fetch us Paradise in the Hereafter."

The Companions ﷺ respected him. Sayyidina Umar ﷺ called him Sayyid ul-Muslimeen and consulted him on ruling and verdicts.[1]

He was of average height and lean. He wore very clean dress.

His death is placed in 19 AH, 22 AH or 30 AH, opinioins being divided. Allah knows best.[2] رضی اللہ عنہ، وارضاہ

Sayyidina Abu Hurayrah ﷺ

The difference of opinion on Abu Hurayrah's real name is of such a nature that such a like difference is not found about any other Companion. About thirty names are suggested of which Imam Tirmizi has selected *Abd Shams* or *Abdullah* and Imam Bukhari has preferred *Abdullah*[3]. Imam Nawawi has chosen *Abdur Rahman ibn Sakhr* in his *Sharah Muslim.* The same thing is found in Tazkirat ul-Huffaz.[4]

He is known by his *Kunyah* only and very few people know that Abu Hurayrah is not his name. How he got this kunyah? He said, "I used to herd sheep and had a cat which I placed on a tree in the night but took along with me during the day when I tended the sheep. So, my people at home called me Abu Hurayrah.[5] (Hurayrah is Arabic for a small cat.) But, he also said, I had a cat in my hand, so, the Prophet addressed me as Abu Hurayrah.[6]

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1. Siyar A'lam an-Nabula v1 p399, 400
2. Isabah v1 p22
3. Jami' Tirmizi (Chapter: Virtues of Ablution) Asad al-Ghabah.
4. Sharah Muslim (بیان الایمان -----) Tazkirat ul-Huffaz.
5. Jami Tirmizi (Virtues: of Abu Hurayrah)
6. Mirqah (refec Ibn Abdul Barr) Tazkarah Huffaz v1 p32, Asad ul-Ghabah v5 p316.

Merits

Sayyidina Abu Hurayrah ﷺ belonged to the Daws tribe for whom the Prophet ﷺ had prayed .اللهم اهد دوساً وائت بهم "O Allah! Guide the Daws and send them to me."[1] He came to the Prophet ﷺ at the age of thirty when he was at Khaybar in 7 AH. Since then he was in constant company of the Prophet ﷺ at home or in travel. The Prophet ﷺ had erected a shed near the mosque for the students who came from outside to seek knowledge and had no home. This shed was their lodging home, the mosque their school and the Prophet ﷺ their teacher. The people of Madinah cared for these students who were forbidden to beg no matter how dire the circumstances. In fact, they faced very difficult times. Often, they fell down in salah from hunger and the Prophet ﷺ would say after finishing the salah, "If you were to know what reward you have with Allah against this hunger, to be intensified."[2] Sayyidina Abu Hurayrah ﷺ had an outstanding station among these people. He said, "I would fall down between the Prophet's ﷺ pulpit and the house of Sayyidah Ayshah رضی الله عنها due to hunger. People thought I had fainted or had epilepsy, so they pressed my neck with their feet though I suffered from hunger."[3] Sometimes, when he could not endure, he would ask a Companion the meaning of a verse perchance that man observed his condition and offered a meal. Not all the Companions always observed his plight. If they did, they would take him home and serve a meal otherwise he explained the verse and went their way.[4] He sacrificed much to secure knowledge and Allah blessed him with many bounties. He related the most number of Ahadith, 5374 in all.[5] When some Companions and tabi'een pointed out that though he had believed in 7 AH yet he had related the highest number of Ahadith, he said:

ان الناس كانوا يقولون اكثر ابو هريرة وانى كنت الزم رسول الله صلى الله
عليه وسلم بشبع بطنى حتىٰ لا اكل الخمير ولا البس الحبير ولا يخدمنى
فلان وفلانة وكنت الصق بطني بالحصباء من الجوع."

❶. Saheeh Muslim
❷. Jami' Tirmizi (Chapter: ما جاء في معيشة اصحاب النبى صلى الله عليه وسلم)
❸. Jami' Tirmizi (chapter ما جاء في معيشة اصحاب النبي صلى الله عليه وسلم وتذكرة الحفاظ). Tazkarat ul-Huffaz v1 p35.

"The people ask why I report so many Ahadith. I always stay with the Prophet — neither eat good food nor wear decent garments I do not seek any assistance but sometimes I have to lie down on my stomach because of hunger."

He also said:

"كنت رجلا مسكيناً اخدم رسول الله صلى الله عليه وسلم على مل بطنى وكان المهاجرون يشغلهم السفق بالا سواق وكانت الا نصار يشغلهم القيام علىٰ اموالهم."

"I was a poor man. I served the Prophet ﷺ and could get something to eat with difficulty. The Muhajirs were engaged in trading and the Ansars in farming. (So I had a greater opportunity to preserve the Prophet's Ahadith and sayings).[1]

He also said:

"ما من اصحاب النبى صلى الله عليه وسلم احد اكثر حديثاً عنه منى الا ماكان من عبدالله بن عمرو فانه كان يكتب ولا اكتب."

None of the Companions report as many Ahadith as I do. However, Abdullah ibn Amr ibn al-Aas narrates more Ahadith because he writes and I do not write."[2]

However, in Books of Ahadith, the reports of Sayyidina Abu Hurayrah ؓ surpass those of Sayyidina Abdullah ibn Amr ibn al-Aas ؓ and it is agreed that no other Companion ؓ has reported more Ahadith than Abu Hurayrah ؓ.[3] "وقد اجمع اهل الحديث علىٰ انه اكثر الصحابة حديثاً" Sayyidina Ubayy ibn Ka'b ؓ said about him that he could narrate the highest number of Ahadith because he often put questions to the Prophet ﷺ which the others did not dare to ask.[4]

He was so much hungry of knowledge that all the bounties of the world were meaningless to him compared to learning. The Prophet ﷺ once offered him anything he liked from the booty, he said, "O Messenger of Allah! Let me have from what Allah has given you of knowledge."[5] The Prophet ﷺ himself testified to this

❶. Saheeh Muslim (Virtues of Abu Hurayrah)
❷. Saheeh Bukhari (Kitab at-Ilm)
❸. Isabah v7 p201 Tazkarat ul-huffaz v1 p32
❹. Isabah v7 p202. Tazkarat ul-Huffaz v1 p34
❺. Isabah v7 p204

quality of Sayyidina Abu Hurayrah ﷺ when he asked him: من اسعد الناس بشفاعتک یوم القیامة who would be the fortunate one to benefit from his intercession. The Prophet ﷺ said,

لقد ظننت یا اباهریرة ان لا یسئلنی من هذا الحدیث احد اول منک لما رأیت من حرصک علی الحدیث اسعد الناس بشفاعتی یوم القیامة من قال لا اله الا الله خالصاً من قلبه.

"O Abu Hurayrah! I had thought that you will be the first one to put this question to me because I find you longing for Hadith. Those who say with a sincere heart لا اله الا الله (There is no God but Allah) will be most deserving of my intercession."[1]

Sayyidina Abu Hurayrah ﷺ also received a great share of the Prophet's ﷺ supplication and the Prophet made it a point to pray for his good memory,[2] which prayers were granted. He never forgot what he listened from the Prophet. The muhadditheen have, therefore, called him the Companion with the highest retaining power.[3] He explained his strong memory to his petition to the Prophet that he heard much from him but did not remember them. The Prophet ﷺ said to him, "Spread out your garment." Then he recited something on that and, on his instructions, Abu Hurayrah ﷺ collected the garment on his chest. From that day, he did not forget anything that the Prophet ﷺ said.[4]

The Companions confirmed that he had a great retentive power and was constantly in the Prophet's ﷺ company. On someone's asking, Sayyidina Talhah ibn Ubaydullah ﷺ confirmed that Abu Hurayrah ﷺ had truly heard those Ahadith from the Prophet ﷺ that they had not heard. The reason was that he was a poor man who had no wealth and was the Prophet's ﷺ guest. He was always with the Prophet ﷺ with whom he even had his meals while the other Companions had their families and occupations to attend to and they met the Prophet only in the morning and evening so they were deprived of many Ahadith. Sayyidina Abdullah Ibn Umar ﷺ also said something to this effect.[5]

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❶. Saheeh Bukhari (Chapter Hirs ala al-Hadith)
❷. Saheeh Muslim. Jami' Tirmizi. Asad al-Ghabah v5 p316
❸. Isabah v7 p202
❹. Saheeh Muslim, Jami' Tirmizi
❺. Jami' Tirmizi (Virtues of Abu Hurayrah)

Sayyidina Abu Hurayrah ﷺ said that he took some dates to the Prophet ﷺ and requested him to bless them. The Prophet ﷺ made a prayer and asked him to place them in his bag and to take out some from the bag when he felt a need for that. He said, "I had the bag with me for years and I ate from that and also gave away much in Allah's path but lost it at the time of Sayyidina Uthman's ﷺ martyrdom."[1]

However, Sayyidina Abu Hurayrah ﷺ was much grieved that his mother continued to disbelieve though he was a Believer. He tried his best to bring her to the fold of Islam but she resisted and, often, spoke to him harshly. One day, she even said something derogatory to the Prophet ﷺ which, of course, he could never be expected to tolerate. He went to the Prophet ﷺ weeping and related the story to him with a plea to pray for her guidance. The Prophet ﷺ made supplication forthwith, اللهم اهد ام ابی هريرة. "O Allah! Guide Abu Hurayrah's mother." He went home in an elated mood. The door was shut and he could hear water being poured. His mother had heard his footsteps and instructed him to wait outside. Then when she came out, she said:

اشهد ان لااله الا الله واشهد ان محمداً عبده ورسوله.

(I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and Messenger)

He wept in happiness and conveyed the tidings to the Prophet ﷺ who priased Allah and recited some good expressions. He then requested the Prophet ﷺ to pray to Allah to put in the hearts of His pious slaves love for him and his mother and also cause them to be dear to him and his mother, so the Prophet ﷺ made the prayer. That is why everyone loves him.[2] His mother's name was Umaymah رضى الله عنها.

Sayyidina Abu Hurayrah ﷺ also heard Ahadith from the Companions ﷺ after the Prophet's ﷺ death. And, those Companions and tabi'een who have reported from him are very many and Imam Bukhari has said that they numbered eight hundred.[3] He gave lessons in Hadith from the Masjid Nabawi itself.[4]

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❶. Jami' Tirmizi (Virtues of Abu Hurayrah)
❷. Saheeh Muslim (Chapter: Merits of Abu Hurayrah)
❸. Isabah v7 p202
❹. Saheeh Muslim (Virtues of Abu Hurayrah)

Apart from scholastic pursuits, he was given to much worship and devotional exercises. Abu Uthman al-Hindi Tabi'ee said that he stayed with Abu Hurayrah for seven days. He says. "I found out that he, his wife and their servant had divided the night into three parts and each one of them took turns to keep awake, and that was their constant practice."[1]

Sayyidina Umar ﷺ had appointed him governor of Bahrain but he resigned from the post and did not accept the responsibility when pressed again. When Sayyidina Umar ﷺ told him that though he rejected the offer someone better than him had asked to be nominated to a high office, he asked who that was. he said, "Sayyidina Yusuf ﷺ." Abu Hurayrah ﷺ remarked. "He was a Prophet son of a Prophet but I am Abu Hurayrah ibn Umaymah."[2] Later, Marwan did instal him sometimes as his deputy.

When in illness it seemed that death was near, he began to weep. He was asked why he wept and he said:

من قلة الزادو شدة المفازة،

"The journey is arduous while the provision is meagre."

This was his fear for the Hereafter, otherwise if he lacked provision for the Hereafter then who had it? The Khalifah, Sayyidina Marwan. payed him a sick visit and prayed for him, شفاک الله "May Allah cure you!" Abu Hurayrah ﷺ was quick to pray:

اللهم احب لقاءک فاحبب لقائی

"O Allah, I love to meet You, so love to meet me."[3]

In a little while after that this man who had forsaken his home and hearth for the sake of Allah and His Messenger and became the Messenger's guest departed from this world. رضی الله عنه، وارضاه

There is a difference of opinion on the year of his death. It is placed in 57, 58 or 59 AH, but 57 AH is the genrally accepted year.[4] He was 78 years old at the time of his death. Waleed ibn Uqbah led his funeral salah and he was buried in Jannat ul-Baqee'.

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❶. Isabah v7 p202
❷. Isabah v8 p21
❸. Isabah v7 p206
❹. Shazarat az-Zahab v1 p63 Isabat v7 p207

Sayyidina Abdullah Ibn Umar ﷺ

The son of Sayyidina Umar ﷺ, Abdullah ﷺ, was born in the third year of Prophethood. His mother was Zaynab رضی الله عنها bint Maz'oom, the sister of Sayyidina Uthman ibn Maz'oom ﷺ. Sayyidah Hafsah رضی الله عنها was also her daughter.[1] Abdullah had believed in Islam when a child with his parents, and made the hijrah with his father though some historians say that he had migrated earlier.[2] He was only ten years old then. He sought the Prophet's ﷺ permission to take part in the Battle of Badr but he withheld his permission because of his tender age. The same thing happened in the Battle of Uhud but, when he was fifteen years old in the Battle of Trenches, the Prophet ﷺ allowed him to participate. Thereafter, he was a regular participant in the battles. He was also one of those who swore allegiance at Hudaybiyah.[4]

Merits

He was the son of a prominent Companion of the Prophet ﷺ, Sayyidina Umar. The Prophet ﷺ confirmed his righteousness and piety. He is quoted in Saheeh Bukhari and Saheeh Muslim as saying that he dreamt one night that two angels took him near a well of fire. He was scared and chanted, اعوذ بالله من النار اعوذ بالله من النار (I seek refuge in Allah from the fire.) A third angel asked him not to fear. He related this dream to his sister Sayyidah Hafsah رضی الله عنها who mentioned it to the Prophet ﷺ who said: نعم الرجل عبدالله لوكان يصلی من الليل "Abdullah is the best of men. How fine it would be if he also offered *tahajjud*!" His son Saalim ﷺ reported this Hadith from Abdullah and said: فكان عبدالله بعد ذلک لاينام من الليل الا قليلاً. "My father slept but a little after that."[5] Apart from Saalim ﷺ, his freed slave, Sayyidina Na'fi ﷺ also reported the same thing, "He was engaged in salah all night. With the approach of dawn, he made istighfar (sought forgiveness of Allah) and he made it till morning. He was God-fearing that he wept as he recited the Qur'an.

❶. Isabah v4 p107. Nujoom az-Zahirah p192
❷. Asad al-Ghabah v3 p227
❸. Saheeh Bukhari
❹. Tazkirat ul-Huffaz v1 p37 Isabah v4 p107
❺. Saheeh Bukhari, Saheeh Muslim (Virtues)

One day he recited the following verse and tears rolled down his eyes profusely:"

اَلَمْ يَأْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ (الحديد ١٦:٥٧)

{Has not the time yet come for those who believe that their hearts should be humble for the rememberance of Allah} [1]

(al-Hadeed, 57:16)

A report in Jami' Tirmizi mentions another dream he saw. He was in Paradise holding a piece of silken cloth which took him by flight to whichever part of Paradise towards which he pointed it. He narrated the dream to his sister who got for him the Prophet's ﷺ interpretation ان عبدالله رجل صالح (Surely, Abdullah is a pious man).[2] Once the Prophet held his shoulder and said

کن فی الدنیا کا نک غریب او عابر سبیل وعد نفسک من اهل القبور.

"Live in this world as though you are a traveller or one passing by and count yourself among the occupiers of grave."[3]

He spent the rest of his life in accordance with this saying of the Prophet ﷺ. He never had anything to do with this world. Though he had many opportunities to gain worldly benefits yet he did not even look there. Some Companions tried to persuade him to accept their allegiance after the martyrdom of Sayyidina Uthman ؓ but he rejected their offers. They again suggested to him that he would get a unanimous support when Sayyidina Ali ؓ and Sayyidina Mu'awiyah ؓ were at loggerheads but he was not prepared. He also had before him his father's advice. When death was near, Sayyidina Umar ؓ had constituted a *Majlis shoora* (council of advice) comprising of Sayyidina Uthman ؓ, Ali ؓ, Talhah ibn Ubaydullah ؓ, Zubayr ibn Awam ؓ, Sa'd ibn Abu waqqas ؓ and Abdur Rahman ibn Awf ؓ. They were advised to select a Khalifah from among the six of them. They were also authorised to consult his son, Abdullah ؓ, but not to elect him a Khalifah.[4]

His simplicity can be guaged from Sayyidina Sa'eed ibn Jubayr's ؓ report that he found him lying in his house on a thick coarse cloth which is place under a camel's saddle.[5]

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❶. Isabah v4 p109

❷. Jami' Tirmizi (virtues of Abdullah Ibn Umar)

❸. Jami' Tirmizi (ما جاء في قصر الامل) ❹. al-Bidayah wa an-Nihayah v7 p145

❺. Jami' Tirmizi (Commentary on surah an-Noor)

Sayyidina Uthman ﷺ wished to appoint him a judge but he did not agree even though the Khalifah was persistent.[1]

He was very particular in observing the sunnah and did not make allowances for anyone. Someone asked him whether it was proper to perform *Hajj tamattu*. He said that it was correct to do it, but the man pointed out, "Your father disallowed us to do *Hajj tamattu'*." Abdullah ibn Umar ﷺ said, "Tell me if he disallowed but did the Prophet ﷺ allow it? Then, will you follow the Prophet ﷺ or my father?" The man agreed that the Prophet ﷺ should be followed. So, he said, "Listen, the Prophet ﷺ performed Hajj tamattu."[2]

Once he quoted the Prophet's ﷺ saying: ايذ نوا للنساء بالليل الى المساجد (Let women go to attend the congregational salah to the mosque at night). His son (Bilal or Waqid) said, "We will not permit women to go to the mosque. They will turn it into a means of mischief." He became angry at his son and said, "I quote to you the saying of Allah's Messenger but you say that you will not permit them."[3]

He was careful to observe the sunnah during travel too. He tried his best to go by the route on which the Prophet ﷺ had passed, to stop over wherever he had stopped, to offer salah where he had observed it, and to even select the tree for its shade which the Prophet had used. He performed Hajj every year and stopped at the same place the Prophet ﷺ had stopped at Arafah.4 He spent abundantrly in Allah's path and was careful to spend for His sake that which was dear to him. He never hesitated in setting at liberty the slave (male or female) who excelled in any respect. Rather, he

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❶. Tabaqat Ibn Sa'd v4 p146. Jami' Tirmizi (Chapter: on Judge)

❷. Jami' Tirmizi (Chapter: about tamattu'). There are three kinds of Hajj: *Tamattu'*, *qiran* and *ifrad*. In the first kind, the pilgrim assumes the ihram for Umrah alone in the months of Hajj at the miqat (a stipulated place beyond which a pilgrim can proceed only after assuming the ihram). At Makkah, he performs the Umrah and discards the ihram. Then at the time of Hajj, he assumes the ihram for Hajj. Sayyidina Umar رضى الله عنها disallowed that so that people may visit Makkah again and again and not satisfy themselves with one visit for both Hajj and Umrah, otherwise he did not regard performance of *tamattu'* improper. There is a difference of opinion on the Kind of Hajj the Prophet ﷺ performed — tamattu', qiran or ifrad. (Zakariya)

❸. Jami' Tirmizi (Chapter: Women Going to the Mosque)

❹. Isabah v4 p109

chose him for his liberty purposely. The very well-known tabi'ee Sayyidina Nafi' رحمة الله عليه was his slave. Sayyidina Abdullah ibn Ja'far offered one thousand dinar to buy him but Ibn Umar ﷺ did not accept the offer. Rather, he set him free for the sake of Allah. This same Nafi' was his student and transmitter of a number of his Ahadith. Imam Maalik said about his transmission that it was a golden chain. Ibn Umar ﷺ released many other male and female slaves, some of whom attained great scholarly heights.

Once Sayyidina Abdullah ibn Umar was going out of Madinah to some place with his friends. On the way, they stopped somewhere to eat and spread out the dining mat. A shepherd passed by and greeted them. Sayyidina Abdullah ibn Umar ﷺ invited him to the meal. He excused himself because he was fasting. He said, "You have kept an optional fast on a very hot, sultry day." The man said, "I regard these days on opportunity. Ibn Umar ﷺ was impressed with his ideas and to verify his righteousness said to him, "Sell us a goat from these. We will pay for it and also give you some of its flesh for your iftar (breaking of fast at sunset)." He said that the goats belonged to his master, not him. Ibn Umar ﷺ said, "The owner cannot know." The man asked, فاين الله فاين الله "Then where is Allah?" When he returned to Madinah, Ibn Umar ﷺ bought the slave and the goats from the man's master, released him from slavery and presented him all the goats.[1]

Many icncidents of his generosity and spending in Allah's path are narrated in Tabaqat Ibn Sa'd.[2]

The Companions ﷺ and the tabi'een رحمة الله عليهم acknowledged his merits and excellences. Sayyidina Abdullah ibn Mas'ood ﷺ, who was older than him and elder in rank, said

ان املک شباب قریش لنفسه عن الدنیا عبداللّٰه بن عمر.

> Among the young men of Quraysh, Abdullah ibn Umar ﷺ had the greatest control over his self[3]

Sayyidina Jabir ibn Abdullah ﷺ said that Abdullah ibn Umar ﷺ had no inclination whatsoever towards the world. The *tabi'ee*,

❶. Asad al-Ghabah v3 p228

❷. Tabaqat v4 pp160-164.

❸. Isabah v4 p107. Asad al-Ghabah v3 p227. Refec: Musnad Ahmad.

Sayyidina Suddi رحمة الله عليه, said, "I have known many Companions all of whom agree that even after the Prophet's ﷺ death, Abdullah ibn Umar carried on in the same manner and condition as the Prophet ﷺ had left him."[1] Abu Salamah ibn Abdur Rahman said, "When he died, Ibn Umar was like his father in merit, but the father lived in a time when there were others like him while in his days, Ibn Umar was the only one of his kind."[2] The biographers have quoted such sayings of his contemporaries in abundance. He was one of those who reported the highest number of Ahadith, being second to Sayyidina Abu Hurayrah رضي الله عنه with 1630 transmissions to his name. This, in spite of the fact that he was very cautious in reporting the Prophet's ﷺ sayings and if he did not know anything, he did not hesitate to confess his lack of knowledge.[3]

He survived the Prophet ﷺ by about sixty years. Apart from participation in battles, he spent most of his life in Madinah or Makkah. People visited him in large numbers to learn the Prophet's Ahadith from him. Even in extremely difficult times after Sayyidina Mu'awiyah's death, he kept himself on a steady path.

Death

He died at Makkah in 73 or 74 AH at the age of 87 years and was buried there:

Sayyidina Bilal رضي الله عنه

Sayyidina Bilal رضي الله عنه was the Prophet's ﷺ *mu'azzin* (one who calls the azan). He was of Ethiopian descent. His father's name was Rabaah while his mother's was Hamamah. He was a slave of the idolaters but became a Believer in the early days of Islam. This was difficult for his master to digest: his own slave rejecting his gods and calling upon the One Allah. So he and the other idolaters of Makkah loosened on him all kind of cruelty. Sometimes they made him wear an iron coat of mails and lie down on the hot, burning sand in severe heat. Sometimes they put him naked on the rocks

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❶. Isabah v4 p107

❷. Isabah v4 p108, on the authority of Sha'b ul-Eiman: Bayhaqi

❸. Isabah v4 p409. Ibn Hazm az-Zahiri 'asma ashab ar-riwayah.

and placed a rock on his chest. Sometimes he was asked to lie down on his stomach while his master stood on his back and the vagabonds of Makkah were encouraged to beat him with stick and whips. Their sole aim was to get hm to renounce Islam.

However, he only said ربی الله ،احد احد (My Lord is Allah, the One, the One!) The Prophet ﷺ was informed of his predicament. One day he exclaimed, لو كان عند ناشئ ابتعنا بلالا. "If we had resources, we would have purchased Bilal." Sayyidina Abu Bakr ؓ learnt of that and immediately bought Bilal ؓ and set him free. He now attached himself to the Prophet ﷺ and served him all the rest of his life.[1]

Merits

Very few Companions might have undergone the same kind of overdeal as Sayyidina Bilal ؓ went through for the sake of religion. Therefore, he got a higher rank. Sayyidina Umar ؓ said once, "Our chief is Abu Bakr ؓ and he got our chief Bilal ؓ his freedom."[2]

He is one of those Companions about whom the Prophet ﷺ said that they will go to Paradise.

عن ابی هريرة ان النبی صلى الله عليه وسلم قال لبلال عندصلوٰة الفجر يا بلال حد ثنی بارجي عمل عملته في الا سلام فاني سمعت دف نعليک بين يدی في الجنة قال ما عملت عملاً ارجیٰ عندی انی لم اتطهر طهورا فی ساعة ليل اونهار الا صليت بذلک الطهور ما کتب لی ان اصلی.

{Sayyidina Abu Hurayrah[3] said that once at the time of the Fajr salah, the Prophet ﷺ asked Sayyidina Bilal ؓ, "Tell me Bilal, what religious deed of yours do you regard most worthy and heopful because I heard your footsteps ahead of me in Paradise?" He said, "O Messenger of Allah! The deed I regard as worthy is that every time during day or night I perform ablution I follow it up with some optional salah whatever

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❶. Isabah v1 p171. Siyar A'lam an-Nabula v2 p349

❷. Saheeh Bukhari (Virtues of Bilal) Siyar A'lam an-Nabula v2 p349. Isabah v1 p171

❸. Saheeh Bukhari Saheeh Muslim

number I am enabled to offer."}

The words in Jami' Tirmizi are:

يا بلال لم سبقتني الى الجنة مادخلت الجنة قط الا سمعت خشخشتک امامي دخلت البارحةالجنة فسمعت خشخشتک امامي .

{O Bilal! What deed do you perform that takes you ahead of me in Paradise! Whenever I went to Paradise, I heard your footsteps ahead of me. Last night too I heard your footsteps."

He said,

يارسول الله ما اذنت قط الا صليت رکعتين وما اصابني حدث قط الا توضأت عند ها ورأيت ان الله عليّ رکعتين فقال رسول الله صلى الله عليه وسلم بهما.

"O Messenger of Allah! Whenever I call the azan, I offer two raka'at optional salah (which is perhaps *tahiyat ul-Masjid*). Whenever, my ablution is nullified, I perform it immediately and offer two raka'at for Allah's sake sincerely." The Prophet ﷺ said, "These are the two deeds responsible for the excellence."}

This shows that the Prophet ﷺ heard Sayyidina Bilal ؓ many times ahead of him in Paradise. Imam Tirmizi said that these reports pertain to dreams and some Ahadith explain that dreams of Prophets عليهم السلام are *wahy* (revelation), as Ibn Abbas ؓ had reported.

Imam Tirmizi has cited the Prophet's ﷺ saying that Paradise longs for and awaits Bilal.[1] In the making of hijrah too, Sayyidina Bilal ؓ was foremost and earliest. Only Sayyidina Mus'ab ibn Umayr ؓ and Ibn Umm Maktoom ؓ preceded him.[2] Further, when congregational salah began to be offered and azan was called out for it, Sayyidina Bilal ؓ had the privilege to be the very first one to call it at the *Masjid Nabawi*.[3] He called the azan all through the Prophet's ﷺ life but he could not stay on in Madinah after his death. When Sayyidina Abu Bakr ؓ seemed to insist that he should stay on, he asked: اعتقتني لله او لنفسک "Did you set me free for Allah's sake, or your own?" He said, "For the sake of Allah."

❶. Jami' Tirmizi (Virtues of Bilal)

❷. Tirmizi (Muqaddam an Nabi ﷺ and his Companions to Madinah

❸. Saheeh Bukhari (Begining of azan)

So, he said, "Then let me go to the battle-field," and he went to Shaam for that. Then he could not return to Madinah. He died in Shaam.

According to some reports, he did stay on when Sayyidina Abu Bakr ﷺ asked him to continue living in Madinah but, after his death, he did not listen to Sayyidina Umar ﷺ and went away from Madinah. When Sayyidina Umar ﷺ went to Shaam, he requested Sayyidina Bilal ﷺ to call the azan. When he did, there was a hue and cry and lamentation. The Companions ﷺ were reminded of the days of the Prophet ﷺ.[1]

He was one of those few Companions ﷺ whom the Prophet ﷺ had chosen as his close friends and counted them with the people of his household.[2]

The Companions ﷺ respected him. We have read Umar's ﷺ words about him. His son, Abdullah ﷺ once heard a poet praise his son, Bilal ibn Abdullah as the best Bilal, so, he spoke spontaneously, "You lie. Rather the Bilal ﷺ of the Prophet ﷺ is the best of all Bilals." He thus not only called him the best Bilal ﷺ, he also said that he was the Prophet's Bilal ﷺ.

Sa'eed ibn al-Musayyib رحمة الله عليه, the tabi'ee, said that to Sayyidina Bilal his religion was the dearest of all things. He could bear hardship but could not surrender his religion.

He had gone away to Shaam after the Prophet's ﷺ death. He died in 20 AH or 21 AH in Damascus.[3] When he was dying, his wife lamented loudly but he said "What a happy moment!" He added, غداً نلقى الا حبة . محمداً وحزبه. "Tomorrow, we meet Muhammad and his party."[4]

Sayyidina Anas Ibn Maalik ﷺ

Sayyidina Anas ibn Maalik ﷺ belonged to the Madinah tribe Khuzraj. The maternal parents of the Prophet's grandfather Abdul Muttalib belonged to the Banu Najjar a branch of this tribe.[5] His father died while he was a child and his mother, Umm Sulaym.

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1. Saheeh Bukhari, Fath al-Bari. Siyar A'lam an-Nabula p357
2. Jami Tirmizi (Virtues of people of the Household of the Prophet ﷺ
3. Siyar A'lam an-Nabula v2 p351
4. Siyar A'lam an-Nabula p357. Fath ul-Bari (Virtues of Bilal)
5. Saheeh Muslim v2 p419. Asad ul-Ghabah v1 p127

who was a meritorious *Sahabiyah* (A woman who has met the Prophet), received a proposal for marriage from Abu Talhah. She said that she would marry him only if he embraced Islam. Abu Talhah became a Muslim and they married.

Merits

When the Prophet ﷺ migrated to Madinah, Sayyidina Anas ؓ was just ten years old. His parents brought him to the Prophet ﷺ and said, ان انسا غلام کیس فلیخدمک "O Messenger of Allah! Anas is an intelligent child. We wish to leave him with you to serve you." He took him and from that day on, he was with Prophet ﷺ in his journeys and at home,[1] even in the battles. He was about evelen years old during Islam's first battle at Badr and some other children were sent away by the Prophet ﷺ though they longed to participate but Anas ؓ went along as the Prophet's ﷺ servant.[2] The muhadditheen do not count him as a participant of Badr because he was there as a servant.

He added to his name servant of Allah's Messenger ﷺ and took pride in that. The Prophet ﷺ also loved him much and sometimes called him يا بُنَيّ (O Son!) in love,[3] and he also played with him — sometimes pulling his ears and saying 'O the one with two ears!' Anas did everything a child would do at home. Once he refused to go on an errand when the Prophet ﷺ asked him to go but the Prophet ﷺ did not express displeasure. Later as he agreed to do it, he stopped outside with other children who were playing on the streets. The Prophet ﷺ also came out to do himself what Anas had refused to do. He found him playing on the street and asked him if he would go. He said that he would go shortly. Once his mother asked him where he had been and he said, "To attend to the Prophet's task." When she asked about its nature, he said that was the Prophet's secret. She instructed him to always keep his secrets. Sayyidina Anas ؓ related this Hadith to his student Thabit Bunai رحمة الله عليه and told him that if he had to reveal the secret. "I would disclose it to you, O Thabit."[4]

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❶. Saheeh Muslim v2 p253.
❷. Asad al-Ghabah v1 p127. Isabah v1 p71
❸. Jami' Tirmizi — (ما جاء يا بني)
❹. Saheeh Muslim (Virtues of Anas ibn Maalik)

The Kunyah of Anas ﷺ was Abu Hamzah. He got it because he, as a child, was eating a plant, *hamzah*, having plucked it from a tree. The Prophet ﷺ saw him and called him Abu Hamzah![1]

When Umm Sulaym رضى الله عنها requested the Prophet ﷺ to pray for Anas ﷺ, he prayed:

"O Allah! bestow on him abundant wealth and children, and bless him in that."

اللهم اكثر ماله وولده و بارک له فيما اعطيته.

Sayyidina Anas ﷺ attributed his plentiful wealth and innumerable offspring — more than a hundred children and grand children — to that prayer.[2] In a plant in this garden, the leaves emitted the odour of musk and the garden bore fruit twice in a year![3] Some versions also have the words (and admit him to Paradise) in the prayer. This is why a Tradition in *Saheeh Muslim* quotes Sayyidina Anas ﷺ as saying, "The Prophet ﷺ supplicated Allah for three things for me. I have seen two materialise and *Insha Allah* the third supplication will also be materialised."[4] Besides, he himself was one whose supplication were answered. Once, the farmer on his lands told him that the fields were parched. He offered two raka'at salah and prayed. There was plenty of rain soon and the fields were well-watered.[5] He offered salah very well and attentively. Sayyidina Abu Hurayrah ﷺ said:

مارأيت احداً اشبه صلوٰة برسول الله صلى الله عليه وسلم من ابن ام سليم

"I have not seen anyone pray salah as near the Prophet's salah as Anas prays."

Sayyidina Anas ﷺ was among those Companions ﷺ who have reported many Ahadith. Afte the hijrah, he spent all his time with the Prophet and had an opportunity to closely watch the Prophet's actions and hear his words. He has reported 2276 Ahadith,[6] and he also transmitted from the elder Companions ﷺ after the Prophet's ﷺ death. Some Companions ﷺ reported from him and he had a vast number of students among the *tabi'een*.

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❶. Asad al-Ghabah v1 p127. Isabah v1 p71
❷. Saheeh Muslim (Virtues of Anas ibn Maalik)
❸. Asad al-Ghabah v1 p127
❹. Saheeh Muslim, Jami' Tirmizi, etc.
❺. Isabah v1 p72
❻. Ibid

His mother, Umm Sulaym رضي الله عنها, was a very intelligent and wise woman. Imam Nawawi رحمة الله عليه has said that she was closely related to the Prophet ﷺ or to his father. A brother of hers was martyred in a battle he fought with the Prophet ﷺ. That is why the Prophet ﷺ had great regard for her and visited her often. A Hadith in Saheeh Bukhari and Saheeh Muslim tells us that he dreamt that she was in Paradise.[1]

She was very generous. She spent liberally on the Prophet ﷺ and in the way of Allah. When he came to Madinah, she had loaned him a garden of dates to meet his needs.[2]

She was brave and courageous and took part in battles. Her task was to nurse the sick and wounded and cook food for the men of her family but she also kept weapons with her for pretection. She had a dagger in her hand in the Battle of Hunayn which she told the Prophet she would use on an idolater if he dared to come near her.[3]

Her husband Abu Talhah رضي الله عنه, too, was an extraordinarily brave man. He was outstanding on the battlefield. In the Battle of Uhud when the idolaters had concentrated their attack on the Prophet ﷺ and great Muslim fighters were shaken, he shielded the Prophet ﷺ and continuously shot arrows at the enemy, being an expert in this field. He had the Prophet ﷺ behind him and never let him raise his head to look at the enemy, "O Prophet of Allah! May my parents be ransomed to you! Do not raise your head lest an arrow hurt you. Let my chest protect yours."[4]

The Prophet ﷺ always lived in hunger. Umm Sulaym رضي الله عنها and Abu Talhah رضي الله عنه were mindful of that and presented to him something, or he himself visited them and had a meal with them.

Sayyidina Anas رضي الله عنه said: Abu Talhah رضي الله عنه came home to Umm Sulaym and asked her if she had anything to eat, for, he had found in the Prophet's ﷺ voice weakness. She said that she had something and wrapped some barley bread in her mantle and asked me to carry them to the Prophet ﷺ. He was in the mosque with a few Companions and when I stood aside, he asked me if Abu

1. Saheeh Bukhari (Virtues of Umar). Saheeh Muslim (Virtues of Umm Sulaym)
2. Saheeh Muslim (Chapter رد المهاجرين الى الانصار منائحهم) Saheeh Muslim (Chapter (مرجع النبى ﷺ من الاحزاب الخ)
3. Saheeh Muslim Saheeh Bukhari
4. Saheeh Muslim Chapter: (Women in Battle with men)

Talhah had sent me with food and I said, "Yes!" He said to the Companions with him, "Come, lets go to Abu Talhah." I raced home ahead of them and informed Abu Talhah of their coming. He said to my mother that the Prophet ﷺ was coming to them with his Companions for a meal. She said that since he was bringing them, Allah and he know what to do. Sayyidina Abu Talhah رضي الله عنه welcomed him. The Prophet ﷺ said to Umm Sulaym, "Bring here whatever you have." She brought the same bread. He asked them to make small pieces of the bread and she put butter oil on them. He then recited something on the bread and instructed them to call the guests in ten's. The Companions came, ten at a time, and went away after eating. In all seventy or eighty had the meal.[1]

After the Prophet's ﷺ death, Sayyidina Abu Bakr رضي الله عنه sent Sayyidina Anas رضي الله عنه to Bahrain to oversee government work. After that, he took up residence at Busrah where he died in 93 AH. He was the last of the Companions to die.

Sayyidina Anas also reported from the elder Companions. Among his students were Hasan Busri, Thabit Bunani, Qatadah, etc. رضی الله عنه، وارضاه.

Sayyidina Salman Farsi رضي الله عنه

He was from Isabah in Iran. Allah caused him to go to Madinah and become a Muslim and be privileged with His Prophet's company.

He related his story to Sayyidina Abdullah ibn Abbas رضی الله عنهما. He said: I am an Iranina from Isbahan where my father was the chief. He loved me dearly and kept me beside him always. He trained and educated me as if I was girl protecting me from outside influence. We were fire-worshippers and I was responsible to watch the fire in our worship place where it was not allowed to extinguish. My father was very rich and had many animals and vast agriccultural fields which he looked after on his own. One day, he could not help sending me to attend to some work and made it plain that I must return immediately after attending to the work. On the way, I found a church where the Christians were praying. I enterred it and, because I had not known any religion other than the

[1]. Saheeh Bukhari.

Majoosi, I was interested in their religion and I stayed all day with them. I could not, therefore, attend to my father's work. I learnt from them that their religion originated from Shaam. People at my home were worried and when I reached there at night, my father asked me where I had been. I told them everything and also that I was inclined to Christianity. Though my father tried to persuade me that our religion was the best, I told him that their religion was better than ours. My father put me under fetters. However I managed to request those people to inform me when a carvan come to them from Shaam. Soon, one arrived and when it was to return, I cut off my fetters and fled to Shaam with them. I located a great Christian scholar in a church and related to him my story and told him that I wanted to learn religion from him. He allowed me to stay there, but I found out that though he invited other people to do good, he did not put that into practice. He was greedy for wealth and appropriated charity, having five vessels full of gold and silver, so I hated him. He died soon and another scholar was appointed. He was truly religious and an ascetic. I loved him and when much longer he was on the verge of death and I asked him for advice, he told me that the scholars were no longer religious but that after his death I should go to Mosil where there was a scholar. So, I went to him and related the whole tale to him. He allowed me to stay with him and, indeed, he was a pious, righteous, ascetic worshipper, but he died soon. Before death, he had instructed me to go to a scholar in Nasaybeen (or Naseebeen). I went to him after his death. He too was a practising scholar but I realised that he would not live long so sought his advice on what I should do after his death. He gave me the name of a scholar in the Roman city Ammuriyah.

So, after his death, I went to him. Here, I acquired knowledge and, side by side, engaged in business so that I soon had some livestock with me. This scholar too was dying and on my request said to me, "I do not see any scholar to whom I might send you, but the time of arrival of the last Prophet draws near. He will follow the creed of Ibrahim and he will migrate to a land of date-palm trees which is between two rocky regions. Signs of prophethood will be obvious. He will accept gifts, but not *sadaqah*. He will have the seal of Prophethood on his back between both shoulders. If you

can, you should go to him." I continued to live there until a carvan of the Banu Kilab came from Arabia. I offered them all my goats and cows if they took me to Arabia. They agreed but when we were at the Wadi al-Qura (near Khaybar), they betrayed me and sold me to a Jew as a slave. Then a relative of my master bought me from him and brought me to Madinah. Where I found all the signs of its being the place of *hijrah* of the Last Prophet which I was told of at Ammuriyah by the scholar and I was confident that he would arrive.

I lived as a slave serving my master. Meanwhile, news was received in Madinah of a Prophet at Makkah but I did not learn of that. One day, I had climbed a date tree and my master was seated below when one of his relatives came and informed him that many people of Madinah had gone to Quba to receive someone who had come from Makkah and who called himself a Prophet of Allah. This news brought about a sudden change in me and I trembled. I was fearful that I might fall down, so I got down from the tree with much difficulty. I asked the man to repeat what he had said but my conduct angered my master. He slapped me on the face and asked me how it concerned me. "Go to your work." When the Prophet ﷺ arrived in Madinah, I took some food to him one night to try him. I said, "I have brought *sadaqah* for you and your Companions." He said to his poor Companions that they may eat it but he did not touch it. So, one of the signs the scholar at Ammuriyah had told me of did apply. Some days later, I again took to him some food and said that it was a gift for him. He accepted that and he and his Companions ate the food. That was the second sign that applied to him. Then, one day I seized an opportunity and saw the seal of Prophethood on his back, but I could not hold myself and hugged myself to his back and wept. He called me to the front and I sat down before him and narrated to him my story. He also asked the Companions to listen to me.

What more did I wait for? The light of guidance that I sought was before me. That was the end of my life long restlessness and I recited the *Kalimah Shahadah*.[1]

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[1]. al-Bidayah wa an-Nihayah v2 p311-312 Siyar A'lam an-Nabula v1 pp506-511. Majma' az Zawa'id on the authority of Musnad Ahmad.

Merits

Sayyidina Salman Farsi ﷺ in his quest for true religion gave up the comfort of his home and moved from country to country and scholar to scholar till Allah caused him to come to the protection of the Prophet ﷺ. Now, the Prophet ﷺ thought of how to get him freedom. He suggested to him that he should contract *Kitabat* with his Jew master. It is an agreement between master and slave whereby the latter pays to the former a specified sum of money or equivalent commodity within a stipulated time and the former then sets him free. So, Sayyidina Salman Farsi ﷺ contracted *Kitabat* with his master. Who forwarded very stiff conditions:

❶. Salman should plant three hundred date-palm trees and take care of them till they are fruit-bearing.

❷. He should pay fort ooqiyah silver (which came to about 1600 dirhams).

The Prophet instructed the Companions to get three hundred date seeds and planted them with his hands. One was planted by Sayyidina Umar ﷺ. All, save one, bore fruit that very year. When he learnt that Umar had planted that seed, the Prophet dug it up and re-planted it and it also bore fruit that year.[1] The Prophet arranged for the silver and thus got Salman Farsi released from slavery of the Jew.[2]

Though he had become a Muslim immediately on the Prophet's arrival at Madinah, he could not participate in the Battles of Badr and Uhud because of his slavery. After he was emancipated, he did take part in the Battle of Trenches and thereafter in every battle. It was on his suggestion that trenches were dug at the borders in the Battle of Trenches. The Prophet ﷺ also joined the Companions in digging the trenches and the battle got its name from the trenches.[3] The Prophet said, "Paradise is eager to receive Salman."[4]

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❶. The palmtree takes several years to bear fruit. The seeds planted by the Prophet ﷺ grew up into fruit-bearing trees that same year as a miracle of the Prophet. ﷺThe other seed did not bear fruit that same year because he had not planted it. Even if anyone other than Umar رضی الله عنه had planted it, the result would have been the same.

❷. Siyar A'lam an-Nabula v1 p511. Majma' Zawaid.

❸. Fatah al-Bari Sharah Bukhari (Chapter: Battle of Trenches)

❹. Jami' Tirmizi (Virtues of Salman)

He was very knowledgeable and the Companions also recognised his scholarly and religious capabilities. When the students and relatives of Sayyidina Mu'az ibn Jabal asked him for advice and death-bed instructions, of the several instructions he gave he also said to them that they should seek knowledge from Salman Farsi ﷺ.[1]

Allah revealed the following verse to caution to the Companions against a mistake:

"ان تتولوا يستبدل قوماً غير كم ثم لايكونوا امثالكم" (محمد ٤٧:٣٨)

"If you turn away, He will substitute for you another people, then they will not be your likes.} (Muhammad 47:38)

Immediately on hearing this verse, the Companions ﷺ corrected themselves, but they also asked the Prophet ﷺ who the people were who Allah said, would replace them. The Prophet ﷺ pointed out to Salman Farsi ﷺ and said, "He and his people."[2]

We have read the account of his travel from his country till he met the Prophet ﷺ. Then, a day came when he led an army of Muslims and beseiged a fort in Iran. He asked his men to let him first invite the enemy to Islam the way the Prophet ﷺ did before they attack the enemy. He addressed the Iranians in Persian, "O people of Iran! I am a Persian like you and you see that the Arabs obey me. If you become Muslims, you will be at par with us. You will get all the rights that we get and you will have the same responsibilities. But, if you do not embrace Islam then that is your lookout, for, you will have to pay the *jizyah* which is dishonourable. And, if you are not ready to pay the *jizyah* too then be prepared to fight." The Iranians were not willing to do any of the first two things. When his men sought permission to launch the attack, Salman Farsi told them that they would preach for three days in this manner before launching the attack. Finally, when they had been invited for three days, the attack was launched, and the Muslims emerged victorious.2

When the Prophet ﷺ had established the *muwakhat* (ties of fraternity) on coming to Madinah, Salman Farsi ﷺ who was a Muhajir was made brother of Abu Darda ﷺ, the Ansar.

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❶. Jami' Tirmizi (Virtues of Abdullah ibn Salaam)
❷. Jami' Tirmizi (Chapter Iran before attack)

Sayyidina Salman Farsi on a visit to Sayyidina Abu Darda found that his wife Umm Darda رضی اللہ عنہا lived in utter simplicity. He asked her why and she said that his brother Abu Darda had shunned worldly life. Shortly, Abu Darda came and soon food was placed before Salman Farsi to whom Sayyidina Abu Darda said that he should eat because he himself was fasting, but Sayyidina Salman said that he would not eat unless Abu Darda joined him. So, Abu Darda ate with him. At night Sayyidina Abu Darda stood to offer optional salah but Salman asked him to sleep. Everytime he got up, Salman made him sleep. When it was the last part of the night, Sayyidina Salman Farsi said to Sayyidina Abu Darda, "You may get up now and offer salah" Both of them offered the optional salah. Then Salman Farsi said to Abu Darda, "Your Lord has a right over you. Your body has right over you and your family have a right over you. And you must give every right-holder his right." Sayyidina Abu Darda related all that to the Prophet and he said that Salman was right.[1] In another version, the Prophet is reported to have said also, ".سلمان افقه منک" "Salman has more understanding of religion than you." Once he said about him "سلمان منا اهل البيت." "Salman is of the people of my house."

Apart from perfect knowledge, he was also God-fearing and ascetic. Sayyidina Umar had made him governor of Mada'in with an allowance of 5000 dirham, all of which he gave away in Allah's path while he earned his own livelihood.[2]

Many Companions including Sayyidina Anas, Abdullah ibn Abbas, Abu Sa'eed al-Khudri, and *tabi'een* have transmitted Ahadith from him. He has narrated sixty Ahadith.[3]

Death

He lived a very long life, anything like 350 years or 250 years. He died in 36 AH or 37 AH at Mada'in in the times of Sayyidina Uthman. He was buried there[4]. رضی الله عنه، وارضاه

❶. Saheeh Bukhari

❷. Kitab Zkr Ahl Isbahan.

❸. Isabah v3 p113. Asma ashab ar-rawah, Ibn Hazm.

❹. Kitab Zikr Isbahar, Hafiz Abu Nu'aym al-Isbaham, Isabah v3 p113.

Sayyidina Abu Musa Al-Ash'ary ﷺ

He is known by his Kunyah though his name was Abdullah ibn Qays.[1] Ash'ar is the name of a mountain in the Hijaz on the Madinah — Shaam route. The tribe Ash'ar resided here. Some of them had migrated to Yaman and Abu Musa and his family were among them. They became Muslims in Yaman.[2] There is a Hadith in Saheeh Bukhari that when they learnt of the Prophet's ﷺ arrival at Madinah, more than fifty of them travelled by ship but unfavourable winds took their ship to Ethiopia where they met Sayyidina Ja'far ﷺ and others. All of them — those that were already in Ethiopia and the newcomers from Yaman — sailed together to Madinah. The Prophet ﷺ was at Khaybar engaged in the battle, so they all went to Khaybar where the battle was already won. The Prophet ﷺ also gave a share to these people in the booty.[2]

Since Abu Musa al-Ash'ary ﷺ and his company had come from Ethiopia, some authorities have termed them as emigrants to Ethiopia. This is supported by the above-mentioned Hadith of Saheeh Bukhari. We have seen earlier that Sayyidina Umar ﷺ had said to Sayyidah Asma رضي الله عنها bint Umays that they were superior and close to the Prophet ﷺ in their hijrah than they who had come from Ethiopia. But, on her complaint, the Prophet ﷺ had assured her that Umar ﷺ and the others had one hijrah to their credit while they (of Ethiopia) had two. So, Abu Musa ﷺ and his company requested Sayyidah Asma رضي الله عنها to repeat to them the Prophet's ﷺ saying again and again which implies that they counted themselves among those people who had two *hijrah* (migrations) to their credit. Two of his brothers, Abu Burdah and Abu Ruhm, were with him in this journey. It is also mentioned in Tazkirat ul-Huffaz that their mother, Tayyibah رضي الله عنها bint Wahb was also a Sahabiyah (who had met the Prophet ﷺ).[3]
Perhaps she may have accompanied them in this journey.

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❶. Tazkarat al-Huffaz v1 p22
❷. Saheeh Bukhari, Asad ul-Ghabah v5 p308
❸. Tazkirat ul-Huffaz v1 p22

Merits

The Prophet ﷺ lauded highly the mutual love and co-operation of the Banu Ash'ary. He said. "When they are short of food at home or in journey. they pool up their individual provision and distribute it equally among themselves." He also said فهم منی وانا منهم "They are part of me and I am of them."[1] The whole family had a very good, sweet voice and they recited the Qur'an very well. The Hadith in Saheeh Bukhari and Saheeh Muslim quotes the Prophet ﷺ as saying:

"انی لاعرف اصوات رفقة الا شعريين بالقرآن حين يد خلون بالليل واعرف منازلهم من اصواتهم بالقرآن بالليل و ان كنت لم ارمنا زلهم حين نزلوا بالنهار."

"When the Ash'aries recite the Qur'an at night, I recognise their voices and known their residences from these voices though I do not see them moving to and from their houses in the day time."[2]

He also praised their recital of Qur'an thus:

اشعرون في الناس كصرة فيها مسک

"The example of the Asha'ries is like a bagful of musk whose fragrance spreads in all directions."[3]

He said about Abu Musa' al-Ash'ary's recital:

لقد اوتي مزمارا من مزامير آل داؤد

"Allah has granted him like the family members of Sayyidina Dawood a handsome face and a sweet voice."[4]

The Prophet prayed for them:

اللهم اغفرلعبد الله بن قيس ذنبه وادخله يوم القيامة مد خلاً كريماً

"O Allah! Forgive Abdullah ibn Qays his sins, and admit him on the Day of Resurrection (to Paradise) with honour."[5]

Sayyidina Umar also praised Abu Musa's ﷺ recital very much, saying,"He reminds us of Allah, and makes us aspire towards him."

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❶. Saheeh Muslim (Virtues of the Ash'aries).
❷. Saheeh Bukhari (Battle of Khaybar) Saheeh Muslim (Virtues of Ash'aries)
❸. Tabaqaat Ibn Sa'd.
❹. Jami' Tirmizi (Virtues of Abu Musa) Tazkirat ul-Huffaz v1 p32
❺. Saheeh Muslim.

Sayyidina Abu Musa ﷺ was among the Companions who were authorised to issue edicts. Sayyidina Aamir Sha'bi رحمة الله عليه said, "Six Companions were perfect in knowledge, Abu Musa ﷺ was one of them." Imam Bukhari and Ali ibn Madini also regarded him among the jurists, capable of passing judgement and issuing rulings or edicts.

The Prophet ﷺ had sent him as governor of Yaman, and he retained that post in Sayyidina Abu Bakr's ﷺ times.

Sayyidina Umar ﷺ made him governor of Busra which post he held for four years. Umar ﷺ used to say, "None of my governors has held the same post for more than a year, but Abu Musa ﷺ was governor of Busra for four years." The people of Busra were very happy with him. Sayyidina Hasan Busri رحمة الله عليه said, "Busra has not received a better governor."[1] Many battles were won at his hands. Isfahan and Ahwaz, for instance, were captured under his command. Sayyidina Uthman ﷺ then made him governor of Kufah. Sayyidina Ali ﷺ had chosen him an arbitrator in his dispute with Sayyidina Mu'awiyah ﷺ.

Death

He died in Zul Hajjah 44 AH.[2]

Sayyidina Abu Ayyub Ansari ﷺ

He was the Prophet's ﷺ host at Madinah. His name was Khalid ibn Zayd and he belonged to the Khazraj tribe. He was among the earliest Believers. He went to Makkah much before the *hijrah* and met the Prophet ﷺ. He was one of those who offered the *bay'ah* at Aqabah the Second and believed with him agreed to shoulder every kind of responsibility and invited the Prophet ﷺ to move over to Madinah. And he participated in every battle after the Prophet's hijrah and gave full co-operation.[3]

When the Prophet ﷺ came to Madinah, there were a good number of Muslims there. The prominent people of Madinah went to Quba to welcome him and when he came to Madinah, everyone

❶. Tazkirat ul-Huffaz v1 p32
❷. Shazrat az Zahab v1 p53
❸. Isabah v2 p89. Siyar A'lam an-Nabula v2 p405

wished to host him and requested him to accept his invitation. They held his she-camel by its bridle and stood before it, but he said to them "دعوها فانها مامورة" "Do not stop it, for, it is under orders from Allah. It will stop where it is ordered to stop." The she-camel sat down opposite Abu Ayyub's ﷺ house who was thus privileged to play host to the Prophet ﷺ. His house had an upper storey, so he vacated the ground floor for the Prophet ﷺ and he went up to the first storey. Later, he thought that it was disrespectful for him to reside on an upper floor while the Prophet ﷺ was on the lower, He passed the night in a corner and in the morning he disclosed to the Prophet ﷺ what troubled him. He said, "It is easy for me and my visitors to have access to a lower floor. So, let it continue as it is." But one night they broke a water container on the first floor and they feared that water might pour down on the ground floor, so they absorbed the water in their blanket. They spent a sleepless night because of severe cold. When the Prophet ﷺ learnt of that he shifted himself to the upper storey. He resided with them till a proper accomodation was built for his family.[1]

Merits

Sayyidina Abu Ayyub ﷺ was a prominent Companion and a very earlier Believer. He was the one who invited the Prophet ﷺ to Madinah and looked after him as best as he could when he came. As long as the Prophet ﷺ was his guest, the food that was cooked was all sent to the Prophet ﷺ and whatever remained after he had eaten was shared by Abu Ayyub ﷺ and his wife, the husband trying to eat from where the Prophet ﷺ had eaten and where there were signs of his fingers.[2] Abu Ayyub Ansari ﷺ participated in all battles. In 52 AH, he joined the forces going to Qastantuniyah (Constantinopole) but fell ill during the journey. The commander of the forces, Yazeed ibn Mu'awiyah, visited him and asked him if he had any wish. He said, "If I die, take my body as far as you can carry into enemy territory and bury me there." So, when he died, he was taken upto the wall of the fort of Qastantuniyah and buried

❶ Siyar A'lam an-Nabula v2 p405. Isabah v2 pp89-90, Seerat Ibn Hisham v2 p140

❷. Saheeh Muslim Jami' Tirmizi Seerat Ibn Hisham.

there[1].

He loved the Prophet ﷺ very much and was very careful to obey him. It is stated in a Hadith transmitted by Saheeh Muslim that oce when the Utensils were returned from the Prophet ﷺ they found that he had not eaten the food. Sayyidina Abu Ayyub Ansari was worried and he rushed to the Prophet ﷺ t ask why he had not eaten anything. The Prophet ﷺ said, "There is garlic in it." He asked if garlic was forbidden. The Prophet ﷺ said, "No, But I do not like it because of its smell." Sayyidina Abu Ayub said, "What you do not like, I also do not like,"[2] and he gave up garlic for the rest of his life.

Here is another example of his adherence to sunnah. Sayyidina Saalim said that his father Sayyidina Abdullah ibn Umar ؓ had invited Sayyidina Abu Ayyub Ansari ؓ to the *walimah* (wedding feast) of his marriage. "When he came, he observed curtains on the walls of my house. He found that very repulsive and asked reproachfully, "Do you clothe walls?" My father was humiliated by that and pleaded that women had had their say. But Sayyidina Abu Ayyub Ansari ؓ said, "من خشیت ان تغلبه النساء فلم اخش ان یغلبنک لاادخل لکم بیتا ولا آکل لکم طعاما." "I could see everyone else being dictated by women but not you. I will not enter your house and not eat your food." He went away without having the meal."[3]

The Companions honoured and respected him even after the Prophet's death. Sayyidina Abdullah ibn Abbas ؓ resided in Busrah. When Sayyidina Abu Ayyub Ansari ؓ visited him, he placed his whole house with everything in it at his disposal and gave him many gifts Sayyidina Ali ؓ did the same thing with him.4

His Ahadith were transmitted by Sayyidina Bara ibn Azib ؓ, Zayd ibn Khalid ؓ, Miqdam ibn Ma'dikarib ؓ, Abdullah ibn Abbas ؓ, Jabir ibn Samurah ؓ and Anas ibn Maalik ؓ, and a large number of tabi'een.

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❶. Siyar A'lam an-Nabula. Isabah v2 p90

❷. Saheeh Muslim (Chapter اباحة اكل الثوم)

❸. Saheeh Bukhari, Siyar A'lam an-Nabula.

❹. Siyar A'lam an-Nabula.

Death

As we have stated earlier, he died in 52 AH during the Battle of Qastantuniyah and was buried there[1]

Sayyidina Ammar Ibn Yaasir ﷺ

The father of Sayyidina Ammar ﷺ, Yasir belonged to Yaman but had settled in Makkah. Here he concluded an allience with Abu Huzayfah of Banu Makhzoom (to help one another). The latter married him to his slave girl Sumayyah. Ammar was born to them. The three of them embraced Islam at a very early period. They remainded steadfast in spite of persistent ill-treatment by the idolaters[2]. Every kind of torture was inflicted on them and they were put to severe test. The Prophet ﷺ told them, "صبرا يا آل ياسر موعدكم الجنة" "Patience, O family of Yasir! Your appointed place is Paradise.

Abu Jahl hit Sumayyah with a spear and, weak and old that she was, she suffered martyrdom. That was the first martyrdom in Islam[3]. Yasir ﷺ too could not bear the torture and died in Makkah[4]. Only Ammar survived in the family. That is why the Prophet ﷺ sent him and Sayyidina Bilal to Madinah before he himself set on the *hijrah*[5].

Merits

As we have said Ammar ﷺ and his parents were early Believers. Sayyidina Abdullah ibn Mas'ood ﷺ has counted Sayyidina Ammar ﷺ and his father Sayyidina Yasir ﷺ among the first seven Believers[6]. Allah has said to them رضى الله عنهم ورضوعنه (He is pleased with them and they with Him.)

Sayyidina Ammar participated in the Battle of Badr and every battle thereafter[7]. He was a Companion of a high calibre. The Prophet had said about him: "ماخير عمار بين امرين الاختار ارشدهما"

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1. Siyar A'lam an-Nabula v2 p410
2. Siyar A'lam an-Nabula v2 p347. Isabah
3. Isabah (on authority of Musannaf Abu Bakr Abi Shaybah)
4. Isabah, Fath al-Bari
5. Saheeh Bukhari
6. Isabah v4 p274 on authority of Ibn Majah.

"Ammar will never pick out between two choices but the one that is True."[1] That is, Allah had protected him from the devil and his promptings. Sayyidina Abu Darda ﷺ said that Allah had let it be known though the Prophet that Ammar was protected from the devil,[2] which means that Sayyidina Abu Darda ﷺ knew of a Hadith in which the Prophet ﷺ said that Ammar ﷺ was protected from the devil and his promptings.

The Prophet ﷺ loved him dearly and was happy to see him. Once when Ammar visited the Prophet ﷺ and asked for permission to enter, he said: ائذنوا له مرحباً بالطيب المطيب "Let him come Welcome to him and who is pure and chaste in every way!"[3]

Imam Tirmizi has transmitted a Hadith narrated by Sayyidina Huzayfah ﷺ. The Prophet had instructed that after his death they must adopt the character and manners of Ammar ﷺ calling that an 'example.' He said: We were sitting with the Prophet ﷺ, he said,

"كنا جلوساً عند النبي صلى الله عليه وسلم فقال انى لا ادرى ماقدر بقاء فيكم فاقتدوا بالذين من بعدى واشار الىٰ ابى بكر وعمر واهتدوا بهدى عمار وما حدثكم ابن مسعود فصدقوه."

"I do not know how many days I will live among you. So, after me, follow these two, Abu Bakr ﷺ and Umar ﷺ, and adopt Ammar's ﷺ character, and abide by what Abdullah ibn Mas'ood ﷺ says."[4]

There is a testimony of Ammar's character in this saying of the Prophet ﷺ واهتدوا بهدى عمار. He had called Sayyidina Ammar a believer of a high calibre: ان عماراً ملئى ايمانا لى مشاشه "Ammar is full of faith to the ends of his bones and joints."[5] That is, faith runs in his veins and every joint — he was a Believer of the highest rank.

In a battle, he participated with the Prophet ﷺ, he lost an ear. Sayyidina Ammar ibn Yasir ﷺ was very happy at that. He said, "The one that was cut off was better than the one that is safe because that is lost in the path of Allah."

1. Jami' Tirmizi (On virtues)
2. Saheeh Bukhari (On Virtues)
3. Jami' tirmizi (On Virtues)
4. Jami' tirmizi (Virtues)
5. Jami' tirmizi (Virtues)

Sayyidina Ali has reported the Prophet ﷺ saying about Ammar: دم عمار ولحمة حرام على النار انتطعمة "It is forbidden to the fire of Hell to devour Ammar's blood and flesh."[1]

Martyrdom

Sayyidina Umar ؓ had appointed him as governor of Kufa. He remained there long. Then he joined Sayyidina Ali ؓ in the Battle of Siffin and was martyred in 87 AH at the age of 93.[2]

Sayyidina Suhayb Roomi ؓ

He was an Arab originally. The Romans had Kidnapped him in his childhood and took him to Rome as a slave. He grew up there and is, therefore, know as Roomi. Either he fled from there when he grew up and came to Makkah and contracted co-operation with Abdullah ibn Jud'an, or someone bought him in Rome and re-sold him at Makkah where Abdullah set him free.[3]

He had contract with the Prophet ﷺ even before his Prophethood.[4] And, he was among those who overtook others in embracing Islam. He met the Prophet ﷺ with Sayyidina Ammar ibn Yasir at Dar Arqam and became a Muslim. He migrated to Madinah hard on the heels of the *hijrah* of the Prophet ﷺ. Hehad just set out of Makkah when the idolaters learnt of his intentions and they stopped him on the way. Sayyidina Suhayb said, "Do you know I am the best archer. As long as I have an arrow in my quiver, you cannot come to me. And I also have my sword to sever your heads from your bodies." They said, "We are not much concerned on your going but you are taking with you preperty that belongs to Makkah. When you had come to Makkah, you were very poor and are now very rich." He asked them whether they would not obstruct him if he gave away to them his poss ssions, they would not obstruct him if he gave away to them his possessions. they said, "Yes. We will then let you go." So, he disclosed to them where he had left his property and where he had dug gold, and they let him go to Madinah.

1. Fath al-Bari v7 p91. Isabah
2. Ibid
3. Isabah v3 p254. Siyar A'lam an -Nabula v2 p18. Khulasah at-Tadheeb p175
4. Majma' az-Zawa'id.

The Prophet ﷺ was at Quba till the time Sayyidina Suhayb ؓ reached there, but before his arrival a verse of Qur'an was revealed about him.

"ومن الناس من يشرى نفسهٔ ابتغاء الله والله رؤف بالعباد." (البقرة ٢:٢٠٧)

{And of mankind is he who would sell himself, seeking the pleasure of Allah, and Allah is ever Gracious to His servants.}
(al-Baqarah, 2:207)

The Prophet ﷺ said on seeing him: ربح البيع، ربح البيع، ربح البيع "Profitable was your deal!" He said that thrice.[1]

Merits

Sayyidina Suhayb ؓ was one who believed in Islam at very beginning. He had no relative or supporter in Makkah and this made it easy for the idolaters to maltreat him and perpetrate every kind of cruelty on him. Apart from the verse we have read above, his condition is also referred to in this verse:

وَالَّذِيْنَ هَاجَرُوْا فِى اللّٰهِ مِنْ بَعْدِ مَاظُلِمُوا لَنُبَوِّئَنَّهُمْ فِى الدُّنْيَا حَسَنَةً وَّلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ O الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

(النحل ١٦:٤١-٤٢)

{And those who emigrated in Allah's cause after they were wronged — We shall certainly give them a goodly lodging in this world, and the reward of the Hereafter is greater, if they but knew! (They are) those who persevere, and put their trust in their Lord.}[2] (an-Nahl, 16:41-12)

The Prophet ﷺ said, "Of the people of Rome, Suhayb will be the first to go to Paradise."[3]

He made *hijrah* immediately after the Prophet's *hijrah* to Madinah. He participated in every battle even those in which the Prophet ﷺ did not join for some reason, and he was also included whenever the Prophet ﷺ took a commitment or allegiance from his Companions. He was brave and was always in the forefront against the enemy and he never retreated.[4]

Once, the Prophet ﷺ thought that Sayyidina Abu Bakr ؓ had

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❶. Isabah, v3 p295. Siyar A'lam an-Nabula. Tafseer Ma'rif ul-Qur'an. Tafseer Uthmani.

❷. Isabah v2 p255

❸. Majma' az-Zawa'id (virtues of Suhayb) ❹. Ibid.

hurt Sayyidina Suhayb in some way, so he asked him,

"لعلک آذیته فقال لا و الله"

"Have you hurt Suhayb?" He said, "By Allah no!"

He said,

فقال لو آذیته لا ذیت الله ورسوله

"If you had then it was like hurting Allah and His Messenger." [1]

The Prophet ﷺ said about him:

"من كان يومن بالله واليوم الاخر فليحب صهيباً حب الوالدة لولدها."

"The Believers should love Suhayb in the same way as a mother loves her child."[2]

The Companions regarded him highly. When Sayyidina Umar ﷺ was wounded, he appointed Sayyidina Suhayb ﷺ as Imam at *Masjid Nabawi* till the next *Khalifah* was selected, and willed that he should lead his funeral salah[3], which he did.

Death

He was very old when he died in 38 AH or 39 AH.[4]

رضی الله عنه وارضاه

Sayyidina Abu Zarr Ghifari ﷺ

His name was Jundub ibn Janadah but he was known by his kunyah. His tribe Ghifar lived on the route to Shaam from Makkah. Even before he embraced Islam, he was peaceful, he believed in monotheism and worshipped Allah alone. Sayyidina Abdullah ibn Samit ﷺ reported that he said that he had begun to offer salah three years before he met the Prophet ﷺ. In answer to Abdullah ibn Samit's ﷺ questions he said that he offered salah for Allah's sake, in whichever direction his Lord turned his face, in the first part of the night and when it was the last part of the night he went down into prostration before Allah till the sun rose.[5]

❶. Saheeh Muslim (Virtues of Bilal Salman, Suhayb). Majma az-Zawa'id (Reference: Tabarani)

❷. Siyar A'lam an-Nabula.

❸. Isabah v3 p255 al-Bidayah wa an-Nihayah v7 p145, Siyar A'lam an-Nabula v2 p18. ❹. Isabah v3 p255.

❺. Saheeh Bukhari (Islam of Abu Zarr), Saheeh Muslim (Virtues)

An account of how he came to believe is given in Bukhari and Muslim. When he learnt of the Prophet ﷺ coming he sent his brother, Unays ﷺ, to make enquiries. He returned to report that he preached noble manners and recited verse that was not poetry. But, Abu Zarr ﷺ was not convinced with the report, so he took a minimum of baggage and set out for Makkah. There, he waited in the *Haram* looking ut for the Prophet ﷺ whom he had not seen before and also he did not ask anyone about him. It was soon night. Sayyidina Ali ﷺ, seeing a traveller, took him home. The two of them did not exchange any conversation except about lodging and food. He spent the night at Sayyidina Ali's ﷺ house and in the morning returned to the *Haram* and at nightfall, Sayyidina Ali ﷺ again took him home. Again, they talked only what was very essential and in the morning he went away to the *Haram*. On the third evening, while going home, Sayyidina Ali ﷺ did ask him the purpose of his visit to Makkah. He said, "If you promise that you will speak the truth then I will disclose to you why I am here." Sayyidina Ali ﷺ gave him his word that he will speak only what is true and he enquired about the Prophet ﷺ. Sayyidina Ali ﷺ convinced him that he was truly Allah's Messenger and assured him that he would take him to him in the morning. He also said, "If I see any danger on the way, I will stop on the excuse of passing uring (and you move ahead)." They went to the Prophet ﷺ in the morning. Abu Zarr did not waste any time and became a Muslim forthwith. The Prophet ﷺ advised him, "Go home now and preach religion to your people. When you hear that we have an upperhand, come to us." But, he said that he would first announce before the idolaters that he had embraced Islam. He went to the *Haram* and proclaimed اشهد ان لا اله الا الله واشهد ان محمدا رسول الله (I bear witness that there is no God but Allah and that Muhammad is Allah's Messenger) Everyone of the idolaters descended on him and beat him severely, blood pouring out all over him. Sayyidina Abbas ﷺ intervened and saved him. The next day, Sayyidina Abu Zarr ﷺ repeated the Kalimah loudly and suffered the same fate.[1] In a Hadith in Tabarani, the Prophet ﷺ is reported to have repeatedly forbidden him to do that, for, he might be slain. But, everytime he

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❶. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)

said انه لا بدمنه وان قتلت "It is unavoidable for me even if I am slain." A Hadith in Saheeh Muslim discloses that when he went home, his mother and brother also became Believers.[1] Only three or four people had believed till then.[2]

Finally, he took leave of the Prophet ﷺ and, at home, preached to his people. Very soon people of Banu Ghifar and the neighbouring tribe Aslam professed faith. The Prophet ﷺ praised both these tribes, saying غفار غفر الله لها واسلم سالمها الله "May Allah forgive the Banu Ghifar and keep the Banu Aslam safe." Or he said, "They are friends and helpers of Allah and they have no helper other than Allah and His Messenger." There are many other Traditions on praise of these two tribes.[3]

Sayyidina Abu Zarr رضي الله عنه could not go to Madinah immediately when the Prophet ﷺ migrated there. He went there after the Battle of Uhud and stayed with him constantly thereafter.[4]

Merits

He is among the first Companions رضي الله عنهم and the frontrank ones. Though he was not a participant in the Battle of Badr yet Sayyidina Umar placed him in the same bracket as a Badri. He thought that his knowledg and excellence was of the same degree as of Sayyidina Abdullah ibn Mas'ood. Sayyidina Ali also regarded him as a treasury of knowledge.[5] In the Battle of Tabook, he was left behind because his camel was ill or too weak. So, he alighted from it and, placing the pack on his back, walked to the rest of the army. The Prophet ﷺ saw him and exclaimed "يرحم الله ابا ذر" "May Allah have mercy on Abu Zarr!" He then said, "He spends his life all alone. Death will single him out and on the Day of Resurrection, he will stand up all alone!"[6]

Once, the Prophet ﷺ said:

"ما اظللت الخضراء ولا اقلت الغبراء من ذى لهجة اصدق ولا اوفىٰ من

❶. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)
❷. Siyar A'lam an-Nabula, Isabah v7 p62. Majma Zawaid
❸. Saheeh Muslim (Chapter: Virtues of Ghiffar and Aslam). Jami Tirmizi (Ghiffar and Aslam)
❹. Isabah v7 p62
❺. Isabah v7 p26
❻. ibid.

ابی ذر شبه عیسیٰ بن مریم۔"

"Neither has the sky shaded one more truthful and honest than Abu Zarr nor has the earth had anyone walk over it like him. (In these matters) he is like Isa ibn Maryam."[1]

He also said:

ابو ذر یمشی فی الارض بذهد عیسیٰ بن مریم

"Abu Zarr walks on earth with the piety of Isa ibn Maryam."[2]

Sayyidina Abu Zarr ﷺ did not change his life a little bit even after the Prophet's death. The Prophet ﷺ had said:

"اقربکم من مجلسا یوم القیامة من خرج من الدنیا کهیئة یوم ترکتها فیها۔"

"Nearest to me on the Day of Resurrection will be he who departs from the world in the same condition as I had left him."[3]

The Prophet ﷺ regarded him as one of his very close Companions ﷺ. He said once that Allah had granted him fourteen exclusive and excellent friends. He then named them and Abu Zarr ﷺ was one of them.[4]

Death

In the times of Sayyidina Uthman, he chose to stay at Rabzah because of his ascetic style of living. Perhaps he had no one with him besides his wife. The appointed time struck suddenly. A group of Muslims which included Abdullah ibn Mas'ood ﷺ passed by there. They saw to his final rites and burial. Sayyidina Abdullah ibn Mas'ood ﷺ led the funeral salah.[5] رضی اللہ عنہ وارضاہ

Sayyidina Mu'az Ibn Jabal ﷺ

He was an extremely handsome, man twenty years old, when he came from Madinah and offered allegiance to the Prophet ﷺ at the Second of Third Pledge of Aqabah. He was encouraged to that by Sayyidina Mus'ab ibn Umayr ﷺ whom the Prophet ﷺ had sent to Madinah before his own *hijrah* that he may preach to the Madinans

1. Jami' Tirmizi
2. Jami' Tirmizi, Majma' Zawa'id (Refec. Tabarani and Musnad Ahmad)
3. Majma Zawa'id (Refec: Tabarani) Isabah v7 p26.
4. Jami' Tirmizi (Virtues of People of the House of the Prophet)
5. Isabah v7 p26. Siyar A'lam an Nabula v2 p57.

and tech them the Qur'an and Sunnah.

After the Prophet's *hijrah*, Muaz kept his constant company. He was twenty-one years old when he began his participation in Battles with the Battle of Badr. At 23, when the Yamanis requested for one, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as governor of Yaman and teacher of its people.[1]

Merits

He was privileged to become a Believer at the Young age. He learnt the Qur'an and religious issues directly from the Prophet ﷺ who had certified him, at the young age, to be a scholar of Qur'an and sunnah and jurisprudence and also appointed him one of the teachers of the Qur'an. Saheeh Bukhar and other Books transmit the Prophet's ﷺ saying:

"استقرؤ القرآن من اربعة من ابن مسعود وسالم مولیٰ ابی حذیفه وابی ومعاذ بن جبل."

"Learn the Qur'an from these four people, Ibn Mas'ood, Salim free slave of Abu Huzayfah, Ubayy and Mu'az ibn Jabal."2

He also said:

"اعلم امتی بالحرام والحلال معاذ بن جبل."

"The most learned of my *ummah* about the lawful and the unlawful is Mu'az ibn Jabal."[3]

Sayyidina Mu'az ؓ had memorised the whole Qur'an in the life-time of the Prophet ﷺ. The Prophet ﷺ deputed him at Makkah for a short time after its liberation to teach the people the Qur'an. The Prophet ﷺ was very happy with him and he said once. "نعم الرجل معاذ بن جبل." "The best of men iz Mu'az ibn Jabal."[4] The Prophet ﷺ loved him much and sometimes gave vent to his feelings, as when he held his hand and said, "یا معاذ والله انی لاحبک" "O Mu'az, by Allah, I do love you!" He then taught him this supplication: "اللهم اعنی علی ذکرک وشکر وحسن عبادتک" "O Allah! Help me to remember You, to thank You and to worship You in the best

❶. Siyar A'lam an-Nabula v1 pp 444-450
❷. Saheeh Bukhari (Virtues)
❸. Jami' Tirmizi (Virtues of Mu'az ibn Jabal) Isabah v6 p107
❹. Jami' Tirmizi al-Bidayah wa an-Nihayah v4 p368

way)[1].

In 10 AH the Prophet ﷺ sent Sayyidina Mu'az ؓ as governor of Yaman. He saw him off in a very grand way. He made him ride a horse and himself walked along though Mu'az repeatedly requested him to let him dismount. While walking along, he gave him many instructions on preaching and on the Islamic government, details of which are found in Ahadith in Saheeh Bukhari, Saheeh Muslim etc.[2] He also asked him, "Mu'az if you have to pass judgemeng, how will you do that?" He said, "I will decide according to the Book of Allah. But, if I do not get an answer from it, I will look for it in your sunnah, otherwise I will ponder over it before I decide." The Prophet ﷺ was pleased with his answer and remarked: الحمد لله الذی وفق رسول الله "All praise belongs to Allah[3] Who led my messenger to that which is good and to the right path. The Prophet ﷺ had perhaps also told him that it was their last meeting which statement brought tears to eyes of both of them. He prayed for him: حفضک الله من بین یدیک ومن خلفک ودرأ عنک شر الانس والجن (May Allah protect you from all sides and from the mischief of men and jinn).[4]

The Prophet ﷺ had given him glad tidings that on the Da of Resurrection he woul dbe Imam of a group of ulama (Scholars).

He is counted among one of those Companions who were teachers of the Qur'an and authorities for edict during the Prophet's ﷺ life-time. Once Sayyidina Umar ؓ announced from the pulpit.

"من کان یرید ان یسأل عن الفقه فلیات معاذ بن جبل"

"He who seeks an awareness of religious rulings should go to Mu'az ibn Jabal."[5]

Sayyidina Mu'az ibn Jabal ؓ returned from Yaman as its governor during the Khalifah of Sayyidina Abu Bakr ؓ and went to Shaam to take part in *jihad*. At that time, Sayyidina Umar ؓ had suggested to Sayyidina Abu Bakr ؓ,"The people of Madinah are

❶. Sunan Abu Dawood (Chapter: Istighfaar)

❷. Saheeh Muslim (Chapter). Siyar A'lam an-Nabula v1 p448. Tazkirat ul-Huffaz v1 p20.

❸. Jami Tirmizi (Chapter on judgement). Tabaqat Ibn Sa'd v2 p347. Siyar A'lam an-Nabula v1 p448

❹. Siyar A'lam an-Nabula v1 p448

❺. Tabaqat ibn Sa'd v2 p347

in need of Mu'az's ﷺ knowledge. If he goes away there will be a lacuna. You should persuade him not to go to Shaam." Sayyidina Abu Bakr ﷺ said, "A slave of Allah goes to the Battlefield (of *jihad*) with a longing for martyrdom. I cannot stop him." There, he succumbed to plague and died of it a martyr in 18 or 18 AH.[1]

At the time of martyrdom, he was between 33 and 35 years old.[2]

Sayyidina Uaydah Ibn Samit ﷺ

He belonged to the tribe of Khazraj of Madinah. He had professed faith at the First Pledge of Aqabah in the ttwelfth year of Prophethood. The Prophet ﷺ had preached Islam a year earlier to the people of Madinah who had come to perform Hajj and whom he had met at Jamarah Aqabah. Six of them had embraced Islam. Next year, some more Madinans gathered at the same place during Hajj and embraced Islam at the Prophet's ﷺ hands.(There are detailed accounts of this *bay'ah* in Saheeh Bukhari)[3] The Prophet ﷺ appointed some of them as responsible for propagation of religion to different tribes. They were called *naqeeb* (head, chief — plural: *nuqaba*). Among them was Sayyidina Ubaydah ibn Samit who was responsible for the Banu Awf.[4] It is also borne out in the Hadith of Saheeh Bukhari to which we have alluded.

Merits

Sayyidina Ubaydah ﷺ was among the earliest Madinan Believers, one who had participated in the First Pledge of Aqabah and a warrior in every battle from badr onwards. He was a higher rank among the Companions ﷺ of Badr. He was also one of those Companions ﷺ who had memorised the Qur'an during the Prophet's lifetime.[5] Sayyidina Yazeed ibn Abu Sufyan ﷺ had requested Sayyidina Umar ﷺ in a letter from Shaam that some teachers should be sent to that country to teach Qur'an and religion

1. Tabaqat Ibn Sa'd. Siyar A'lam an Nabula v1 p452
2. Fath ul-Bari, v7 p126
3. Saheeh Bukhari (Kitab al-Eiman) p7
4. Sharah Tarajim al-Bukhari by Shah Waliullah and Shgaykh Muhammad Zakariya Kandhalvi.
5. Siyar A'lam an-Nabula v3 p655, Isabah v4 p28.

to its people. So, he sent Sayyidina Mu'az ؓ, Ubadah ؓ and Abu Darda ؓ. Sayyidina Ubadah ؓ stayed at Palestine and taught its people the Qur'an and sunnah.[1] He did not hesitate to discharge his duties of commanding that which is virtuous and forbiding what is wrong, even if the other person belonged to the ruling class.

He criticised many actions of Sayyidina Mu'awiyah ؓ when he was at Shaam and Mu'awiyah was its governor, some of which the latter agreed with. Once a *Khateeb* (one who delivers a sermon) began to praise Mu'awiyah ؓ in the sermon in his presence. Sayyidina Ubadah ؓ picked up soil from the earth and threw it at the Khateeb's mouth[2] and when Sayyidina Mu'awiyah ؓ tried to call him to task for that, he said, "This is what the Prophet ﷺ has instructed us to do. Anyone who praises another in his presence should be treated in this way."[2] When the Jews of Madinah found the Muslims in anxiety after reverses at the Uhud, they declared war in different ways against the Muslims. The Banu Qaynuqa' were the first to annul their treaty. The chief of the hypocrites, Abdullah ibn Ubayy had an ancient understanding with them and he took their side, but Sayyidina Ubadah ibn Samit ؓ who also had an ancient understanding with them, did not care for that and declared that he had nothing to do with them. At this time the verse 51 of surah al-Ma'idah was revealed:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰى اَوْلِيَآءَ (المائده ٥:٥١)

{O you who believe! Take not the Jews and the Nasarah as friends.}[3]

Death

He died in the era of Sayyidina Mu'awiyah ؓ in 34 AH at the age of 72 in Shaam.

Sayyidina Khabbab Ibn Al-Arat ؓ

Sayyidina Khabbab ؓ belonged to the Banu Tameem. Someone had kidnapped him when he was a child and sold him in

1. Isabah v4 p28
2. Siyar A'lam an-Nabula v3 p10
3. Isabah v4 p28. Tafseer Bayan ul-Qur'an (Surah al-Ma'idah, verse 51)

Makkah where Umm Anmar[1] (انمار) bought and enslaved him. He was one of those who answered the Prophet's call positively in the very incipient stage of Islam. He was then subjected to all types of torture[2]. he was an ironsmith in pre-Islamic days and carried on in that profession after embracing Islam. During the course of his professional services, some money was due to him from Aas ibn Wa'il which he went to claim from him but Aas said that he would pay only when he repudiated Muhammad's ﷺ prophethood, Khabbab ؓ said, "I cannot reject him even if you die and receive." Aas asked if it was possible to come back to life after death. In, answer, Sayyidina Khabbab ؓ said, "Of course!" Aas said, "I will then have much wealth and many children and I will pay you your debt at that time." The verse of surah Maryam were revealed on this occassion: افرأيت الذى كفر باياتنا ......ونرثه ما يقول وياتينا فردا — that is, verses 77 to 80.[3]

> {Have you considered him who disbelieve on Our revelations and says, "I shall certainly he given wealth and children?" Has he looked into the unseen or has he taken a pledge from the Compassionate? Certainly not! We shall write down what he says, and we shall lengthen for him of the chastisement a length. And we shall inherit from him that which he says, and he shall come to us alone (Without his wealth and children)}

Merits

He was an early Muslim who gave many sacrifices for Islam. Because he was a slave, he had no one to offer him protection and everyone considered it rightful to molest him. The idolaters once made him lie down on the burning flames of a fire till the flames were extinguished by the fat on his back. Long time thereafter, Sayyidina Umar ؓ saw his back and remarked, "I have not seen such a back all my life." There were white spots like leprosy because of the burning. Tired of the persecution he complained to the Prophet ﷺ one day and requested him to pray for him. He said, "Do not hurry. Earlier people endured greater hardsip" (and he

1. Pronounced Ammaar
2. Isabah v4 p28. Majma' az-Zawa'id v9 p320
3. Saheeh Bukhari (Chapter al-Yaeen wal al-Hidaad and Tafseer Maryam). Jami' Tirmizi (Tafseer Maryam)

mentioned some of them). "Surely this religion will emerge supreme!"[1]

Sayyidina Ali ﷺ said about him:

"رحم الله خبابا لقد اسلم راغباً وهاجر طائعا وعاش مجاهداً وابتلى فى جسمه احولاً ولن يضيع الله اجر من احسن عملاً."

"May Allah have mercy on Khabbab. He believed in Islam willingly and, of his own accord performed the *hijrah*, lived the life of a warrior and endured all kinds of torture. Surely Allah does not withhold the reward of those who do righteous deeds'[2]

He participated in the Battle of Badr and all other battles afer that.[3]

He died in 37 AH in Kufah.[4]

Sayyidina Sa'd ibn Mu'az ﷺ

Sayyidina Sa'id ibn Mu'az ﷺ belonged to a branch of the tribe Aws, Banu Abdullah Ashhal. He had become a Believer before the Prophet came to Madinah at the hands of Mus'ab ibn Umayr ﷺ. The Prophet ﷺ had sent him ahead of him to teach Islam to the people of Madinah.

Sayyidina Sa'd ﷺ addressed the people ofhis clan Abdul Ashhad, saying, "O Fellow-tribesmen! what do you think of me?" They said, "You are our chief and have a high standing among us." So, Sa'd said, "It is unlawful for me to talk to you unless all of you, men and women, believe in Allah and His Messenger ﷺ." All the men and women agreed with him and became Muslims. Not one of them was deprived of faith.[5] He was also the chief of the tribe of the Abdul Ashhal. The Aws was the Madinan tribe of the Ansars and very few people were peers of Sa'd ﷺ. he was respected in the pre-Islamic period and again during Islam. The Prophet ﷺ had himself called him the chief of the people of Madinah.[6] He was continuously engaged in preaching Islam and working for it. He fought every battle, begining with the one at Badr. In the Battle of

1. Saheeh Bukhari v1 p510 (sign of Prophethood)
2. Majma az-Zawa'id v9 p299
3. Isabah v2 p101. Majma' az-Zawa'id v9 p299 4. ibid'
5. Isabah v3 p88, Siyar A'lam an-Nabula v1 p280
6. Saheeh Bukhari (Khurooj an Nabi ﷺ ila Banu Qurayza) Saheeh Muslim.

Trenches, he was wounded by an arrow shot by an idolater. Blood did not stop flowing though the would was branded with hot iron which was a method of treatment in those days Sa'd prayed, "O Allah! You know that nothing is dearer to me than waging *jihad* in Your path agaist those who reject Your Prophet and drove him out of his house (at Makkah) O Allah, if the war against the Quraysh is yet not over then let me live a little longer and fight against them that I may wage *jihad*. But if the war is over, then let the would be the cause of my martyrdom."[1] Some versions also have these words: "O Allah! Punish the Banu Qurayzah for their treachery before I die and cool my eyes thereby."[2] The Banu Qurayzah were a Jew tribe near Madinah. They had covenanted with the Prophet ﷺ that they would neither fight against the Muslims nor support their enemies. but, like other Jewish tribes, they too betrayed their promise and incited the idolaters of Makkah and other Arab tribes to fight the Muslims. These conspiracies led to the Battle of Trenches, Immediately the Prophet ﷺ returned to madinah after this battle, he received Allah's command that he must advance to attack the Banu Qurayzah. So, he took a party of his Companions and after the seige had been laid for a month, they asked the Prophet ﷺ to decide their case but he got their permission to appoint Sa'd ibn Mu'az ؓ as arbitrator. He ruled that their fighting men should be killed and others should be enslaved. They remainded him of their mutual pact but he did not change his judgement. The Prophet ﷺ confirmed his decision.3 Thus, the prayer of Sayyidina Sa'd ؓ after his injury was accepted. Immediately after the judgement was implemented, his would opened and became cause of his martyrdom.

Merits

Sayyidina Sa'd ibn Mu'az ؓ was a handsome man, tall-statured equally dignified and honoured in religious and worldly cricles. When he became Muslim, Islam received great strength in Madinah. When he was wounded in the Battle of Trenches, the

❶. Saheeh Bukhari, Saheeh Muslim
❷. Isabah v3 p87
❸. Saheeh Bukhari, Saheeh Muslim

Prophet ﷺ had a tent pitched for him in the courtyard of Masjid Nabawi where he could be nursed within sight of the Prophet ﷺ when the Prophet ﷺ had appointed him as arbitrator in the affair of Banu Qurayzah, he came riding a beast and the Prophet ﷺ siad, قوموا الى سيدكم "Stand up for your chief." His judgement was likened by the Prophet ﷺ to the judgement of Allah, and he got it excuted. When he was about to die, the Prophet ﷺ prayed for him:

اللهم ان سعدا قد جاهد فى سبيلک وصدق رسولک وقصى للذى عليه فتقبل روحه بخير ماتقبلت به روحاً

"O Allah, Sa'd has waged *jihad* in Your path, bore testimony for Your Messenger and discharged his religious duties, let his soul be received in the best manner."

Sayyidina Sa'd opened his eyes on hearing that and said, "Assalaam u alaykum, O messenger of Allah! I bear witness to your Messengership." When he died, the Prophet ﷺ said:

جزاک الله خيراً فقد انجزت ما وعدته ولينجزنک الله ماوعدک

(May Allah reward you in the best way. You fulfilled all the promises you made to Allah. Surely, Allah will fulfil all His promises)

Then he said, "Sa'd was Allah's pious slave on whose happy arival the Throne of Allah rejoices. The gates of the heaven are opened. Seventy thousand angels descended from the sky to participate in his funeral, none of them had ever came down on earth before." The Companions were grieved on his death to such an extent as they never were at any other time even Sayyidina Abu Bakr and Sayyidina Umar wept and the Prophet ﷺ had clasped his beard to control himself in sorrow.[1]

Meanwhile, the chief of *Dumat ul-Jandal* had sent a silken robe to the Prophet ﷺ. The Companions touched it again and again in wonder. He said to them, "Do you find it very good. The mantle of Sa'd ibn Mu'az in paradise is much better and softer than this."[2]

Sayyidina Sa'd's mother Sayyidah Kayshah was also a Sahabiyah. She was much grieved at his death. She composed a

❶. Siyar A'lam an-Nabula. Saheeh Muslim. Sunan Nasai
❷. Saheeh Muslim

painful elegy and the Prophet ﷺ comforted her.

Death

He had a few days after being wounded in the Battle of Trenches in 5 AH. He was 37 years old then.

Sayyidina Abdullah Ibn Salaam رضي الله عنه

He was from the famous tribe of Madinah, Qaynuqa'. His line of descent joined Sayyidina Yusuf عليه السلام. He was a great Jewish scholar and his name before he became a Muslim was al-Husayn which the Prophet ﷺ changed to Abdullah.

He said that when he saw the Prophet ﷺ on his arival at Madinah he knew that the face could not be the face of a liar. The first thing he heard from the Prophet ﷺ was:

افشو السلام واطعمو الطعام والناس نما تدخل الجنة بسلام

{Spread the (greeting) Salaam, feed the poor and offer *salah* when people are sleeping, and you will enter Paradise in peace.}

To spread salaam is to greet every Muslim whether you know him or not. Abdullah ibn Salaam then asked the Prophet ﷺ certain quetions and on receiving their answers, he recited the *Kalimah Shahadah* and became a Muslim. The questions and their answers are found in a Hadith in Bukhari.[1] Abdullah said to the Prophet ﷺ that he should not let anyone know of his belief unless he had first asked the Jews how he (Abdullah) stood among them. So, the Prophet ﷺ invited a few Jews and asked them about this man to which they said: خيرنا وابن خيرنا وافضلنا وابن افضلنا واعلمنا وابن اعلمنا "He is the best of us and the most learned and his father too was the best and most learned of his times." He then asked them, "If he became a Muslim, what would you say about Islam?" They said that such a thing cannot be expected of him. He repeatetd his question many times and got the same reply each time. Sayyidina Abdullah ibn Salaam رضي الله عنه had concealed himself there and when the Jews had confirmed many times that he weas a scholar, he presented himself before them and declared اشهد ان لا اله الا الله واشهد ان محمداً رسول الله and they reversed their opinion of him شرنا وابن شرنا "The worst of us, son

1. Saheeh Bukhari (Chapter Abdullah ibn Salam's questsions to the Prophet ﷺ

of the worst of his times." Abdullah ﷺ said, "O Messenger of Allah! This is what I feared."[1]

Merits

Sayyidina Abdullah ibn Salaam ﷺ was descended from Sayyidina Yusuf, the Prophet ﷺ, and he was a great Jewish schoar who renounced Jewism to become a Muslim. The Prophet ﷺ assured him that such people will get a two-fold reward,2 and he had given him glad tidings of Paradise. Sayyidina Sa'd ibn Abu Waqqas ﷺ said that after the Prophet ﷺ had eaten his meals one day, he said, "One who is assured of entry into Paradise will now come and eat it." Shortly thereafter, Abdullah ibn Salaam ﷺ came and ate what had remained from the meal.3 He is referred to often in the Qur'an without being named. For instance, in surah Ahqaf: verse 10:

وَشَهِدَ شَاهِدٌ مِّنْ بَنِيٓ اِسْرَآئِيْلَ عَلٰی مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ (الاحقاف ٤٦:١٠)

{and a witness from among the children of Isra'il has already testified to its siilarity (with earlier scripture) has believed while you are arrogant}.

and in *ar-Ra'd* verse 43

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتَابِ (الرعد ١٣:٤٣)

{Say: Allah suffices as witness between me and you and whosoever has with knowledge of the Book}

The *underlined* words in both verses refer to Abdullah ibn Salaam ﷺ.[3] His belief is declared to be evidence of the truth of Islam and the Prophet ﷺ.

Both Bukhari and Muslim have quoted Sayyidina Sa'd ibn Abu Waqas ﷺ as saying: ما سمعت رسول الله يقول لحي يمشي انه في الجنة الا لعبد الله بن سلام which means that the Prophet ﷺ gave glad tidings to only one person while he was alive that he would go to Paradise, and that person was Abdullah ibn Salaam. Both of them also quote the Prophet's words to Abdullah ﷺ "You will remain firm on Islam till

❶. Jami' Tirmizi (Kitab an-Nikah). Saheeh Bukhari (Ta'leem ur Rajul)
❷. Majma' Zawaid v9 p326
❸. Jami' Tirmizi (Virtues of Abdullah and Tafseer al-Ahqaf). Saheeh Bukhari (Virtues of Abdullah). Saheeh Muslim.

you die."[1]

Sayyidina Mu'az ibn Jabal ﷺ had instructed his close student Yazeed ibn Umayrah, while he was dying, to carry on learning from four Companions one of whom was Abdullah ibn Salaam ﷺ who, he said was like the ten who wee given glad tidings by the Prophet ﷺ.[2]

He died in Madinah in 43 AH.[3] رضی الله عنه وارضاه

Sayyidina Mus'ab Ibn Umayr ﷺ

It was yet the first year of Prophethood and only a hand-ful people had embraced Islam when Allah guided Mus'ab ibn Umayr to believe. He went to the Prophet ﷺ at Dar Arqam and embraced Islam at his hands. When his family members learnt of that, after some time, they placed restrictions on his movements outside the house and punished him. He continued to suffer till he migrated to Ethiopia in 6 AH with some other Muslims. Later, they were misled to believe that conditions had improved at Makkah, so some of them including Mus'ab ﷺ, returned only to find the conditions as unfavourable as they had been. After some time, the Prophet ﷺ sent Mus'ab ibn Umayr ﷺ and others to Madinah.[4] he was the first person to migrate to Madinah.[5]

Merits

Sayyidina Mus'ab ibn Umayr ﷺ was the most lovingly brought up young man of Makkah. His father was among the richest men of Makkah, and he loved Mus'ab very much getting him the finest garments. But when he became a Muslim, his parents severed ties of relationship with him and he faced all sort of difficulties, even hunger and thirst. The skin of his body that was raised with over-indulgence peeled and he could not even walk straight because of weakness. That is why the Prophet ﷺ sent him to madinah to serve as a teacher where he was instrumental in getting people to the fold of Islam.[6]

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1. Saheeh Bukhari, Saheeh Muslim
2. Jami' Tirmizi, Tabaqat ibn Sa'd v2 p352 Tazkirat ul-Huffaz v1 p26
3. Tazkirat ul-Huffaz v1 p27
4. Isabah v2 p101
5. Saheeh Bukhari Siyar A'lam an Nabula v1 p145
6. Siyar A'lam an-Nabula v1 p148

The Prophet ﷺ saw him, one day, with only a single piece of cloth wrapped round him and even that was patched up. He remembered his days of luxury and wept for him.[1]

He is counted among scholars, the earliest of Believers and a migrant to madinah. The Prophet ﷺ had sent him ahead of everyone to Madinah to introduce Islam, and teach it, to the Madinans, and he observed the first Friday salah there.[2] He took part in the Battle of badr and, at Uhud, the Prophet ﷺ had entrusted him with the banner. He stood very close to the Prophet ﷺ in this battle and shielded him from enemy onslaught and, in the process, got his martyrdom.[3] He had only a small sheet of cloth round him in which he was shrouded. His head was covered but feet were bare, so the *izkhir* (a kind of hay) was put on them. Sayyidina Khabbab ؓ said about him, "We, the Muhajirs, migrated with the Prophet ﷺ for the sake of Allah who is looked upon for reward. Some of us got nothing in this world but departed from here while in difficulty and hardship — Mus'ab was among them."[4] He meant that many of them received reward in this world also but some, like Sayyidina Mus'ab ؓ, were martyred before Muslims, could find better times. They will receive all their reward in the Hereafter.

Sayyidina Khalid Ibn Waleed ؓ

The father of Khalid ibn Waleed was Waldd ibn al-Mughirah and his mother was Lubabah bint al-Harith, the real sister of Sayyidah Maymunah رضی الله عنها the Prophet's ﷺ wife. He was a Quraysh noble, a brave and courageous man. He fought wars against the Muslims for the Quraysh. In 7 or 8 AH, he left Makkah for Madinah with intention to become a Muslim. He met Amr ibn al-Aas on the way who also had the same intention and both of them came to Madinah together and embraced Islam at the hands of the Prophet ﷺ, first Khalid ؓ and then Amr ؓ.[5]

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❶. Jami' Tirmizi
❷. Ikmal (by the Compiler of al-Mishkat)
❸. Siyar A'lam an-Nabula v1 p148
❹. Saheeh Bukhari (Kitab al-Jana'iz)
❺. Isabah v2 p98 Siyar A'lam an Nabula v1 p366

Merits

After embracing Islam, he spent his life against the infidels more courageously and virgorously than ever. The Prophet ﷺ called him *Sayfullah* (the sword of Allah). Sayyidina Abu Hurayrah said that he was sitting with the Prophet during a journey and he asked him about everyone who passed from there, "Who is he?" Abu Hurayrah told him the name of the man and the Prophet ﷺ commented on him. When he said about one that he was Khalid ibn Waleed ؓ, the Prophet ﷺ said نعم عبد الله خالد بن الوليد سيف من سيوف الله "The best of the slave of Allah is Khalid ibn Waleed — a sword of the swords of Allah."[1]

When Sayyidina Abu Bakr ؓ sent him as commander of an army to crush the apostates, he said that he had heard the Prophet ﷺ say about him.

نعم عبدالله واخوالعشيرة خالد بن الوليد سيف من سيوف الله سله الله على الكفار والمنافقين

"He is the best slave of Allah, a sword of Allah that Allah has unsheathed for the disbelievers and hypocrites and polytheists."[2]

The Prophet ﷺ had sent an army to Mutah under the command of Zayd ibn Harithah ؓ with instructions that Ja'far ؓ should take over if he is martyred and Abdullah ibn Rawahah ؓ if he too is martyred,[3] Fate had decreed, indeed, that all of them should be martyred. With the three commanders dead, the men selected Khalid ibn Waleed as their next Commander.[4] At Madinah, before news could arrive from Mutah, the Prophet ﷺ informed his Companions ؓ that the three were martyred and the 'sword of Allah' had taken command and Allah had given victory to the Muslims at his hand.[5] He had fought so ferociously that as many as nine swords were broken in his hands till he saw through the end with a Yamani sword.[6] The Muslims had not achieved a total victory and Khalid had brought back his army safely and the

❶. Jami' Tirmizi
❷. Majma aza-Zawa'id (Refec: Musnad Ahmad)
❸. Saheeh Bukhari
❹. Fath al-bari v7 p512
❺. Saheeh Bukhari
❻. Saheeh Bukhari

Prophet ﷺ had called that safe return a victory.[1] This is also mentioned in a Hadith in Saheeh Muslim and Abu Dawood.[2]
Later, the army of Usamah overran the entire territory as we have seen in his account.

Even during the liberation of Makkah, the Prophet ﷺ had entrusted him with a unit of the army[3] and after that he led a party of the Companions to the Banu Jazimah. Those innocent people said صبانا صبانا (sabana, sabana) instead of اسلمنا *aslamna* believing believing that they were expressing their submission to Islam but the Muslims did not understand them and Khalid, in his excitement for *jihad*, killed some of them. Sayyidina Abdullah ibn Umar رضي الله عنه who was one of the party prevented Khalid رضي الله عنه from shedding further blood. When the Prophet ﷺ learnt of that he said, اللهم انى ابرا اليک مما صنع خالد "O Allah, I am absolved of what Khalid did," but, even after that, he continued to send him as a commander of his armies.[4] A little before *Hajjat ul Wada'*, the Prophet ﷺ sent him as *ameer* of a party to Yaman.[5] The Prophet ﷺ was very trustful of his bravery and fighting experience and gave him command over many expeditions. He also assigned to him the demolition of the idol, Uzza near Makkah.[6]

Sayyidina Abu Bakr رضي الله عنه placed similar reliance on Sayyidina Khalid رضي الله عنه, making him commander of his armies. He had substantial contributions to his name against the apostates and in the victories over Romans and Iranians.

Abu Bakr رضي الله عنه had appointed Khalid ibn Waleed رضي الله عنه as commander of the army to tackle the false prophet Musaylimah who was killed with thousands of his henchmen. He had also killed Hormouz and arrested Ukaydir (of Dumat al-Jandal)

Sayyidina Abu Bakr رضي الله عنه then made him governor of Shaam. Sayyidina Umar رضي الله عنه replaced him by Abu Ubaydah ibn al-Jarrah رضي الله عنه and this large-hearted man when he got Umar's رضي الله عنه letter, exclaimed ان عمر بعث عليكم امين هذه الامة "Umar has appointed *ameer* of

1. Fath al-Bari v7 p579
2. Saheeh Muslim. Abu Dawood
3. Saheeh Bukhari. Saheeh Muslim. Siyar A'lam an-Nabula, v1 p266
4. Saheeh Bukhari
5. Saheeh Bukhari
6. Isabah v2 p98

Shaam one whom the Prophet ﷺ had called Ameen of the *ummah*."[1] he handed over charge of office without demur. Sayyidina Abu Ubaydah ؓ also reminded them that the Prophet ﷺ had said that Khalid was a 'sword of the swords of Allah.'[2]

However, Sayyidina Umar ؓ continued to regard him highly and at the time of his own death said:

لوادرکت خالد بن الولید ثم ولیته فقد مت علی ربی لقت سمعت عبدک وخلیلک یقول خالد سیف من سیوف الله سله الله علی المشرکین

"If Khalid ؓ were alive, I would have made him Khalifah, and then I would have said to Allah that I had heard His beloved, the Prophet ﷺ, say that Khalid is a sword of Allah's swords that Allah has unsheathed for the idolaters."[3]

During the last days of his life, Khalid ؓ said one day, "That night is dearest to me — and approved by Allah — when it was very cold and raining. I had used my shield as an umbrella. In the morning, I used it against the enemy."

Death

Sayyidina Khalid ibn Waleed ؓ died in 21 AH at Hima, but some historians say that he died at Madinah. He lamented at the time of his death that though he had wounds and scars all over his body. He was dying on his bed, not as a martyr. He also said that his horse and his weapons may be donated to Allah's cause and these were the only things he left behind.[4]

Sayyidina Amr Ibn Al-Aas ؓ

He was one of the chiefs of the Quraysh before he embraced Islam. He was very bold and very wise. He went to Madinah in 8 AH with Sayyidina Khalid ibn Waleed ؓ and became a Muslim. However, from what he said himself, it seems that he had become a Muslim before going to Madinah but met the Prophet and sword

❶. Zawa'id (Refec Musnad Ahmad).
❷. Isabah v2 p99
❸. Siyar A'lam an Nabula v1 p372
❹. Siyar A'lam an-Nabula v1 pp382-384. Majma' az-Zawa'id v9 p350 (Refec: Tabarani, Isabah v2 p100)
❺. Isabah v5 p2

allegiance at his hands in the company of Khalid ﷺ.[1]

This is what he said about himself:

{After the Battle of Trenches, I gathered some of my close Quraysh associates and told them that it seemed that Muhammad would triumph. So, rather than live under his rule, we should migrate to Ethiopia and live under the rule of the Negus. If the Makkans emerged victorious, we can return and our status is established already. They agreed with me. So, I took a log of gifts and went to the Negus. There I found Amr ibn Umayyah Dimiri who was the Prophet's ﷺ envoy. I asked the Negus to hand over this man to us for he was an envoy of our enemy. We will kill him. The Negus was annoyed at my request and said, "Do you not know that he is the envoy of one who is Allah's Messenger in the same way as Prophet Musa ﷺ was."The Negus asked me to obey him and the Prophet who was surely True and who would overcome his enemies as Prophet Musa ﷺ had routed Fir'awn and his army.}

Then Awn ibn Aas offered *bay'ah* to Islam at the hands of the Negus and, leaving his compatriots behind, he began his journey to Madinah. He met Khalid ibn Waleed ﷺ on the way and at Madinah he offered bay'ah to the Prophet and disclosed that he was a Muslim.[2]

In the Hadith transmitted by Saheeh Muslim there is some more detail. He said, "I went to the Prophet ﷺ and requested him to let me have his hand so that I could offer *bay'ah.* When he did so, I pulled back my hand. He asked me what was wrong and I said that I had a condition. When we enquired what the condition was, I said, that my past sins must be forgiven — all of them. He said that I should know that after belief in Islam all past sins are forgiven."[3]

Merits

Sayyidina Amr ibn al-Aas ﷺ, was a very courageous and intelligent man who showed tremendous valour on the battlefield. The Prophet ﷺ made good use of his capabilities, and Amr ﷺ said about it:

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❶. Isabah v5 p2
❷. Majma' az-Zawa'id v9 p351
❸. Siyar A'lam an-nabula v3 p66

"ما عدل بی رسول الله صلی الله علیه وسلم وبخالد منذ اسلما من اصحابه فی حربه."

"He never thought of anyone equal to Khalid ﷺ and me."[1]

Even in the presence of elder Companions,[2] the Prophet ﷺ appointed him as commander. For instance, Sayyidina Abu Bakr ﷺ and Umar ﷺ were participants of the Battle of Zaat as-Salasil, but Amr ibn al-Aas ﷺ was appointed the commander. Immediately åfter the liberation of Makkah, the Prophet ﷺ sent him over a party to the tribe Huzayl to brerak down the idol suwa. The custodian there said to Amr ﷺ, "You cannot break it, for, it will protect itself." However, when Amr ﷺ and those with him smashed it, the custodian saw its helplessness and became a Muslim.

The Prophet ﷺ said that Amr ﷺ was a sincere believer[3] and he too loved the Prophet very much. In the Hadith of Saheeh Muslim that we have seen above, it is also stated:

"ماكان احد احب الی من رسول الله صلی الله علیه وسلم ولا اجل فی عینی منه وما كنت اطيق ان املا عينی منه اجلا لا له ولو سئلت ان اصفه اطقت لانی لم اكن املا عينی منه"

"After I became a Believer, no one was dearer and more respectable to me than the Prophet and I was so much overawed by him for long. Thus, I will not be able to describe him if anyone were to ask me about it. I had never seen him for any length of time."

In acknowledgement of his love, the Prophet ﷺ prayed for him

"اللهم صل علی عمرو بن العاص فانه يحبك ويحب رسولك"

"O Allah bless Amr ibn al-Aas for he loves You and loves Your Messenger.[4]

Once he said thrice يرحم الله عمرواً "O Allah, show mercy to Amr ibn al-Aas." When someone asked him why he made the prayer, he

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1. Siyar A'lam an-Nabula v3 p66
2. Fath al-Bari v7 p26, Majma az-Zawa'id v9 p352. on the authority of Tabarani, Isabah v5 p2, Siyar A'lam an Nabula v3 p57.
3. Jami' Tirmizi (Virtues)
4. Siyar A'lam an-Nabula v3 p65.

said, "Amr spends lavishly in Allah's path."[1] In hadith transmitted by Jami' Tirmizi, the Prophet ﷺ is quoted to have said: "Amr is among the best people of the Quraysh."[2] Once, the Prophet ﷺ sent him message that he should report to him in attire of *jihad*. When he came the Prophet ﷺ said, "I am sending you as ameer of an aarmy to place from where you will return *Insha Allah* safe and with booty." He said, "Messenger of Allah, I have not believed to gain wealth." He said, "Lawful wealth is the best thing for Allah's pious slave."[3]

Death

He died on the night of Eid in 43 AH in Egypt (Cairo) and was buried on the day of Eid ul-Fitr. His son Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه, led the funeral salah.

Sayyidina Abdullah Ibn Amr Ibn al-Aas رضي الله عنه

He was a companion son of a companion. Devoted worshipper, as ascetic, who kept vigil at night, faster often by day and recited the Qur'an very much — this was Abdullah ibn Amr ibn al-Aas. In fact, he had believed in Islam before his father did. He was the eldest son of his father who was not more than 21 years old at his birth.[4]

Merits

Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه was one of the meritorious Companions. He was a great worshipper, an ascetic and he engaged in worship at night. A hadity in Saheeh Bukhari describes these qualities. He said {My father married me to a girl of a noble family and he took good care of my wife from whom he also enquired about my conduct. One day she confided to him, "My husband is pious, righteous, and G-dfearing but does not have any contract with me." My father passed this complaint to the Prophet ﷺ who said, "Send Abdullah to me." My father conveyed the Prophet's command to me and I went to him. He asked me, "What

❶. Majma az-Zawa'id v9 p352
❷. Jami' Tirmizi (Virtues)
❸. Majma' az-Zawa'id v9 p353
❹. Siyar A'lam an-nabula v3 p91

is your practice of fasting?" I said that I fasted everyday. He asked me how I read the Qur'an and I told him that I recited it from beginning to end every night. He said to me, "Keep only three fasts every week." I said that I could do more, and he said that I should skip two days and fast one day. When I said that I had more strength, he said, "The best kind of fast is the fast of Dawood ﷺ which is to fast one day and skip the next to fast every alternate day). So you too may do accordingly and finish one reading of the Qur'an in seven nights."}

This Hadith discloses how Sayyidina Abdullah ibn al-Aas ﷺ fasted and recited the Qur'an. It is stated in the end that this continued to be his practice till his old age. Rather, in old age, he used to recite to someone in the day time, at home the one-seventh portion of the Qur'an that he had to recite at night. And, if the schedule of fasting was distribed anytime, he made it up later.[1]

He used to shut the door of his room, blow out the light and weep before Allah all night. His eyes would swell.[2]

He has narrated many Ahadith of the Prophet ﷺ and also got his permission to write them down in his lifetime. He prepared a collection of Ahadith which he called *Sadaqah*. It is from this collection that Abu Dawood, Tirmizi Nasa'i etc. have transmitted on the authority of the chain — Amr ibn Shu'ayb from his father from his grand father. The number of the Ahadith he reported are seven hundred.[3]

He also reported from the elder Companions. He had many noted tabi'een as his students. The Prophet once said about him and his parents: "Abdullah, his father and his mother and these people of the house — what a wonderful people of the house they are!"[4]

Death

He died in Cairo in 65 AH and was buried there.[5]

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❶. Saheeh Bukhari (Chapter: How much of Qur'an to recite & Fasting alternate days).

❷. Siyar A'lam an-Nabula v3 p91

❸. Tahzeeb ul-Kamal

❹. Majma' az-Zawa'id v9 p354

❺. Siyar A'lam an-Nabula v3 p94 Asad al-Ghabah v3 p234. Tazkarat ul-Huffaz. v1 p42.

Sayyidina Abdullah Ibn Amr ibn Hizam ﷺ

Sayyidina Abdullah ibn Amr ﷺ was the father of Sayyidina Jabir ﷺ. He had embraced Islam, before the Prophet's ﷺ *hijrah*, at makkah and had attended the Second Pledge at Aqabah. The prophet had ﷺ appointed him the *naqeeb* of his tribe at Madinah. He participated in both the battles at badr and Uhud and was martyred in the latter.[1] he had a permonition of his martyrdom, so he said to his son, Sayyidina Jabir ﷺ, "I think that I will be the first martyr tomorrow. Look after your sisters and pay the debt that I owe."[2]

Merits

He had great qualities. He went to Makkah to embrace Islam and then fought against the enemy in two battles. When he was martyred in the Battle of Uhud, the idolaters mutilated his body.

This had a great effect on Jabir ﷺ who was a very young child and on Abdullah's ﷺ sister, Fatimah bint Hizam. They cried and sobbed very much. The Prophet ﷺ comforted them and said that an angel was casting its shadow on Abdullah ibn Amr.[3] Sayyidina Jabir ﷺ and his family members took his body to their family graveyard at madinah but the Prophet had it brought back and buried him with the other martyrs at the battlefield.[4] There were many martyrs in this battle and of those who had survived, many were wounded. The Prophet ﷺ was also wounded. Therefore, he permitted that two or three martyrs may be buried in one grave, the one who had known more of the Qur'an was placed nearer the *qiblah*.

Sayyidina Abdullah ibn Amr ﷺ was also buried with one or two other martyrs and he was placed nearer to the *qiblah*. The Prophet ﷺ said to Sayyidina Jabir ﷺ, "Allah does not talk to anyone directly but has talked to your father directly, saying "O My slave! Ask what you want, I will give you what you desire." So your father said, "My Lord! Send me to the world again so that I

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❶. Isabah p110, Siyar A'lam an-nabula p325
❷. Saheeh Bukhari
❸. Saheeh Bukhari, Saheeh Muslim
❹. Jami' Tirmizi

may attain martyrdom again." Allah said, "I have decreed already that no one will return to the world once he dies."[1]

Imam Maalik has narrated a strange case about the grave of Sayyidina Abdullah ibn Amr ﷺ in his Muwatta: {The grave of Abdullah ibn Amr and Amr ibn Jamooh was inundated. Their graves were dug up so that their bodies might be transfered elswhere. Their bodies were found to be intact as if they had died only on the previous day though they had been martyred forty-six years ago.}[2] The report in Saheeh Bukhari is from Sayyidina Jabir ﷺ {On the day of Uhud, we could not help but bury my father with another Companion. I was not happy with that, so six months after his martyrdom, I took him out of that grave and buried him in another. His body was just as on the day he was buried.}[3] This means that his grave was opened twiece — six months after his martyrdom and forty six years after his martyrdom. Similar experience was had with some other Companions ﷺ too.

Sayyidina Jabir Ibn Abdullah Ibn Amr ﷺ

He was from Madinah and belonged to Khazraj clan. He had gone to Makkah in his childhood with his father and embraced Islam. When the Prophet ﷺ migrated to Madinah, Jabir ﷺ began his close association with him. He could not participate in the Battles of badr and Uhud because he was minor, the only son of his father and brother of nine sisters. However, thereafter he took part in every battle.

Merits

Sayyidina Jabir ﷺ is not counted among the senior Companions because of his age but his knowledge and merit place him among the glorious frontrank Companions. he participated in a very large number of battles and, at the same time, he has also reported a large number of Ahadith. He said that he took part in nineteen battles after the Prophet's ﷺ death. He did not miss a single battle in which the Prophet ﷺ took part after the Battle of

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❶. Jami' Tirmizi (burial of martyrs)

❷. Muwatta Imam Malik (barying two or more in one grave)

❸. Saheeh Bukhari (Can a Corpse.

Uhud in which his father was martyred.[1] As for his Ahadith, he narrated 1540 Ahadith and he also transmitted from elder Companions. Similarly, many elder Companions and the tabi'een have transmitted his Ahadith.[2] The Prophet loved him very much because he was very young and the only son of his father. He had nine sisters to look after and a heavy debt to repay. When Sayyidina Jabir married, the Prophet asked him if he had married a previous unmarried girl or a widow or a divorcee. He said, "She is not an unmaried girl?" The Prophet asked him, "Why did you not marry a virgin?" His answer reflected his wisdom beyond his age and I have narrated this portion only to present his answer. He siad, "O Messenger of Allah! My father died. He left behind nine daughters. I married an old woman that she might look after my sisters."[3] It was because of his poor condition that the Prophet ﷺ took care of him. Once, he bought his camel and when he was dismounting it, the Prophet ﷺ asked him not to get down and when they reached Madinah he returned the camel to Jabir ؓ together with its price. The Prophet ﷺ also prayed for him twenty five times.[4]

He had a longing to learn Ahadith and travelled for that. He travelled to Makkah to hear from a Companion some Ahadith and once to Egypt to get from a Companion there just one Hadith.[5]

He gave lessons in the Masjid Nabawi on Ahadith to Many students and seekers of knowledge.[6]

Death

He lived a long life and died in 78 AH. He was the last of those Companions to die who had gone to Makkah to embrace Islam and swear allegiance at Aqabah.

Sayyidina Zayd Ibn Thabit ؓ

Sayyidina Zayd ibn Thabit ؓ was from the tribe Khazraj. He

❶. Saheeh Muslim
❷. Isabah v1 p123. Siyar A'lam an-nabula v3 p191
❸. Jami' Tirmizi
❹. Isabah v1 p223.
❺. Siyar A'lam an-Nabula v3 p191
❻. Isabah v1 p223.

was a child of eleven years when the Prophet ﷺ came to Madinah but he had already become a Muslim and had also memorised seventeen surah (Chapters) of thc Qur'an. He was taken to the Prophet ﷺ and he heard from him ten of the surah and also expresed pleasure.

Merits

Though young, he was placed among the knowledgeable Companions who were scholars and jurists. he was very intelligent and had a very good memory because of which the Prophet ﷺ chose him to learn Hebrew so that the Prophet ﷺ might communicate with neighbouring Jews. A Jew interpreter would have been required otherwise, and the Prophet ﷺ did not trust them. Sayyidina Zayb ibn Thabit ؓ learnt Hebrew in only seventeen days, and the Prophet ﷺ made him responsible for correspondence with the Jews.[1] He was also one of those who had memorised the entire Qur'an during the Prophet's life. Sayyidina Anas said:

جمع القرآن على عهد النبى صلى الله عليه وسلم اربعة كلهم من الانصار ابى ومعاذ بن جبل وابو زيد وزيد بن ثابت

"Even while the Prophet ﷺ was alive, four Companions, who were all Ansars, had memorised the Qur'an. They were: Ubayy ibn Ka'b, Mu'az ibn Jabal, Abu Zayd, Zayd ibn Thabit."[2]

In the *jihad* against Musaylimah the liar at yamamah in Yaman, many Muslims were martyred and among them were those who had committed the Qur'an to memory — though Musaylimah was defeated the killed. So, Sayyidina Umar ؓ suggested to Sayyidina Abu Bakr ؓ that the Qur'an must be written down officially lest those people who know it by heart become scare. (The Companions did have with them separate surah written down but the Qur'an as a whole was not found in a written form.) Sayyidina Abu Bakr ؓ was hesitant to do what the Prophet ﷺ had not done but after much consultation, the idea was approved. They chose Sayyidina Zayd ibn Thabit ؓ for that. Sayyidina Abu Bakr ؓ

❶. Siyar A'lam an-nabula v2 p228
❷. Isabah v3 p23. Saheeh Bukhari (Virtues)

explained to him the need and said:

" انک رجل شاب عاقل لانتهمک قد کنت تکتب الوحی لرسول الله صلی الله علیه وسلم فتتبع القرآه واجمعه"

"You are an intelligent young man and we rely on you for this work. You were also the Prophet's scribe for the *wahy*. So, search out the Qur'an and gather it together."

He also thought as Abu Bakr ﷺ had thought that they would be doing something what the Prophet had not done, but finally he did come round to the idea. He got the different surah from the Companions ﷺ and collected the Qur'an together in one book form.1 He himself was a *Hafiz*[2] and there were other Hafiz too and many Companions ﷺ knew the separate surah. He compiled them together.

Sayyidina Zayd ﷺ was also aware of the rulings and commands of distribution of legacy. The Prophet ﷺ had said about him: "افرض امتی زید بن ثابت" that he was the most aware of these issues.[3]

In the Battle of Tabook the Prophet ﷺ had taken away the standard from the hands of Sayyidina Umarah ibn Thabit ﷺ. The former asked, "O Messenger of Allah, have you received a complaint against me?" The Prophet ﷺ explained to him that it was because Zayd ﷺ was a Hafiz.

The Companions ﷺ also respected him for his knowledge Sayyidina Umar ﷺ, as Khalifah, kept him near him in Madinah and issued edict only in his presence.[4]

The sayings of the Companions ﷺ on his death show how high they held him. Sayyidina Abu Hurayrah ﷺ said: "مات حبر الامة" "A great scholar of the *ummah* has died." Sayyidina Ibn Abbas ﷺ said: "دفن الیوم علم کثیر" "A great scholar was buried today." Sayyidina Abdullah ibn Abbas ﷺ held him in high esteem. One day as he was mounting his horse, Ibn Abbas ﷺ held the reins of the horse for him. Sayyidina Zayd ﷺ said, "You are the respected cousin of the Prophet ﷺ, why do you do it?" Ibn Abbas ﷺ said, "We respect

❶. Saheeh Bukhari, Jami Tirmizi
❷. One who has committed the Qur'an to memory.
❸. Tirmizi (Virtues)
❹. Siyar A'lam an-Nabula v2 p434

our ulama (Scholars) in this way." Other Companions ﷺ are also known to have spoken highly of him. Sayyidina Umar ﷺ often made him his deputy at Madinah when he went to perform *Umarah* or *Hajj*.[1] Sayyidina Hasan ﷺ had composed this elegy on his death.

ومن اللقوا في بعد حسان وابنه ومن للمعانى بعد زيد بن ثابت

(Who will compose poetry after Hasan and his son.
Who is there to understand the Qur'an after Zayd ibn Thabit.)

Sayyidina Zayd ibn Thabit ﷺ died in 45 AH.

Sayyidina Jarir Ibn Abdullah Al-Bajali ﷺ

He belonged to the tribe Anmar within the tribe Najd. His father's name was Abdullah and mother's bajeelah. He was called al-Bajali because of his mother. He met the Prophet ﷺ in 10 AH and embraced Islam.[1]

Merits

Although he came into the folds of Islam at very late period yet he is regarded among the chief Companions ﷺ. He was the chief of his tribe and the Prophet ﷺ had informed the Companions ﷺ of his coming aforehand. When he came to the Masjid Nabawi, the Prophet ﷺ ws delivering a sermon and there was no space in the mosque for him to sit. The Prophet ﷺ spread his mantle for him and asked him to sit on it. He picked up the mantle and clasped it to his chest, saying اكرمک الله كما اكرمتني يا رسول الله (May Allah, give you honour as you have honoured me!). The Prophet ﷺ insisted that he must sit on the mantle and said: اشهد انک لا تبغي علواً في الارض ولافسادا "I bear witness that do not seek highness on earth nor with to make mischief." Jarir embraced Islam in the assembly. It is also reported the Companions ﷺ wished to know why the Prophet ﷺ treated him with extraordinary respect. He said: اذا اتاكم كريم قوم فاكرموه "If a chief of a people comes to you, you must respect him.[2] Even afterwards, the Prophet ﷺ showed him respect and Sayyidina Jarir ﷺ acknowledged that by saying: ما حجبني رسول الله صلى الله عليه وسلم منذ اسلمت ولا رأني الا تبسم "Even after I embraced Islam and sought the

1. Isabah v1 p292
2. Siyar A'lam an-Nabula v2 p532 Az-Zawa'id v9 p372

Prophet's permission to enter, he always gave it to me and always met me with a smile."[1] In the pre-Islamic days, the people of yaman had built a replica of the *Ka'bah*, calling it Zu al-Khulsah (ذوالخلصہ) or the Yamin *Ka'bah*. They had some idols in it which they worshipped. The Prophet ﷺ said to Jarir, "If you demolish the *fake Ka'bah*. I will find peace." Sayyidina Jarir ؓ said that he took a hundred and fifty strong horsemen to go to Yaman but he himself could not ride a horse and used to fall down if he tried. "When I told the Prophet ﷺ about it," he said, "he struck my chest with his hand and prayed اللهم ثبته واجعله هادياً مهدياً (O Allah! Let Jarir be steady on horse back and make him one guided and one who guides.)" Sayyidina Jarir ؓ said, "After that I did not fall down from the horse. We then demolished the *false Ka'bah* and burnt it down. When the Prophet ﷺ learnt of it, he prayed for me and my colleagues five times."[2]

Sayyidina Jarir ؓ was with the Prophet ﷺ during the *Hajjat ul-Wada'* and the Prophet ﷺ instructed him to ask the people to be quiet.[3]

Sayyidina Umar ؓ had sent him to Iraq for the wars there, when he was Khalifah. He distinguished himself there and had a hand in the victory of Qadisiyah. After that, he resided in Kufah,[4] where he lived the rest of his life.

He loved the people of Madinah, particularly the Ansars, very much Sayyidina Anas ؓ said that in a journey Sayyidina Jarir ؓ was very helpful to him and said, "Ever since I saw the Prophet's ﷺ kind treatment of the Ansars I swore to myself that I would help them whenever I get a chance." Muhammad ibn al-Muthana ؓ and Muhammad ibn Bashr the narrators of this Hadith in Saheeh Muslim asserted that Sayyidina Jarir ؓ was older than Sayyidina Anas ؓ.[5]

Besides his excellent inner qualities, he was also a handsome man. Sayyidina Umar ؓ used to call him, "Yusuf of this *ummah*!" He was a handsome and beautiful.[6]

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1. Saheeh Bukhari. Saheeh Muslim
2. Saheeh Bukhari
3. Saheeh Bukhari (Chapter: Quietening the scholars)
4. Isabah v1 p242
5. Saheeh Muslim (Virtues of Ansar)
6. Isabah v1 p242

Sayyidina Hassan Ibn Thabit ﷺ

He was a Madinan of the Khazraj tribe. His father was Thabit and mother Far'iah who was also a Sahabiyah (women who had met the Prophet ﷺ). He was a great poet of Arabia and after he embraced Islam his poetry was composed for the Prophet, the Companions and Islam. He was therefore called *Sayyid Shu'ara al-Mu'mineen* (Chief of believing poets) and the Poet of Allah's Messenger ﷺ.[1]

Merits

His poetry was more pricking than swords and spears in defence of islam. He answered the poets of the idolaters convincingly. In a Hadith in Saheeh Muslim, he has said about the effect of his poetry on the disbeliever:

والذی بعثک بالحق لا فرینهم بلسانی فری الا دیم

"By Him Who has sent you with the Truth, I will tear off their hide with my tongue (poetry)"[2] The Prophet ﷺ would get a pulpit placed for Sayyidina Hassan in the Masjid Nabawi on which he stood and read his poetry in the Prophet's ﷺ presence. The Prophet ﷺ would say to him اللهم ایده بروح القدس "O Allah, help him through Jibreel." This would seem to request help for getting inspiration for poetry. There is in Jami' Tirmizi, the Prophet ﷺ saying about this prayer, "As long as Hassan defends through his poetry on behalf of Allah's Messenger, Allah helps him through Jibreel."[3] The words are:

ان الله یوید حسان بروح القدس ما یفاخرا ویافح عن رسول الله صلی الله علیه وسلم

Once Sayyidina Hassan ﷺ was reciting poetry in the *Masjid Nabawi* when Sayyidina Umar ﷺ passed by him and started at him. He protested, "Why do you stare. I have recited poetry in the mosque in the Prophet's ﷺ presence."

Sayyidah Ayshah held him in esteem because he defended

❶. Isabah v2 p8, Siyar A'lam an-Nabula v2 p512

❷. Saheeh Muslim (Virtues)

❸. Saheeh Bukhari (Chapter Angels) Saheeh Muslim Virtues, Jami Tirmizi (on poetry)

Islam on behalf of the Prophet though she had a complaint against him for he had taken part in the affair of *ifk* (scandalising her). She had a cushion placed for him whenever he came. Her brother Sayyidina Abdur Rahman ؓ reminded her of the wrong he had done to her and yet she had a cushion placed for him to sit! She said, "He used to answer the idolaters on behalf of allah's Messenger ﷺ and thus give him peace. He is now blind and I do hope that Allah will forgive him his mistake and not punish him in the Hereafter."[1] He was counted among the best poets and his poems are very highly placed in Islamic poetry. Let us look into that.

The Prophet's ﷺ paternal cousin Abu Sufyan ibn al-Harith used to deride the Prophet ﷺ. He had become a Muslim ver late in life) Sayyidina Hassan gave him sound rejoinders in his poetry and while he was at it he also composed an excellent poem in praise of the Prophet ﷺ. He also reminded Abu Sufyan ؓ, "You are of the same family yet satirise the Prophet ﷺ while I am an outsider Yet I defend him."

هجوت محمداً فاجبت عنه   وعند الله فى ذاك الجزاء

(You satirise Muhammad I give you a rejoinder. I will get a reward from Allah for that!)

هجوت محمداً براً تقياً   رسول الله شيمته الوفاء

(You satirised Muhammad who is vastly good, righteous and pious and Allah's Messenger whose habit is faithfulness.)

فان ابى ووالدتى وعرضى   لعرض محمد منكم وقاء

(For parents, my honour be ransomed for O Muhammad)[2]

There are more verses in Saheeh Muslim and a treasury f his poetry in his *Diwan*, the like of which may not be found with other poets.

Sayyidina Abu Sufyan ؓ

His name was Sakhr ibn Harb, but he was known by his kunyah. Abu Hanzalah was also his kunyah. He was among the Quraysh chiefs and one of the wisest men of Makkah. Although he

❶. Jami' Tirmizi
❷. Siyar A'lam an-Nabula v2 p514

was related to the Prophet ﷺ, he took a long time toembrace Islam. After the chiefs of Quraysh were slain in the Battle of Badr, he took over as commander of their armies in the Battles, of Uhud and of the Trenches. Just one day before the liberation of Makkah, he met the Prophet ﷺ when he and his Companions were stationed very near Makkah and either that very day or the next, he embraced Islam.[1]

Merits

Abu Sufyan was a staunch enemy of Islam as long as he was a disbeliever, but from the day he became a Muslim he gave exceptional sacrifice for Islam and compensated for his previous conduct. Besides, the Prophet ﷺ has also said الاسلام يهدم ما كان قبله "Islam obliterates what (wrongs) had been (committed) before." As a disbeliever, he harassed the Muslims and the Prophet ﷺ as Abu Jahl and Abu Lahab had done, but after becoming a Believer, he joined the Muslims forthwith in the Battle of Hunayn and Battle of Ta'if. In the last-namaed he lost the sight of one eye. The Prophet ﷺ offered to pray for restoration of his eye, or he might prefer to go to Paradise instead. He said that he would endure the pain in the eye in return for entry into Paradise. He lost his second eye too in the Battle of Yarmook and he was totally blind. He was occupied in *jihad* in the Battle of Yarmook under the command of his son Sayyidina Yazeed ibn Abu Sufyan ﷺ and he made the supplication loudly: يا نصر الله اقترب "O help of Allah, draw near!" He was totally blind but encouraged the Muslims to be steadfast and fight with determination.[2]

There is a Hadith in Saheeh Muslim and others that on the conquest of Makkah, the Prophet said من دخل دار ابي سفيان فهو امن (He who enters the house of Abu Sufyan is safe!)[3] Thabit Bunani, the tabi'ee, said that the Prophet ﷺ included this house because, during his Makkan period, the Prophet ﷺ also had taken refuge there against persecution at the hands of the idolaters.[4] Imam Nawavi has explained this Hadith: فيه تاليف لابي سفيان واظهار لشرفه "In

❶. Siyar A'lam an-Nabula v2 p105, Isabah v3 p238
❷. Isabah v2 p238, Siyar A'lam an Nabula v2 p106
❸. Saheeh Muslim (Chapter Conquest of Makkah)
❹. Isabah v2 p238

this proclamation of the Prophet ﷺ there was, apart from winning over Abu Sufyan's heart, an expression of his excellence." It is also stated in a Hadith of Saheeh Muslim that after he had believed, Abu Sufyan ؓ said to the Prophet ﷺ "Just as I had led the armies of the disbelievers in my disbelieving days, I crave to lead the Islamic army now." The Prophet ﷺ (was aware of his capabilities as a commander so he) accepted his request.[1]

Sayyidah Umm Habibah رضی اللہ عنہا was Abu Ṣufyan's daughter. We have read in her account that when Abu Sufyan learnt of her marriage to the Prophet ﷺ (while she was in Ethiopia), he expressed happiness and spoke highly of Allah's Messenger ﷺ. His sons, Yazeed ibn Abu Sufyan and Mu'awiyah, also turned out to be excellent servants of Islam and leaders of Muslims. Yazeed too had believed on the day of liberation of Makkah. Thereafter, he took part in many battles and his fighting capabilities had a great hand in victories over Shaam and its neighbouring areas.

Sayyidina Abu Sufyan ؓ died during the Khilafah Uthmaniyah.

Sayyidina Mu'awiyah ؓ

He was born five years before Prophethood was bestowed on Sayyidina Muhammad ﷺ. He became a believer at the time of the Peace Treaty of Hudaybiyan. He said, "When the Makkans prevented the Prophet ﷺ from performing *umrah* and the peace treaty was concluded and he was returning to Madinah, it became clear to me that he was a true Prophet. When he came to perform Umarah the next year, I was already a Muslim but fear of my parents had made me conceal my faith. On the day of liberation, when my parents became Muslims, I divulged to them my Islam."[1] After the liberation of Makkah, almost all people of this clan had come to Madinah.

Merits

Allah had bestowed on Sayyidina Mu'awiyah a large share of apparent and hidden perfection. He was very handsome, tall, digni-

❶. Saheeh Muslim (Virtues)
❷. Isabah v6 p113

fied, clement and extremely intelligent. The Prophet ﷺ had entrusted to him the writing down of *wahy* and communications.[1] He also prayed for him very often — for isntance, اللهم علمه الكتاب والحساب وقه العذاب "O Allah teach him, writing and the science of calculations."[2] ومكن له في البلاد "and establish him in countries upon countries," اللهم اجعله هاديا مهديا واهدبه "O Allah, make him a means of guidance for Your slaves, and guide him."[3] All these prayers of the Prophet ﷺ for him were granted. He was an excellent scribe. He was an expert in Mathematics. Allah had caused him to extend the frontiers of Islam to far off lands. He was himself guided and Allah alone knows how many people he brought to the guided path. As for the Hereafter that is in the hands of the Most Merciful of those who show mercy. He was an excellent warrior of the Islamic army even in the times of the Prophet ﷺ and kept progressing through his capabilities during the times of the three Khalifas. Sayyidina Umar رضي الله عنه had appointed him governor of Shaam and he continued to hold that office during the ear of Sayyidina Uthman رضي الله عنه.[4] But after the martyrdom of Uthman رضي الله عنه, differences cropped up betwec.. him and Sayyidina Ali رضي الله عنه. Then Sayyidina Hasan رضي الله عنه abdicated Khilafah in his favour and he became Khalifah of the Muslims and Ameer ul-Mu'mineen for a stretch of time. He eliminated completely the conspiracies against Islam and there was peace everywhere affording an opportunity to send Islamic forces to propagate Islam to non-Islamic states and conquer them. This is dealt with exhaustively in al-bidayah wa an-Nihayah. he was very careful to abide by Islamic principles and teachings of the Prophet ﷺ even in battles with non-Muslims. Sulaym ibn Aamir said that a no-war pact was once concluded between Mu'awiyah and the Romans. When the pact was about to expire, Sayyidina Mu'awiyah built up the Islamic forces on the borders so that with the expiry of the pact, he could launch a full-scale attach. On the face of it, there was nothing wrong in it, but a Companion, Amr ibn Abash رضي الله عنه, came swiftly on his horse, calling out الله اكبر وفاء لا غدر (Allah is the Greatest! We must fulfil our commitment. Treachery is not lawful!)

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❶. Isabah v6 p113
❷. Siyar A'lam an-Nabula v3 p124
❸. Jami' Tirmizi (Virtues)
❹. Isabah (account of Mu'awiyah).

He explained to Sayyidina Mu'awiyah ﷺ that the Prophet ﷺ had said , 'If anyone has concluded a pact or promise with another then he must not make alterations in it till the period has lapsed or it is anulled while both sides are equally poised." Amr ibn Abash's ﷺ meaning was that it was treachery to take advantage of the Roman's unawareness and amass armies at the borders to be able to ivade them immediately on the expiry of the pact. Sayyidina Mu'awiyah ﷺ immediately ordered the army to return to the barracks.[1]

Sayyidina Abu Hurayrah ﷺ has narrated a lengthy Hadith which brings out Sayyidina Mu'awiyah ﷺ piety and righteousness. The gist of it is: An ostentatious martyr, scholar and philanthropist will be the first (three kinds of people) to go to Hell. When Sayyidina Mu'awiyah ﷺ heard this Hadith from a student of Abu Hurayrah ﷺ, he cried so much that those people who were there thought that he might die.

He was very careful to observe the sunnah. There is a saying ot the Prophet ﷺ that women must not attach other (false) hair[2] to their own. When Sayyidina Mu'awiyah ﷺ learnt that some women of Madinah had begun to do that, he said once in a sermon, "Where have the ulama of Madinah gone away? Why do they not stop the women from doing that, for, Allah's Messenger ﷺ had disallowed that?"

Death

Sayyidina Mu'awiyah died in Rajab 60 AH. رضی اللہ عنہ وارضاہ

Through Allah's favour
the series of ***Ma'rif ul-Hadith***
is completed with this volume.

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❶. Jami' Tirmizi (About Treachery)
❷. Saheeh Muslim (Chapter: Disapproval of wearing false hair)

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احادیث	pl of Hadith.
Ahl Kitāb	اهل کتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	اللّٰه اکبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البیعۃ	covenant of allegiance.
Bid'ah	بدعۃ	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ایمان	faith, belief in Islam.
Eed	عید	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā.
Fajr	فجر	the dawn salāh
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرۃ	migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar.
Hadith	حدیث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحیح	a sound Hadith.
Hadith (Da'eef)	ضعیف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith
Hadith (Qudsi)	قدسی	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to the blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجاء	abstertion, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congretation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftār	افطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilam	جوامع الكلم	brief expressions most comprehansive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazeera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anbiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon Friday or eed sermon delivered from the minbar (pulpit)
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواک	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدی	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illAllahu Muhammadur RasoolAllah	لا اله الا الله محمد رسول الله	There is no God but Allah and Muhammad is the Messenger of Allah.
La'nah	لعنة	curse
Laylatul Qadr	ليلة القدر	Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.
Nikāh	نكاح	Marriage.
Sunnah	سنة	the norm of the Prophet ﷺ, his words and deeds.
Salāh	صلاة	prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.
Shari'ah	شريعة	sacred law of Islam based on Qur'ān and sunnah.
Sawm	صوم	fasting.
Sahābah	صحابة	Companion of the Prophet ﷺ.
Sa'ee	سعی	seven rounds between Safā and Marwah at Makkah during the pilgrimage.
Sahr or Suhoor	سحر یا سحور	meal taken before dawn to commence fasting.
Satr	ستر	veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.
Salaam	سلام	greetings, peace.
Zakah	زكاة، زكوة	purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the mimimum stipulated wealth.
Surah	سورة	chapter of the Qur'ān.
Ta'bud	تعبد	absolute worship.
Tābi'ee	تابعی	one who has seen a Companion or conversed with one.
Tawāf	طواف	circumambulation of the Ka'bah.
Sajdah	سجدة	prostration.
raka'ah	ركعة	(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.
ruku'	ركوع	bowing down in salāh.
tashahhud	تشهد	the recital in the sitting posture in salāh.
tasawwuf	تصوف	sufisim, adherence to sufism.
takbeer	تكبير	to call out Allahu Akbar.
tahleel	تهليل	to say لا اله الا الله (There is no God but Allah).
tasbeeh	تسبيح	to glorify Allah.
tilāwah	تلاوه	to recite the Qur'ān.
tahajjud	تهجد	optional salāh late in the night on getting up from sleep for it.
tayammum	تيمم	dry ablution
talbiyah	تلبيه	to recite Labayk: لبیک اللھم لبیک ، لبیک لا شریک لک لبیک ان الحمد والنعمة لک و الملک لا شریک لک۔
tawbah	توبة	repentance.
Qiblah	قبلة	the direction of the ka'bah which worshippers face in salāh.
Zuhr	ظهر	the noon salāh when the sun begins to decline.
Ummah	امة	a people or nation, community, who have received a message.
Nafl	نفل	additional, optional, supererogatory.

Qiyamah	قيامة	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	كوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell
Ghassaq	غساق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفی	an adherent to Sufism, a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذکر	remembrance of Allah.
Wudu	وضو	ablution.
Siwak	سواک	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوة الحاجة	two raka'āt salāh to seek fulfilment of need
salāt ul Khawaf	صلوة الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوة التسبيح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقه	charity
Sadqatul fitr	صدقة الفطر	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازة	funeral
Meeqāt	ميقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمی	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.

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